REPORT

ON THE

CENSUS OF BRITISH INDIA,

TAKEN ON THE

17th February 1881.

VOL. III.

LONDON:
PRINTED BY EYRE AND SPOTTISWOODE,
PRINTERS TO THE QUEEN'S MOST EXCELLENT MAJESTY.
FOR HER MAJESTY'S STATIONERY OFFICE.

1883.

TABLE OF CONTENTS.

	Page
Alphabetical list of castes, Tamil	1
„ „ Telugu	25
„ „ Canarese	49
„ „ Malayalum	53
„ „ caste names found in the Census schedules in certain provinces	59
List of occupations of males by group heads	71
Index of trades and occupations under each group head	89

APPENDIX.

APPENDIX A.—Extracts from provincial reports regarding density of population	i
„ B.—Extracts from Punjab report on peculiarities of the Hindoo and Mahammedan religions as practised in the Punjab	vi
„ C.—Extracts from Mr. Baines' report on sex and age in Bombay	xxii
„ D.—Extracts from Bengal and Punjab reports on the age statistics of those provinces	xxx
„ E.—Extracts from Mr. Baines' report on "Civil Condition" in Bombay	xlii
„ F.—Extracts from the North-West Province report and the Punjab report on the age tables	xlix
„ G.—Extract from Bombay report on statistics of instruction	lxvii
„ H.—Extracts from Bombay report on caste in Bombay	xc
„ J.—Extracts from Punjab report on castes	cxx
„ K.—Statistics regarding occupations combined with agriculture	cxxxvii
„ L.—Extracts from Punjab report on civil condition	cxliv

Y 5747. 1060—10/83. I 1370.

Alphabetical List of the Tamil Caste Names.

Abhishéka.
Acha.
Achakasniyur Parayan.
Achakávalan.
Áchára Setti.
Acharana Kallan.
Acharavákam Setti.
Acharavákathán.
Achárjyan.
Achavellálan.
Achi.
Achivarathán Setti.
Achu Vélai Kammálan.
Adarpakáran.
Adicherial.
Adina Setti.
Adippan.
Adippu Kannan.
Adiyán.
Advaitam Parayan.
Adubagiam Setti.
Adu Méppavan.
Ágama Setti.
Agamudayan.
Agamudaya.
Agaram.
Agaratha.
Agaravélúr.
Agasa.
Agastiar.
Agniáni.
Agili Idayar.
Aginúr Setti.
Agni.
Aguisaktiannibana Kulam.
Ágóza Palli.
Ahastha Maravan.
Ainúthan.
Aiya Parayan.
Aiyar.
Aiyavári.
Aiyár.
Aiyangár.
Akali Kurumbar.
Akatha.
Akathán Kudi.
Akirilu Setti.
Akká Kúttam.
Akkali.
Akkandapadi Maravan.
Akkar.
Akkarai.
Akkayagó Setti.
Akkilaválai Paniar.
Akorapalaya Setti.
Akutóta Reddi.
Akkuvár Setti.
Alaga Kattu Parayan.
Alagara.
Alijiri.
Ambádi.
Amarnattu Kallan.
Amathúr Kallar.
Amavan.
Amavar Matham.
Amsavan.
Amia.
Alijan Setti.
Alkurumbar.
Allar.
Alli.
Álvár.
Amadakki Vellalán.
Amanthákaran.
Amarathu Kurumbar.
Ambaya.
Ambala.
Ambalakára Adumekkappatta Oddar.
Ambalakáran.
Ambalakavundan.
Ambalattán.
Ambalavárigal.
Ambaúari Maravan.
Ambattan.
Ambikáran.
Ambudián.
Ambunáttár.
Ambunáttu Kallar.
Amburája Kallan.
Aminádа Návidau.
Amithulavar.
Ammakadai Palli.
Ammakkára Parayan.
Ammala.
Ammán Sakkili.
Ammanár Vellalan.
Ammu.
Amuthu Udayáu.
Amuthudaya Kumma.
Anádi.
Anaga Palli.
Anarkura Setti.
Anar Pallan.
Anasúr.
Anathi Lingam.
Anavathu.
Andailum Pallan.
Anda.
Andaroa.
Andavathra.
Ándhra.
Ándhra Vaishnava.
Andhravál.
Ándhrulu.
Ándi.
Angala Parayan.
Angamándi Setti.
Angamúr Pallan.
Angapallan.
Angayan Parayan.
Angia Pulli.
Angudi.
Anibu Kattai Maravan.
Anisari.
Ani Tehurgan.
Anja.
Anjakár.
Anja.
Anjulanattu Ilamaya.
Anjurá Pallan.
Anjuvarnattu Kallan.
Anna.
Annvala Parúan.
Anni Pallan.
Ansayan.
Antha.
Anthavamsam.
Anthisira.
Anthi véttuvan.
Anthiyaran Sanyúsi.
Anthiyathur.
Anula.
Anuppa.
Anuppan.
Anu Sakkili.
Anuthra Kshatnya.
Anva Sakkili.
Api Sháhán.
Appadu Kallan.
Appidi Kavarai.
Appu.
Arachal Oddan.
Arádhya.
Arakali Mudali.
Arakka Palli.
Aramudu.
Aranáttu Vellála.
Arapa Kavundan.
Ara.
Arasa Kavundan.
Arasakkáran.
Arasanáttu.
Arasuguli Kavundan.
Arasu.
Aratta Kusumban.
Arava.
Aravada Kusumban.
Arvan.
Arágan.
Archakan.

Y 5747. 1060.—8/88. I 1370.

Archakan Aiyangai.
Árérara.
Aribattan Achári.
Ari.
Arindúr Setti.
Arinjúr.
Aripaya Setti.
Aripayola Korovan.
Arivera Setti.
Arivvar Setti.
Ariyakkūttādi.
Arnáttu Vellálan.
Arókia Setti.
Arpadi.
Arukkan.
Arulpathu.
Aruppa.
Aruppu and Áruppukaran.
Aruon Pallan.
Aru Sakkili.
Aruva Setti.
Aruvélu.
Arvu.
Arvumba Kattu Vellálan.
Aryan.
A-Sétti.
Al-Thuluván.
Arya.
Asáivan.
Asarak.
Asári.
Ashtha Kollan.
Ashthantra.
Ashtasáhsra Bráhman.
Ashtha Vadnyan.
Atchaya.
Athaya.
Athali Reddi
Athara Pallan.
Athi.
Athiyúván.
Attamvákam Setti.
Attu.
Auli Maráthí.
Avala.
Avalagráma Návidan.
Avapadiravan.
Avilu Setti.
Avinlinga Pallan.
Aya.
Ayalurtharan Setti.
Ayan.
Áyanattu Kallan.
Ayappu Kánakkan.
Ayarkattu Pandáram.
Ayasazhi.
Ayavarthu Setti.
Ayirakutta Malachi.
Ayóthi.
Azhukku Edukkiravan.

Bada.
Badaja Jédan.
Badáyi.
Badagar.
Bággia.
Bairági.
Bai Vánian.
Bajani.
Ba Kavundan.
Bala Gudakkan.
Báláji.
Bálakánur Todvian.
Bálakavarai Sakkili.
Bála.
Bálan Kunna Kattiya.
Balegár Setti.
Balija.
Balli Vároyan.
Bána.
Bangi Golla.
Bánkapuram Setti.
Banniar Setti.
Banthu Gollan.
Barathanáthu Pallan.
Barathi Nil Tattán.
Basameltaj.
Bashia.
Basmar.
Beltha.
Bélu Reddi.
Béri.
Besta.
Bhakta.
Bháratar.
Bhatrágulu.
Bhuvaisian.
Birhmáchúic.
Bógam.
Bógi.
Bói Matha Kollan.
Bokkilavan.
Bokkisha.
Bokkishan.
Bolla.
Bombali Tóti.
Bommankala Toddiyar.
Bonnua Reddi.
Boudili.
Bousti.
Botta Vaunár.
Bottukatti.
Bottu Vellálar.
Bóvándi.
Bóya.
Bóyi.
Brahacharanam.
Bráhmo.
Bubu Parayar.
Budubudukár.
Budu Hálvakki.
Bundigar.
Bunt Baliger.
Bynas.

Chákala.
Chandrakula Rajah.
Chunnambu Parayan.
Cochi.
Colaredas.
Conjèveram Ihandaman-dalathar.
Coorg.

Dasakayar.
Dasan.
Dasa.
Dasan Setti.
Dasari.
Easi.
Daya Keravan.
Desa.
Desadi Parayan.
Desam Setti.
Desanga Brahmin Nadhva.
Desanthri.
Désa.
Désastha.
Désigan.
Desu Reddi.
Desur.
Dotaib.
Deva.
Devadiga.
Devanga Setti.
Devangulu.
Devanga Sudra.
Denar Adiyal.
Devaraja.
Dona Vaisiyar Setti.
Devandra.
Dikshathar.
Dimmar.
Dingiri.
Dobi.
Domnara.
Dora.

Echan.
Eda.
Eddan.
Edi Kudiyánavan.
Edu.
Ekala Thoddiya Náyakan.
Ekali.
Ekambathia Vadugar.
Ekanda Reddi.
Ekarili Thoddiyan.

Eki Idayan.
Ekila Sáku.
Ekiliyan.
Ekinattu Reddi.
Elai.
Elaiyandi.
Elaiyar Oddar.
Elam.
Elama Reddi.
Elanattu.
Elanganáttan.
Elaragai Ariyur Setti.
Elaragi Setti.
Elayáthu Kudi Setti.
Elian.
Eli Makan.
Ellabili Raja.
Ellakápu.
Ellakar.
Ellappa Reddi.
Elliyar.
Ellu Vániyan.
Elunku Thoddiyan.
Eluthu Vagappu Kammala Thattan.
Emalai Palli.
Emaráyapiratti.
Embrandiri.
Emmanar.
Emukukára.
Énadi.
Enakurumber.
Enal Vellálan.
Enata Setti.
Endan Vaunán.
Engar Setti.
Enga Vettuvan.
Eni Mugan.
Ennai Altappattavan.
Ennaikáran.
Ennaiku Vellálan.
Enna Múppanár.
Ennai Vániyan.
Enthúthan Idayan.
Epan.
Erulannan.
Erala Oddan.
Eramula Reddi.
Eramándi.
Eraranan.
Era Sakkili.
Era Shánán.
Eravar.
Er Golla.
Eri.
Erisi Vellalan.
Erra.
Erudamba Idayan.
Érukalarádu.
Erumadakkara Wayakan.
Erumaikáran.
Erumaikára.
Eruthukára.
Eruthu Kavarai.
Eruvannán.
Ervalu.
Esa.
Esalalan Vellálan.
Esili.
Etha.
Ethi.
Ethiman Idayan.
Ettukula Golla.
Ettur Kulam.
Eturannán.
Ettuluman Okkili.
Ettama Sakiri.
Ettan.
Ettanáttu Reddi.
Ettapathu Kulam.
Etti.
Ethuthukáran.

Gándla.
Gangadi Gonda.
Ganika Mudali.
Gáradi.
Gázulu.
Gendapádi Kavarai.
Gengádigára.
Genga Reddi.
Gentu.
Gentukal Setti.
Ginala Uriya.
Giri Gosayi.
Guávil.
Gokula Vellálan.
Golla.
Gópála.
Gopichanthanam Patnúl Káran.
Gopikara Venálar.
Gósáyi.
Gonda.
Gonlikára.
Gouravar.
Goviagar.
Gráma Mániam.
Grámani.
Gurukkal.

Hajáma.
Havika Ganika.
Hálu Kurumbar.
Harura Badaga.
Hasa.
Hínajathi.
Holaya.
Housi Palli.

Ícha.
Ichanur Boga Agamudiyan.
Idachi Maravan.
Ida.
Idakkaradi Reddi.
Idangai.
Idavankan.
Idavathu Palli.
Idaya.
Idayan.
Idiga.
Idi.
Idingai.
Iduja Kammavár.
Iduvakayal Kallan.
Ika Golla.
Ikki Koravan.
Ila Idayan.
Ilai.
Ilakkimár Kammalan.
Ilamagan.
Ilamakan.
Ilangadi.
Ilathúr.
Ilavan Kambala Naikan.
Ilavar Kambalattan.
Ilayathukudi Setti.
Ilija Setti.
Ilivakai Setti.
Iluppa Setti.
Iluva.
Íluvan.
Íluvanachi.
Íluvasan.
Imalai.
Imonar.
Inam Tachan.
Inanjoli.
Inavar.
Índa Kulam.
Índra.
Índravan Setti.
Ingadi Setti.
Inji.
Iraja Púsali.
Irajáti Vellálan.
Iram Golla.
Iranáttu Panikkar.
Irandi.
Irangátha Vellálan.
Irankolli Vannán.
Irankuvinja Vannán.
Iravagam.
Ira Vannán.
Irayer or Ikayer.
Irivathi.
Iriyan.
Iriya Vannán.

Irújathi.
Irula.
Irulan Panikkan.
Irulil Pandáram.
Irumáttan.
Irumbu.
Irusáliyan.
Irusan.
Iruthali Kattugira Kaikalan.
Iruthi Reddi.
Iruthukkáran.
Iruvattúr Vellálan.
Isakádu Vanian.
Isanáttu.
Isanga.
Isanganáttu.
Isangatha Vellálan.
Isa Parayan.
Isana Vellálan.
Ismara.
Isukkar Kallan.
Isukku Náttár.
Isappukkáran.
Ithakara Karavan.
Itharajáti Vellálan.
Itikanakkan.
Ittan.
Ivishani Kanarithi.

Jadar.
Jagannáthan.
Jaga Setti.
Jagathár Vadugar.
Jainia.
Jainiar.
Jaini.
Jakala.
Jakkulavár.
Jalári.
Jamakála Ándi.
Jama.
Jamanugar
Jampu.
Jana.
Janakar.
Janakurumathi.
Janam.
Janappan.
Janayaga Setti.
Jándlu Kammavúr.
Jándra.
Jangola.
Jangolar.
Jangoliga.
Jangam.
Jangama.
Jangamándi.
Janga.
Jangari.
Jankudu Kavarai.
Jasathur.
Jatipillai.
Jattu.
Jayananthi.
Jelar.
Jens Kolla Kambalam.
Jetti.
Jeyasakthi.
Jikkari.
Jinakathan.
Jinathar Paran.
Jithuman.
Joda Vellalan.
Jogi.
Josiyar.
Jothinagaram Vániyar.

Kabbinatha Kelasa Madriva.
Kapilia Kavundun.
Kambli Kununhan.
Kachavan Sudra.
Kachi.
Kadahudar.
Kadalai Setti.
Kadauthai.
Kada Addan.
Kadar.
Kadasalkaran.
Kadaya.
Kadayil Sunnambu Virkivavan.
Kadaya.
Kadi Karanam.
Kadiminai Kurumba.
Kadukkar.
Kaduvelli Karavan.
Kagapulli.
Kallarvali Maravaŭ.
Kagimala Parayan.
Ka Idayan.
Kaikari.
Kaikathu Kari.
Kaikatti.
Kaikattu Setti.
Kaikola.
Kaikunda Shanan.
Kaikuravan.
Kailasi.
Kaimmadikan.
Kain Jadi.
Kaipar Vadugan.
Kaisa Sakkili.
Kaithaja Vellāla.
Kai Vellāla.
Kajula Balija.
Kakanakkan.
Kakar.
Kakatti Idayan.
Ka Ka.
Ka Kara.
Kákila Brahmana.
Kakula.
Kaladi.
Kalai.
Kala Kavarai.
Kalakkattu.
Kalal.
Kalandi.
Kalangara Shánár.
Kalankular.
Kalan Setti
Kalapadayachi.
Kalathai.
Kalathur Vellala.
Kalavalaryan.
Kalavellalan.
Kalayalam.
Kalayal Vichar.
Kalayanam.
Kavi Bhatrazulu.
Kalidas.
Kal Idayan.
Kalikkur.
Kalinga.
Kalingaraya Mudali.
Kalingárayan.
Kavi Raja.
Kalithai Valayan.
Kaliya.
Kaliyar.
Kalkottan.
Kalkattu.
Kalkutta Náttán.
Kalkaravan.
Kalla.
Kallan.
Kallathu Parayan.
Kal.
Kalli.
Kalliyana Vannan.
Kalloda Kurumbar.
Kalloddan.
Kallukara.
Kalluli.
Kaloddan Telungu.
Kalpadi Idayan.
Kaltacha Kammalan.
Kaltachan.
Kalusi Vadugan.
Kaluthai Puttan.
Kalvadi Kavari.
Kama Devi.
Kama Seniar.
Kamasaka Brahmin.
Kambadi Okkili.
Kambala golla.
Kambalakar Naikkan.

Kambalam.
Kambandiar.
Kambathil adagiravan.
Kambathukara Setti.
Kambidayar.
Kambi Kattu Vadugar.
Kambili.
Kamila Pandaram.
Kamma.
Kammakatti Maratti.
Kammakotti Reddi.
Kammala.
Kammalan.
Kammar Idayan.
Kammara.
Kammavar.
Kammadu.
Kampanado Soligan.
Kampanatha.
Kampanandikulan.
Kámpanada Siva chara Tanaballa.
Kampathi.
Kamsala.
Kamsalavar.
Kána.
Kanakkan.
Kanakkanattu Shánár.
Kanakka Idayan.
Karuithurai Vellálan.
Kanana Balija.
Kanayani kinam Maravan.
Kanayavar Nàyanàr.
Kandalathái.
Kandamarisi Nádás.
Kandanibala Mudali.
Kandayan.
Kandi.
Kandiya Vadugan.
Kanga.
Kangadikar.
Kangadiya.
Kangar.
Kangasikar Okkili.
Kangathan.
Kangudi Okkili.
Kangu Shánán.
Kani.
Kaniga.
Kanikolai Pallan.
Kannada.
Kaniyakáran.
Kaniyála.
Kániyálar.
Kániyál.
Kaniyar.
Kanjian.
Kanji Setti.
Kankupu.
Kannada.
Kanna.
Kannán.
Kanni Setti.
Kanni Katti Idayan.
Kanpigan Setti.
Kantliadi.
Kantharar.
Kantha Reddi.
Kanthayathikam.
Kapa.
Kapadi Shánán.
Kapila.
Kapilian.
Kapinarar.
Kappakkáran.
Kappikkara Vellálar.
Kappilinattu Vellálar.
Kápu.
Kapula.
Karakan Kanniyan.
Karakattan.
Kara.
Kàrakàttu Idayan.
Karaikar.
Kàraikáttu.
Karvuthu Vellálar.
Karayan.
Karayara Vellála.
Karakurukki Maravan.
Karala.
Karálan.
Karala Vellála.
Kàràmanj.
Karamanattu Kallan.
Karannitti Pulayan.
Karamaravan.
Karàla.
Karappikkáran.
Karàr Vellálu.
Karatalu Vellálan.
Karatha Valaya.
Karathi.
Karathulkáran.
Karathurai.
Karayula Kavundan.
Karayar Mudali.
Karaya.
Kar.
Karean.
Karikkal Idayan.
Karikkal Vellálan.
Kavï.
Karima Setti.
Karinattu Kallan.
Karikkán Vellálan
Karjáthi Okkili.
Karkara Kavarai.
Karkar.
Kárkátha.
Kàrkattu.
Karkuruchi Maravan.
Karma Reddi.
Karna Golla.
Karnam.
Kárnikar.
Karoga.
Karpura Setti.
Kálár.
Karthu Vellalar.
Karuguva Kammavar.
Karuhamattai.
Karukkampadi Shánán.
Karuka Valayan.
Karu.
Karuligar.
Karumalakar.
Karuman.
Karumanar Kuthal.
Karumar Kammalan.
Karumba Kurumban.
Karumbarathán.
Karumbar.
Karum.
Karupera Sawmi Kondh.
Karupurathu Valayán.
Karusamar.
Karutha.
Karva Kapilian.
Karuvelá Setti.
Karyalan.
Kasabe.
Kasáp Káran
Kasa.
Kasayakkáran.
Kasaya Maràtti.
Kasáyan.
Kása Mudali Vellála.
Kaslanikan.
Kashiar Setti.
Kasi.
Kasikkadai Setti.
Kasúkára.
Kasukar Vellála.
Kasu.
Kasuvan.
Kachirayan.
Kathal.
Kathambattu Setti.
Katha Udayan.
Kathavergab Navidan.
Kathikkaran.
Kathi Kshavaram.
Kathikkodan.
Kathri Tape Mater.
Kattukuthi.
Kathu Valarkiranan.
Kathu Valarhira Kusavan.
Kattahar Varayan.
Kattakkar.
Kattakottai Kuravan.
Kattalai Kattu Vellalan.
Kattana Setti.
Kattanai Vetti Setti.
Katta Gallan.
Kattar Siviar.
Kattathur Kavarai.
Katti Kotti.
Kattian.

attuguru Oddan.
Kattu.
Kattukara Setti.
Kattú Karavan.
Kattukuthi.
Kavadugar.
Kavakar.
Kavalkaran.
Kavalali.
Kavala Maranar.
Kavalan.
Kavalian.
Kaval Udayan.
Kavali Kavundan.
Kaval Karakallan.
Kavanar.
Kavana Setti.
Kavando.
Kavani Vaisia.
Kavan.
Kavannan.
Kavarai.
Kavundan.
Kavurava Naikkan.
Kavuro.
Kayadi Kambalam.
Kayadu Povu.
Káyakkál Toddian.
Kaykkamma.
Kayakkur Audi.
Kayamathu.
Kayar.
Kayaru.
Kayati.
Kayathu.
Kayati.
Kāvās.
Ka Vellálar.
Kaveripatnam Setti.
Kavináttu Kallan.
Kavinavun.
Kavisaman.
Kaviyur Idayar.
Kāvuli.
Kávál Idayar.
Kavundan.
Kelakuri Vellálar.
Kelasi.
Kentha Podi.
Kendikotti Setti.
Kenga Parayan.
Kenitha Poigáthi Kanarai Sekkan.
Kenthaner Setti.
Kentikottai Reddi.
Kerai Shánár.
Kesari.
Kesetti.
Kesha Pandáram.
Kevalai Padi.
Khabul.
Khandilu.
Kidauai Koravar.
Kilasimai Kallan.
Kilakathi Kaikala.
Kilakatti Kallan.
Kilakattu Parayu.
Kílanáttu Agamudian.
Kílnáttu Kallan.
Kílár.
Kilasakkar.
Kilasar.
Kilavar Toddià Naikan.
Kílgáthi Paraya.
Kilkan Idayar.
Kilkattu Kallan.
Kilkattu Shánán.
Killai Valamhan.
Killar.
Kilnattu.
Kilvadugar.
Kingira Okkili.
Kíraikkára Kallan.
Kíraikkáran.
Kiraikkara Okkili.
Kirakkattu Vellála.
Kirama Thalayari Koravan.
Kiran.
Kira Senguntha Mudali.
Kirayambur Setti.
Kiriokkili.
Kirthira Parayan.
Kirnthalaikatti Maravan.
Kithu Setti.
Ko.
Koba.
Kobra.
Kobul.
Kochihar.
Koda.
Kodagathar Kammavar.
Kodai Vellála.
Kodaka Parayan.
Kódálikkára Maravan.
Kódálèkkára Pandaram.
Kódáli Pallan.
Kodanasi.
Kodangi.
Kodapathi Agamadian.
Kodayanattu Vellála.
Kodayur Agamudian.
Kodia.
Kodiki Toddian.
Kodikkálkáran.
Kodikkál Mudali Shòthikaran.
Kodikkaran.
Kodikkara Parayan.
Kodikkatti Pillamiar.
Kodikkatti.
Kodi.
Kodilu Andi.
Kodinar Idayan.
Kodiumdali Vellála.
Kodinattukòttai.
Kodu.
Kodukkaran.
Kodikka Vellála.
Koduniananar Pallan.
Kodunjī Kamhalathán.
Konganáttu Brahman.
Kongaráyunda Dásan.
Kojà.
Kokaī Vellála.
Kokamhalam.
Kokammalan.
Kokathiri Maravan.
Koka Vellalan.
Kokki Maravan.
Kokkál Kallar.
Kokkála Setti.
Kokkalvar Kamhalam.
Kokkidayar.
Kokkikatti.
Kokkoral Gollan.
Ko-kongam.
Kokudi Vadugar.
Ko-kusanan.
Koladikkarai Kollan.
Kola.
Kolaikaran.
Koli.
Kolianáttu Reddi.
Kolia.
Koligun.
Kolkoranan.
Kolla.
Kollai.
Kollan.
Kollathukárun.
Kollathu Setti.
Kollavam Vannán.
Kolli.
Kolliyagar.
Kollu.
Kolnáttu Viapari.
Koloihan.
Kolukara Karayan
Koluna Vellalan.
Komagal Vellalan.
Komakonam.
Ko-Malagali.
Komalla.
Komanandi.
Komati.
Komaran.
Komula Vellalan.
Komupura Sakkili.
Komuthu Mudali.
Kombana.
Kombwkolla Vellalan.
Kombwkara Kavarai.
Kombwkkaran.
Koma Gollan.
Kona Kollan.
Konan.
Konathu Vellalan.
Kondai.

Kondakkar.
Konda.
Kondalan.
Kondalian.
Kondappianadu.
Kondayawkottai Setti.
Kondayan.
Kondi.
Kondu.
Konga.
Kongan.
Konganandi.
Konganàttu.
Kongana.
Kongani.
Kongari Vannàn.
Kongidu Nayakan.
Kongidi Okkilear.
Konia.
Konigar Kaniar.
Konikara Setti.
Konineikiraachanyu Setti.
Koni.
Kongi Oddan.
Konthala Vellala.
Konthu Andi.
Konu Segaran.
Koravan.
Kora.
Kopupúsári.
Kothu-Sitti.
Koradi.
Korakai Vellálan.
Korama.
Korauáttu.
Koran Vellálan.
Korasakkáran.
Korasa Parayan.
Korathi Padi Kallan.
Kora tha Reddi.
Korichi Shánán.
Korika Konga Setti.
Kori Koria.
Korthi Padar.
Korukathi Idayan.
Kor Telunga Setti.
Korli Kallan.
Kosakosa Vellalan
Kosakosa Kollan.
Kosali.
Kosangatti Vellalan.
Kosangi.
Kosa Vellalan.
Kosetti.
Koshara Setti.
Koshath Kaunadran.
Kosayiharan.
Kosi.
Kosivagi.
Kosmirmi.
Kosuna Jathi.
Kottai Setti.
Kotar.
Kotha.
Kothalian Maharashtrulu.
Kothan.
Kothanga.
Kothankáthaya.
Kothanargal.
Kothukollan.
Kothu Setti.
Kotla.
Kottali Maravan.
Kottalam.
Kottamanukotta Maravan.
Kottaru Palli.
Kottiya Sakkili.
Kottaly Vellalan.
Kottanuthu Agamudiyan.
Kotta.
Kotti.
Kottumbadi Vadugan.
Kottu.
Kottur.
Kovil.
Kovul Oddan.
Kovanna Vellalan.
Kovannan.
Kovaladi Vadugan.
Koviliar.
Koviar.
Kovur.
Koya.
Koyilon.
Koyilia Kavandan.
Koyilu Vadugar.
Koyi Pakku Vellalan.
Kohamana Rajaputhran.
Kohatriyán.
Kohatria.
Kohanaragan.
Kuchalavan.
Kuchavāru.
Kuchi Dāsi.
Kuchu Pállái.
Kuda Dāsari.
Kudai.
Kudakuduppar.
Kudakmaravan.
Kudar.
Kudarakkaran.
Kudara Toddian.
Kudi.
Kudian.
Kudikal.
Kudikallan.
Kudikára Tamil Vannán.
Kudikatti Vellálar.
Kudikattu Parayar.
Kudikodi Sátáni.
Kudikuru Vánian.
Kudilanāttu Kallan.
Kudimagan.
Kudimi Parayan.
Kudivar.
Kudiva Kolar.
Kudivara Setti.
Kudiyán.
Kudiyánavan.
Kudukurumbar.
Kudumbi.
Kudum Palli.
Kuduvai Kurumban.
Kugu Vellálan.
Kujalathi Naikka.
Kujili.
Kukkanúr.
Kula Dásari.
Kulaga Vannian.
Kulajáthi Toddian.
Kulkudi Idayan.
Kulal Balijá.
Kulala.
Kulayan.
Kulam Kusavan.
KulamangalaNáttaKallar.
Kulasékharan.
Kulasékara Udáyar.
Kulashi.
Kulasekhara Kshatniyan.
Kulathur Maravan.
Kulathur Parayan.
Kulikara Kathan.
Kulitha Reddi.
Kulithivanam.
Kulla Narikāran.
Kullavan.
Kulliniji.
Kulnathan Kallan.
Kulan Kottan.
Kuluvan.
Kul Villiyar.
Kuliri Kolar Vadugar.
Kumagai.
Kumaravar.
Kummara.
Kumatti Zadavan.
Kumbalar.
Karakatti Vellalar.
Kamlúla Nathan.
Kumin Dasari.
Kumi.
Kam Pallar.
Kunchiliyan.
Kundara Maravan.
Kundiar.
Kandra Manika.
Kungumakaran.
Kuni Idayan.
Kunnia Okkili.
Kunivar Idayar.
Kunjala.
Kunjarathu Pallar.
Kunnigar.
Kunjakuthu Kurumbar.
Kunnavar.
Kunni Yadugan.
Kunthal Katti Idayan.
Kunravan KottaiMaravan.

Kunru Vellalar.
Kunthama Mudali.
Kunthyadu Setti.
Kunupa Sudra.
Kunti Vadugar.
Kuppa.
Kusara Dasi.
Kulani Vannia.
Kurumbathan.
Kumudi Toddiyan.
Kura.
Kurathallar Gurukkal.
Kurasa Sakkili.
Kuravida Therumalaku Kuravan.
Ku-Reddi.
Kurika Padatháu.
Kurukunthái.
Kurinja Pandáram.
Kurini.
Kurumi.
Kurrivar Kambalan.
Kurrivar Toddian.
Kurna Kuravan.
Kuruvāndi.
Kurubar.
Kurudan.
Kurakushtam.
Kurakāli Vellālar.
Kurukkal Vettuvan.
Kurup.
Kurupara Setti.
Kurusakthi.
Kuru.
Kurigolla.
Kurumban.
Kurumalathan.
Kurumba.
Kurumam.
Kurumbar.
Kurunuthi.
Kurunga.
Kurutti.
Kurumban.
Kurumbarathan.
Kusavar.
Kusa.
Kushu Bairagi Pandaram.
Kusini.
Kuthadi.
Kutha.
Kuthanara.
Kuthi.
Kuruvi.
Kuruvikara Marabi.
Kuruvikara Kurumban.
Kuruvik Karan.
Kuruvi Koravan.
Kusa.
Kusala Kammavar.
Kusalathu Andi.
Kusam.
Kusanga Brahma.
Kusavan.
Kusavar.
Kuthiar Tencari Oddan Setti.
Kuthir Vadugar.
Kuthukal Vadugan.
Kuthumbi Kavandan.
Kutrathiyar Vellalar.
Kuttayar.
Kuthathi Koravan.
Kutti.
Kuttiya Maravan.
Kuttu Kanakkar.
Kuttuna.
Kuvadai Okkili.
Kuvali Vanian.
Kuvandi Sedau.
Kuvayan Kambalam.
Kuvithurai Vellalar.
Kuyavan.
Kuyava.
Kuyar Oddan.
Kuzhanadu Mudali.
Kuzhayan Para Vannan.
Ku.

Láda.
Ladakkilladei Savangan.
Ladan.
Ladaya.
Lala.
Lalbagi.
Lama.
Lamakuva Nasuvan.
Lambádi.
Landar.
Lasa.
Lattiviri.
La Vannán.
Lavitti Kuravan.
Levadu Oddan.
Linga.
Lingadhári.
Lingamkatti.
Loga.
Lothu Vinthirar.
Lutchu.

Mā.
Macha Sembadavan.
Machilia.
Madadakapi.
Madanampettai Setti.
Mada Sālian.
Madathachi.
Madāthipathi.
Madattāndi.
Madavaram.
Madava.
Madhva.
Mādiga.
Madu.
Magaliar.
Magamaya Karālar.
Magam Paliyan.
Maganthan.
Magaratha Gurukkal.
Magarāya Setti.
Magathi Koravān.
Mahama Sāliar.
Mahambal Vellālan.
Mahamáyi.
Maharastra.
Mahareddi Kudiyán.
Mahésuaral.
Maithola.
Maithu Va Thi.
Maiyal Badagar.
Makadi uthvam.
Maku Madi Parayan.
Mála.
Malabar.
Malai.
Malaikan Engira Polavan.
Malajar Seruppthakkiravan.
Malaman Oddan.
Malasar.
Malattu Parivaram.
Malathur Kaikalan.
Malayán.
Malayanárchi
Malayándi.
Malérava.
Maliakar Setti.
Maligai Setti Vaisiar.
Mali.
Malikkar Engira Uráli.
Malingura Setti.
Malithar.
Malla.
Mallaga Jetti.
Maluvar.
Mamavar.
Mamangan Sakkili.
Mamial Oddan.
Mamiruvan.
Mamisam Thinum Vellálan.
Manalkattu Vellálan.
Manam Reddi.
Mananikkar.
Manappakam.
Mana Siga.
Manavaráyan.
Manathi.
Ma-Návidan.

Mandala Mudali.
Mandalam Setti.
Mandi Kuravan.
Mandir.
Mangakattu Setti.
Mangala.
Mangalapputhin Setti.
Manganattu Palli.
Maniakkáran.
Maniakkára.
Man.
Manigar.
Mánikka Vellálan.
Mánikka Setti.
Maniyal.
Maniyandi.
Mangakár.
Manjakara.
Manjakolia.
Manjakuppum.
Manjamathi Andi.
Manjapurathi.
Manjapúri.
Manjaputhúr.
Manja.
Manjarkatti Idayan.
Manjathúr Setti.
Manjavada Idayan.
Manjavapurathu Setti.
Manjayithr Setti.
Mankondan Kallan.
Mankondi.
Manmandu.
Mannádu Setti.
Mannai Puravan.
Mannakar Parayan.
Mannakuravan.
Manneduppavan.
Mannudayán.
Mannúr Vannán.
Mannudiyan.
Manpàndam.
Manthai.
Mantha Vulamban.
Manthira.
Manthadi.
Manu.
Manumuth Palli.
Ma-Parayan.
Muplai.
Maratti.
Maraga Pillai.
Maraithur.
Marakallan.
Marakàyan.
Marakolasathava.
Marakkalakottu Pambakáran.
Marakkala Vella Zham.
Marakkudiyan.
Marakkuravan.
Maramkattu Vellalan.
Maramkotta Shanán.
Maranthama Iravan.
Mara.
Marasa Kàpu.
Marasu.
Marathásaria.
Marathayi Audu Kurumlia.
Maràtta.
Maratti.
Maravelai Kanmalan.
Maravan.
Márvádi.
Maravan.
Maravarathi.
Maravaráya.
Maravaráya Kavundan.
Marava Valayan.
Maravethi Parayan.
Marayakára Setti.
Marga.
Mariamman Púsári.
Máriammakkáran.
Maria Setti.
Maridayan.
Marikkál Kammálan.
Marithu Vannán.
Markandam.
Marmalathu.
Maruba.
Marumayenum Kavarai.
Marumanathi Vadugan.
Maruntha Kaikalu Mudali.
Marutha.
Maruthuvachi.
Maruthuva Vannán.
Maruvara Setti.
Marvaki Setti.
Marasakápu.
Masai.
Masaliyan.
Masangunáthi Kallan.
Masarai Kottai Kallan.
Masika Malayulun.
Mathalu Vànian.
Mathaman.
Máthar Vellála Setti.
Matha Sathan.
Mathathi Kavarai.
Mathi.
Mathiran.
Mathurai.
Mathu Setti.
Matraja.
Mattamar.
Mattaverkal.
Mattu.
Màttukkáru Idayan.
Mavali.
Mavandádan.
Mava Vellálan.
Mavilian.
Mavandádi Maravan.
Mavandádan Setti.
Mayakomati Kallan.
Mayándi.
Maya.
Mayirvinaignan.
Mazhavaráya Kallan.
Médakar.
Meda.
Medara.
Medaranan.
Medaga Náyakan
Meikkáva Káran.
Meivania Setti.
Méladavagi Thóvan.
Melavarayán.
Melakkára.
Melakkáttu.
Mélam.
Melathi Kallan.
Melthàlai Ambattan.
Meikaral Vellálan.
Mellaku Brahacharanam.
Mélúr Vannian.
Menáttu.
Mérkuttam.
Meruku Idayan.
Mesangadu Kallan
Mesar.
Mesarava.
Mestha.
Mettuvan.
Mevan Toti.
Mida Kuravan.
Mikka Kanakkan.
Mínkáran.
Minkara Vadugar.
Minka Parayan.
Mín.
Mirthathi Kavarai.
Mithia Valayan.
Mochi.
Mochiyar.
Modaván di Vellálan.
Modavaniachi.
Módikár.
Mogal.
Móganam Pattu.
Moganathiri Reddi.
Mogasparayan.
Mokka Sakkili
Mokuvan.
Mólakkáran.
Molakkara Sakkili.
Molathar Mosa Vellálan.
Molathathu Vellálan.
Molla.
Monda.
Mondi.
Moradan.
Moraganathi Setti.
Morappanathi Kallan.
Morasa.
Morasakkili.

Morasali.
Morasan.
Morasukkáran.
Môrisu Vellálan.
Mórkári.
Morula Shánán.
Mosai Sakkili.
Mosakudi.
Mosthar.
Mothanthalai jangama Vellálan.
Motha Vannán.
Mothi Reddi.
Motta.
Mozhi Dêvan.
Mozhi Dêvan Nókkan.
Mrugandagáthra Sozhian.
Muchiyar.
Mudali.
Mudáli Vellánjetti.
Mudavan.
Mudavándi.
Mudukar.
Mugalúr.
Muga Velama.
Mu-Kunakku.
Mukkana.
Mukkaniar.
Mukkar Nambinar.
Mukkattu.
Mukkattuvan.
Mukka.
Mukkiyan.
Mukku Reddi.
Muku.
Mulai Parakan.
Mulaki.
Mulakumári Setti.
Mulatholi Kuravan.
Mula Vannán.
Mullakottai Kallan.
Mulli Kurumban.
Munaina Vellalan.
Munathi Golla Idayan.
Mundi.
Munga Golla.
Mungai Vadugar.
Mungal Kuravan.
Munganattu Parayan.
Mungani.
Mungarijan.
Mungil Vettai Kárakuravan.
Muni.
Munnúru Vétțu Kammalan.
Munreddi Setti.
Munthi Kuravan.
Mun.
Múppa.
Múppan.
Murakkal Reddi.
Mura Sakkili.

Murasa.
Murayi.
Muruchi Náttán.
Muriki.
Múrthi Vanian.
Murukum Brahmin.
Murumban.
Muruvan.
Músa Kammála Kamrai.
Musaga Paniga.
Musakumana.
Musuku Balija.
Muthal.
Muthali Agamudayán.
Muthari Maravathi.
Muthathi Solaram.
Muthi.
Muthirian.
Muthiria.
Muthu.
Muthuria.
Muthukára.
Muthukaya Vishnu.
Muthukuri Vellán.
Muthuma Manjan Idayan.
Muthumadi Balija.
Muthumanai Vellálan.
Mathuma Reddi.
Muthundu Kavarai.
Muthuráju Naidu.
Muthuraja Vannian.
Muttaikkáran.
Múvana Sakkili.
Muzhuvar Trular.

Náda Kallan.
Nadakathu.
Nádár.
Nádán.
Nadarku Setti.
Nadar Múppan.
Nádávi.
Nader Okkili.
Nadi Kallan.
Nádodi Pulayan.
Nadu.
Nadumalam Setti.
Nadumán Setti.
Nadumandala.
Nadumandalam.
Nadumandála Setti.
Nadupanan Setti.
Naduvan.
Naga Andi.
Nágapása.
Nagalu Setti Tamil.
Nágarája.
Nagara

Nagarálu.
Nagaram.
Nagarathu.
Nagasan.
Nágasarakkáran.
Nagasé Setti.
Nagasivar.
Nagatha Lingadhári.
Nagattán.
Nagu Thattán.
Naidu.
Naikan.
Naikkar.
Naikkan.
Naikan.
Naik Milk.
Naikutti Setti.
Naja Nalla Jathi.
Nakaraman.
Nakarattán.
Nákkola.
Nakódu Palli.
Nákuthi Vellálan.
Nalayamár.
Nálu Kóttar Kallar.
Nalungarayar.
Námadeva.
Námadhári.
Namathi Marátti.
Nambiádi ándi.
Namburi.
Nammavar.
Nammayam Palli.
Nanadi Vellalan.
Nanaya Kshatria.
Nandamandala Raja.
Nandar Kannán.
Nandimandalam.
Nandi Pandárum.
Nangádu Setti.
Nangamathu Setti.
Nangaralu.
Naniar Setti.
Nanja Setti.
Nangudia Vellalan.
Nankotta Kallan.
Nanmari Okkili.
Nanniyar.
Nara Golla.
Náráyanapuram Setti.
Nardiar.
Narigar.
Narikára Kariman.
Narikkali Kailam.
Narrikkuravan.
Narmayakka Parayan.
Narrathuthandi Setti.
Nasakkiliar.
Nasappu.
Nasappu Agamudajan.
Nasathu Setti.
Na-Setti.
Nasuádar.

Nasiri.
Nasuva Kammalan.
Nasuvan.
Nasuva.
Nātaka Setti.
Nathamar.
Nathamáthi.
Natha.
Nattai Mudati.
Nāttamai Oddan.
Nattamān.
Nattamanáthi Vellalar.
Nattamāndi.
Nattaman.
Natta.
Nattambadi.
Nattam.
Nattan.
Nattar.
Nattikal.
Nattiyar.
Nattudai Setti.
Náttu.
Nāttukkára Kaikalan.
Nattupuram.
Nattuva Kúttádi.
Nattuvan.
Natuvanga Melakkaran.
Nattuvan.
Navagapuram Uppiliyan.
Navalkara Vellálar.
Navapándam Seigiravan.
Na-Vellālar.
Nāvida.
Navidan.
Navimani.
Nayadi.
Nayagathu Shánán.
Naya.
Náyanán.
Nayar.
Nayaŗar.
Nedugar.
Neikar.
Nelai.
Nellai.
Nepala Setti.
Neri Domban.
Nesavukkaran.
Nesavukkara Parayer.
Nesavu.
Nettakkaran.
Nettiraivar Thoddiyan.
Nevada Setti.
Neygiravan.
Nichan.
Nichapallan.
Níchavannán.
Nila.
Nilathore.
Nilathu Udaujan.
Nil oddar.
Nilum.
Nimithukari.
Nippidakkāran.
Nir.
Nirmuga.
Nirpúsi.
Nirmulugiravan.
Nirmuzhugira Vellalar.
Niyogi.
Nochippa.
Nodaipada Vellalar.
Noduvan.
Nókka.
Nókkan.
Nolayandi.
Nolla.
Nondravar.
Nóttakkára Vellalar.
Nular Jathi Kapu.
Núlkára Setti.
Nul Yedukkiru Setti.
Nunthi Vellálar.
Nurinjar.
Nurkiravan.
Ócha.
Óchan.
Oci-Kammálan.
Ódai-Shánán.
Ódakkáran.
Óda Násuvan.
Odavar.
Odda.
Odakára Vadugan.
Oddan.
Oduva.
Offima.
Ogachándi.
Ogalavan Thattán.
Oga Palli.
Oghman.
Okan.
Oka Pallan.
Okkili.
Ólai.
Ólaiyán.
Olakkapidārum Setti.
Oli.
Ollam Palli.
Olniga Janappan.
Omatha.
Omburavan.
Ondakadi Vanniyan.
Ondarithan.
Onda Vániyan.
Onderuthu Vániyan.
Ondi.
Ondipiru Vániyan.
Ondipuli.
Ondirakka Kambalathán.
Ondirikkár.
Ongalan.
Onikārumban.
Onru.
Oppalu Setti.
Oppanaikkára Vadugan.
Oppanikkarán.
Oppanikkarán Kavaduvama.
Orakuda Reddi.
Oramulá Vadugan.
Oruthan.
Orya.
Osathi.
Osetti.
Otajati.
Otharava.
Othasanga Pulavan.
Othava Vellalar.
Othiriyar.
Othiyan.
Othuvan.
Ottai.
Ozhaka Vellathai.
Páchá.
Pachaikar.
Pachai.
Pachakkara.
Pachanattu Kallan.
Pacharisi Vellalan.
Pachavan Parayan.
Pachavenai.
Padai.
Padalai Béri Setti.
Padamakor.
Padanzu.
Padatalai Vellalan.
Pada-sudrā Udayan.
Padathi.
Padayáchi.
Padayathar.
Padikkavaya-Kallu.
Padiyan.
Padma.
Padmasalai.
Paduka Kusavan.
Paduma Sakkili.
Padapuan Marattian.
Pazadi.
Pazanama Reddi.
Pakanattu Kannadian.
Paza.
Pa.
Paikar.
Painiyan.
Paipatti Thottiyan.
Paithar.
Pa-kaikalan.
Pakanátti.
Pakarakattu Vellalan.

Pakkala Toddyan.
Pakkaran.
Pakkatha Maravan.
Pakkiambara Kammala Asari.
Pakkiri.
Pakkunáttu Reddi.
Pakudimazan.
Paku Palli.
Pála.
Palaínáttu Kammálan.
Palajati Ándi.
Palajari.
Palajáthi.
Palainattu Semman.
Palakar.
Palamar Pari Oddan.
Pálanáti Reddi.
Palani.
Palanza Véttuvan.
Palanodi.
Palapasupati.
Palasivan.
Palathirathu.
Palavar.
Palava Vannán.
Pálayakkár.
Palayam Setti.
Palaya Náyakkan.
Palayarukudi Setti.
Páliappattár.
Páláyappattu.
Palia Muthriars.
Pali.
Palisar Setti.
Palinchan.
Pálkára Idayan.
Palkudikkira Pulayan.
Palla.
Palladam Setti.
Palladi.
Pallaikurumbar.
Pallakàndi.
Pallamakkal.
Pallanchikal.
Pallan Panchaman.
Pallathu Sakkili.
Pallavaráyan.
Palli.
Pallikipiranthavan.
Pallikkuravan.
Pallima.
Pallinúr Koravan.
Pallura Kotti Vellálan.
Palluvan.
Pal Thottiyan.
Palvitu Roddi.
Pamathu Sakkili.
Pamattakàr Setti.
Pambaikáran.
Pambaikavarai.
Pambukáran.
Pambala.
Pamba.
Pamban Kallan.
Pambatti.
Pambu.
Pan.
Panachan Setti.
Pánai Brahmin.
Panakkal Tachan.
Panamaistri.
Panamarathu Shànàn.
Panambara Kallan.
Panaikatti Vellalan.
Panai Eri Shanan.
Panai Erukiravan.
Panan.
Pananjànàn.
Pana Reddi.
Panasali.
Pana Vellalan.
Panayagar Vadugar.
Pancha Gonda.
Pànchàla.
Panchaman.
Panchànga Setti Idayan.
Panchigan.
Panchi Parayar.
Pandakakudiyanavan Reddi.
Pandakurumbar.
Pandamuthu.
Pandàra Kudimagan.
Pandàrum.
Pàndi.
Pándiar.
Panditha.
Pandithan.
Pangulakkudi Vellála.
Pangalar.
Pangam.
Panganáttan.
Panganáttu Pallar.
Panganattu Palli.
Pangu Kurumbar.
Paniadu.
Pania Kannadian.
Paniakavarai.
Panian Valluvan.
Paniar.
Panigandi.
Pani.
Pannikkan.
Panikka.
Panikkaravan.
Panirendám.
Panisavan.
Panja Goundan.
Panjakkara Setti.
Panjakavarai.
Panja Lingam Idayan.
Panja Lingamkatti Idayan.
Panjambutha Setti.
Panjamel Setti.
Panjamkatti.
Panjam Pallar.
Panjamugathúr Setti.
Panjankani Valayan.
Panjapathi Setti.
Panjara Idayan.
Panjaramkatu Idayar.
Panjaram.
Panjar Setti.
Panjathayal.
Panja Vellàlar.
Panji.
Panju Katti.
Panju Katti Vadugan.
Pannai.
Pannaikkàran.
Pannànda Setti.
Panna Reddi.
Pannattu Sakkili.
Pannava Andi.
Pannayal.
Pannia.
Panni.
Pannirendam Setti.
Pannu Andi Ahittan.
Panta.
Pantai Setti.
Pantha.
Panthamkatti.
Panthumutti Padayachi.
Panuvirian.
Pa oddar.
Pappan Vaishnavan.
Pàpàri.
Pa-pariyári.
Para.
Parachi.
Parakka Koravan.
Paramakkar.
Paramalai Parayan.
Paramalayalam.
Paraman.
Paramandala Setti.
Paramàndi.
Paramar.
Paramarachi.
Paramarathi Kavundan.
Paramattiam.
Paramudaya Nasuvan.
Para-Náikan.
Para-Ná Suvan.
Para-Návidan.
Para-Návidan Valluvan.
Parankusa Tháthan.
Parappi Ekali.
Parappu.
Parappunattu Kallan.
Parasa Lingadhari.
Parasara Mudali.
Parasar Idayan.
Para Setti Idayan.
Parasthai Vannan.
Parasukkaran Sudra.

Parasu Vannan.
Paratachan.
Pårathar Vannan.
Parayan.
Parathi.
Paratti Vellalan.
Paravar.
Paraya.
Parayakkaran.
Parayandi.
Parika Dàsi.
Parikali Ambattan.
Parikal Vellalan.
Parikanakkan.
Parikkalikkaran.
Parikkani.
Parikollan.
Parikulu.
Parikuthuravan.
Parilan.
Parinaikiravan.
Parisi Idayan.
Parithinúl Thattán.
Parithirupa Vannán.
Parivára.
Parivákáran.
Pariváram Naikan.
Parivarathan Naikan.
Parivarathar.
Parivari Setti.
Pariviún.
Pariyal Vaguppu.
Puriyari.
Pariyathu Kadu.
Parizhathavan.
Parkottai Kallan.
Párpár.
Parthi.
Parugan.
Parujata Kotti Idayan.
Paruthikottai Setti.
Paru-Valluva Pandaram.
Paru-Vetti Vellàlan.
Pasadaval Parayan.
Pasa Golla.
Pa.
Pásakattu Kanakkan.
Pásalai.
Pasapara Setti.
Pasangunáttu Kallan.
Pasapar.
Pasha Korava Vadugar.
Páshándi.
Pashaya Setti.
Pási.
Pásikatti Valayan.
Pá Sukatti Maravan.
Pasunka Reddi.
Pasupa Setti.
Pasupathi.
Pathaniar.
Pathan Setti.
Pathar Agasúla.
Patha Okkili.
Pathathiyan.
Pathuma.
Pathia Maravar.
Pathianul Kamma Asiari.
Pathi.
Patnúlkar.
Pathirakáli Shanan.
Pathisar.
Pathma.
Pathumanar Vellalan.
Patran.
Patta.
Pattamar.
Pattanavan.
Pattanavan Vadugar.
Pattani.
Pattanmar Smarthan.
Pattariyar.
Pattakkotti.
Pattamangalam Kallan.
Patta Sálian.
Pattarakattu.
Pattar.
Pattathár.
Pattavegan.
Pattayar Pariyári.
Pattigal.
Pattimakka Koravan.
Pattinúr Shanan.
Pattippara.
Patippari Shanán.
Pattiraiyár.
Patti Sári.
Pattukottai.
Pattanathu.
Pattunúlizhier.
Pattunúlkar.
Pattu Salian.
Pattu Senian.
Pattuva.
Paukanáttu.
Pauli.
Pauparusar.
Paunvetti.
Pau Santhi Marathi.
Pavagikkaran.
Pavala Àndi.
Pavach Andi.
Pavalankatti Vellálar.
Pa-Valayar.
Pavanda.
Pávándi.
Pavanlankatti Vellalar.
Pavania.
Pavani Idayan.
Pavanikkaran.
Pavarándi.
Pavar Idayan.
Pavathan.
Pava Udayán.
Pavazhakkára Kavarai.
Pavazhamkatti Andi.
Pavunji Shánán.
Páyakkár.
Payándi.
Payarikar.
Páya Sakkili.
Páya Setti.
Payathan.
Payavai Kammavár.
Payirkottum Vellalan.
Payi.
Payir Kottam Vellalan.
Pázh, Andi.
Pazham Senian.
Pazhaya Kusavan.
Pazhar Maravan.
Pazhian Katti Idayan.
Pazhuchi.
Pedaganti.
Pedda.
Pei.
Pekaika Oddan.
Pekira Golla.
Pekkuli Toddiyan.
Pella Gollar.
Pelukkathu Idayan.
Penakkurumbar.
Penamatha.
Pendakan.
Penda Setti.
Pendi Kudiyánavan.
Pendukalukku Kupath Idathi.
Pendu Pari Setti.
Penikan Naik Idayan.
Penkondab Reddi.
Pennar Idayan.
Penrian.
Penuki.
Perakudi Vannán.
Peratha Vannán.
Peravochari Kallan.
Peria.
Perianan.
Peri Andi.
Perimia.
Perukanakkan.
Perumalai Kallan.
Peruma Koil Stanika.
Perumalainátttu Kallan.
Perumámádu.
Perumaráttiar.
Perunatti Kudikar.
Perumathi Kallan.
Perunáttukáran.
Perunáttu Reddi.
Perunádu Sithar.
Perunthalai.
Peru Siga Palli.
Perusiga Parayan.
Peruvali Thattán.
Peruwanikkatté Vellalan.
Pethadian.
Pethia Vellálan.

Patta.
Pettai.
Pettathu Badagar.
Pettu.
Picha Andi.
Pichaikalai Maravan.
Pichaikula Madova.
Pichai Véttuvan.
Pichakára Maravar.
Pichakáran.
Picha Kondan.
Pichandi Kaikalar.
Pichata Natu.
Pichath Domban.
Pichi-Golla.
Pichi-guntla.
Pichi-Kasu Marandu.
Pichi-Kuttiyàr.
Pichu Kandan.
Pidakkar.
Pidáran.
Pidirian.
Pilamangathi.
Pilikanda Setti.
Pillai.
Pillaimar.
Pillaperán Sudra.
Pillikkáran.
Pilli Kúthádi.
Pinailangathi Vania Setti.
Pinikanakku.
Pinnaradi Vannán.
Pinnar Agamudayan.
Pinnar Puna Setti.
Pira Idayan.
Piralinga Setti.
Pirakkudi Palli.
Piramaga Kaikalar.
Piramakallan.
Piramalai.
Pirama Naidu Kallan.
Piramattia Kallan.
Piramba Kallan.
Piramithu Kallan.
Piramara Kallan.
Pirambukkára.
Piran.
Piranai Jathi.
Pirani.
Pira Sadivar.
Piratha Vannán.
Pirattukkára Parayan.
Pirikolli Vannán.
Pirusi Kaidar.
Pittintru Kannán.
Pirokosa.
Pirokottai Vellálan.
Podanadi.
Podikadu Karnataka Brahmin.
Podikkal Kuttu Karavan.
Poganaika Reddi.
Pokanattu Reddi.
Pogavannan.
Po Golla.
Pogu.
Pogupp Andi.
Poikam.
Poikara Parayar.
Poja Nattar.
Pokala Reddi.
Pokali Golla.
Pokanar Reddi.
Pokanáti Reddi.
Poka Reddi.
Pokanazhar Oddan.
Pokattara Jathi Sakkili.
Pokka Puttana Setti.
Pokkili Thottia Naikan.
Pokki Parayan Goolar.
Pokku.
Pokkudi Golla Naikkan.
Pokusaun Kan.
Poku Vellalan.
Pola.
Pollakodi Maravan.
Pollakuthukira Boyi.
Pollanathi Reddi.
Pollapothu Karavan.
Polanu Setti.
Polayan Vellalan.
Poleru Mudali.
Polia.
Polikanda Golla.
Polikan.
Pollitta.
Poluraithu Reddi.
Pólúr Karavan.
Po-Máláyalam.
Poma Senan.
Ponathatti.
Ponu Sakkili.
Ponal Vellálan.
Ponappa Kurumlea Jathi.
Ponda Vellálar.
Pondi.
Pondiannattu Vellalan.
Ponganáttu.
Pongani.
Pongasa Thattán.
Ponga Reddi.
Pongavanádi Reddi.
Pônar.
Pon-Kollan.
Pon-Kammála.
Pon-Kammala Jachar.
Ponkiri.
Pálkurumban.
Ponnagiyán.
Ponnêri.
Ponnêriar Vellálan.
Ponnuriki Mudali.
Pon-Vêlaikarân.
Pon-Âsari.
Ponnuvandi Setti.
Ponkanattu Reddi.
Ponkasse Pandarum.
Ponvelai Asari Kammálan.
Pon-Vellálar.
Ponvélai Seyyappattavan.
Poonamallee Mudali.
Poothavari.
Popu Jathi.
Porada Vaúdi.
Poreithuvathan.
Poreivasi Reddi.
Poraga Parayan.
Pora.
Porakudi.
Poranasa Kavarai.
Porasiassa
Porasa Vellalan.
Porya Kuranar.
Porkárkira Vannán.
Porkalándi.
Posanibari Kuravan.
Postles.
Poshathakaran.
Posambothu Kusavan.
Posa Vellálan.
Poshala Kusavan.
Potha-Yádavan.
Pothikára Kuravan.
Pothikavarai.
Pothika Nattu Vellalan.
Pothira Vannán.
Pothikáran.
Pothuvál.
Pottakattu Agamudiyan.
Potta.
Pottavar Thottiyan.
Pottaithalai Vellálan.
Potti.
Pottinessu Vellálan.
Pottinundia Jathi.
Pottukatti Naikan.
Pottu Telunga Setti.
Po-Vadukachi.
Prathamasakai Brahmana Pegathee.
Prayánakkaran Kattu Tottiyar.
Pu-Andi.
Puchakunthar.
Pudanai Jathi.
Puduchori Setti.
Pudukalam.
Pugunakos Vadugan.
Pu-Idayan.
Pukara.
Pukitha Shánán.
Pukkara Nayakan.
Pukkudi Gollan.
Pukula Kollan.
Pukku Nattu Pariah.
Pukuttam Vellálan.
Pulaikkan.
Pulakára Agamudiyan.

Pulava-Ándi.
Pulavan.
Pulavar Kaikalar.
Pulayan.
Pulayándi.
Pulaya Shánán.
Puliangudi Sotti.
Puliyan.
Pulla.
Pallaru Kallan.
Pullayanan.
Pulpidungukiravah.
Puluvan.
Pumalai.
Púmaláikatti Siva Pandáram.
Punam Véttuvan.
Pungammar Idayar.
Puni.
Punikathu.
Puniakara.
Punigalla Idayan.
Púni.
Puntha Kaikala Mudali.
Puntha Kudi Setti.
Punthamalli.
Puntha Mudali.
Punul.
Pupunar.
Puragu Idayar.
Purai Náttán.
Purakanda.
Purokula.
Puramári Kallan.
Puratha.
Purattarakudi.
Pura Vannán.
Purgoli Kshatria.
Purthan.
Puruthunda Para Vannán.
Puruthu Sette Padayáchi.
Pusaikara Vellalan.
Pusali Siva Andi.
Pusali Vellálan.
Púsári.
Pushathikora.
Pushpala.
Pútari Vannán.
Puthamúr Andi.
Puthai Sanku Puluva Vellálan.
Puthanda Kannadian.
Puthara Para Vannán.
Puthara Vannán.
Puthara Vannán Tindan.
Puthavan.
Putha Vannán.
Puthian Salavádi.
Puthirar Vannán.
Puthirian.
Puthu.
Puthura.
Puthur Kammálan.

Putta.
Punalai Idayan.
Pu.
Punathu Kudi Setti.
Puviruntha Vallian.
Puyanthatha Idayan.
Puyarnatha Idayar.

Ragas Agamudayan.
Ragudu Kapu.
Raja.
Rajakal Kshatria.
Rajakan.
Rajaputhiran.
Rájáthi Shánán.
Rajathurava Vellalan.
Rajavalai Agamudayan.
Rajavar Kallan.
Rajavásal Agamudayan.
Rajavatti.
Rajavithiar.
Rajayisa Agamudayan.
Raju.
Rakkan.
Rakkore Agamudayan.
Ra-Kshatrian.
Rama.
Rámánuja.
Rámápuram Setti.
Ramathásan.
Ramba Kurumbar.
Ranavar Agamudayan.
Rangári.
Rangasari Golla Vadugar.
Ranikkan Nisaru.
Ranka jogi.
Rarúr.
Rasullathu Kshatria.
Rasam Mahratti.
Rasappa Agamudayan.
Raséndra.
Rasili.
Rásivár.
Rathamgiri Vellalan.
Ra-Thévangam.
Rattam.
Ravatha Kavarai.
Ravuthan.
Ravutha.
Ravuthu.
Ráya.
Rayalar Kurumban.
Rayaman.
Rayanathu Ambattan.
Rayanathi Kaithidayan.
Rayanthila Idayan.
Rayantheragathi Idayan.
Ráyar.
Rayarthu Kattu Idayan.
Rayathárthu Idayan.

Reddan.
Reddi.
Regu Parayan.
Rekkal.
Rolaba Toti.
Relingatha.
Renderuthu Vániyan.
Renga Kavarai.
Resava Pallan.
Retha Vannán.
Retta Sekkán.
Rigaydu Náidu.
Rohilla Raja.
Rolla.
Rów.
Rówjó Brahmanu Smártha.
Ruchauku Thoddiyan.
Ruchas.
Rudra.
Runga Pillai.
Rungathu Setti.

Saba Reddi.
Sacharathi Setti.
Sadai Pandáram.
Sadaiyar.
Sadalippu Vellálan.
Sadamnúj Padayáchi.
Sadapatti.
Sadayavar.
Sadi Vadugan.
Sadu.
Sagalan.
Sága Maravan.
Ságu Andi.
Saguri.
Sagu Vettuvan.
Saisai Vettuva Vellalan.
Saiyár Idayan.
Sákala.
Sakalar Kaikalar.
Sakambalathan.
Sakandi.
Saka Thoddich.
Sakinapathu Setti.
Sakkampattu Idayar.
Sakkarai Kaika.
Sakkarthálvár Sáttáni.
Sakkaravarthi Maravan.
Sakkili.
Sakku Shánán.
Sakthi Pujei Seigiravan.
Sakula Dasi.
Sakuna Vellálan.
Sakupuram Setti.
Saladangi Kottar Kallar.
Sálai.
Salakin Kómatti.
Salamaravar.

Salamárkat.
Salamarthu.
Salamban.
Salangar.
Salar.
Salavaikár.
Salavai Seigiravan.
Salavagha Pillai.
Salem.
Sálian.
Sáliváhana.
Saliya.
Sal Oddan.
Saluhari.
Saluppan.
Salu.
Sámakár.
Sama.
Sámala.
Sámandiár.
Sámara.
Samayapuram Setti.
Samayatham Setti.
Sambada Púsári.
Sámbal Andi.
Sambala.
Sámbán.
Sambanáttar.
Sambanáttu.
Sambaráya.
Sambatti.
Sámiar.
Sáminádu Padayáchi.
Samin Vellala.
Sámi Pandáram.
Samma Andi.
Sammala Parayan
Sammangarai Vadugan.
Sammuga.
Samudra Kára Maravar.
Samuga Kávalkáran.
Samuthi Kanakkan.
San.
Sán.
Sanakoda Setti.
Sanathi Vaishuavam.
Sanava Pandáram.
Sanavi Pillai.
Sanavar Setti.
Sandana.
Sanda Nasuvan.
Sandu.
Sangala Setti.
Sanga.
Sangar.
Sangathár.
Sangiraltan.
Sangu.
Sangudu Parachi.
Sangumuga Setti.
Sangunthum.
Sanialan.
Sani.
Sania Setti.
Sanira Setti.
Saniyer.
Sanjaya Setti.
Sankadu Vellálan.
Sankara.
Sángudimagan.
Sannar Joular.
Sannu.
Sannyasi.
Sánrone.
Santhalai Vellálan.
Santhanattu Vellálan.
Santhu.
Sánthugal.
Sanudu Shánán.
Sanukaran.
Sapakola.
Sapasi Kil Golla Vadugar.
Sappalu Idayan.
Sappar Idayan.
Sappathu Setti.
Sappiliyan.
Sappolayan.
Sappa Koravan.
Saraiyán.
Saraji.
Saraju.
Sarakara.
Sarakari.
Sarakkar.
Saramani.
Saru Palli Kallan.
Saruppa Setti.
Saruswata.
Sarattu Kanakkan.
Saraviya.
Sárayakkarú.
Saray Navidan.
Sare Kanunan.
Sári.
Saria Seniyan.
Sari.
Sarkar Parayan.
Sarukuppa.
Sarumadi Reddi.
Saruvala Valayan.
Sasaramittu.
Sasthiri.
Sátádavan.
Sátáni.
Sáthándi.
Sáthání.
Sathar.
Sathathavan Karuna Nambi.
Sathavar Mara Setti.
Sathi.
Sathiyan.
Sathur.
Sathu.
Satra.
Sattar.
Sávadi Sudra Kallan.
Savalai Shánán.
Savalakáran.
Savalkára Sètti.
Savalam.
Savalar.
Savala.
Savamanna Yádavan.
Savan Andi.
Savarai Pandáram.
Savaraka Návidan.
Savera.
Savaràl.
Savarkam Setti.
Savar Káran.
Savira Kallan.
Savirian.
Savithavara Setti.
Savuri Kolla Toti.
Savvia Vellálar.
Sáyakára.
Sáyakkáran.
Sayakonan.
Sayala.
Sayan.
Sayani.
Saya.
Séda.
Séda jattu Manicka Thasar.
Séda.
Sédali.
Sédan.
Segadilu.
Seethani Idayan.
Seethari Setti.
Segara Udayan.
Segidivaru Kavarai.
Sekappudayán.
Sékara.
Sekari.
Sekkádugiravan.
Sekkádum Setti.
Sekkádu Vanian.
Sekkán.
Sekkándi.
Sekkáran.
Sekkattúmavan.
Sekkudayán.
Sekku.
Sélaikára.
Selaik.
Selai.
Selam.
Seli.
Sellavar.
Sellichayam.
Selliyam.
Sellur.
Sombada.
Sombadavan.
Sembadavar.
Sembanari Kallan.

Sembanàttu Maravan.
Sembari Maravan.
Sembi Karayan.
Sembu Kattara Vellálar.
Sembu Udayán.
Semmali-pattu Maravan.
Semmán.
Semmán Parayan.
Semmanattu.
Senai Idachi.
Senaikaran.
Senaikkara Setti.
Senaikkudayan.
Senaikkudu.
Senái
Senaipakam Setti.
Senaithalavan.
Senaivaram.
Senda Conda.
Sendalai Vellálan.
Senduga Setti.
Sengal.
Sengal Oddan.
Sengala Vellálan.
Sengali Nattu Kallan.
Sengan.
Sengandiyar.
Senga Pallan.
Sengarali Kaikala Mudali.
Sengattai Maravan.
Sengattu Kallar.
Sengu.
Sengudasa Govindan.
Sengudi Magan.
Sengudiyan.
Sengu Kaikalan.
Sengunatham Kallan.
Senguntha Mudali.
Senguthi Parayan.
Sengguntham.
Senian.
Senna Setti.
Senattu Maravar.
Sennavar.
Senran Pallan.
Sentalai.
Senthadi.
Sentha Jangamar.
Senthalai.
Senu Saliar.
Seppochi.
Seppodia Govinadan.
Seppo Karayán.
Serai Kupputam.
Seriar Sekkan.
Séri Parayan.
Serkulam.
Sarkula.
Serkul Setti Vánian.
Sermun.
Sernattu Shánán.
Seruppu Sakkili.
Seruvadu.
Serwaikaran.
Sérvai.
Seshakári.
Seshapuram.
Setharan.
Sethu.
Settai Kiddi.
Setti.
Settimar.
Settu Setti.
Sevadi Setti.
Sevagar Piltaimar.
Sevala.
Sevalai Pillai.
Sevali.
Sevari Setti.
Seviyar.
Shan.
Shánán.
Shánará Kudi
Shánár.
Shandada Pandáram Vellala.
Shānān.
Shānanāttan.
Shanganadumu Vellālan.
Shār Oddan.
Shiahkaran.
Sholagan.
Shola Setti.
Shonagan Mahmmdiyar.
Shonakan Setti.
Shonalar.
Sozhian.
Sidigari Parayar.
Sidu Chitrakāra.
Sidu Kshatriyar.
Sigathava Setti.
Sikambalathār.
Sikara Idayan.
Sikatti Setti.
Sikka.
Sikkalkari.
Sikkudayan.
Silasi Kammālan.
Silla Idayar.
Sillar.
Sillari Rambalam Naikar.
Sillavar.
Silman.
Silma.
Siluppakatti Vellālan.
Silvar.
Sing.
Singalar.
Singaluva Mélakáran.
Singapuli.
Singāra Lingadhāri.
Singathān.
Singa Valayan.
Singiri Kallar.
Singodi Setti.
Sing-Râjaputran.
Singu.
Sinna.
Sinnalai.
Sinthu.
Sirahir.
Sirayar.
Siri.
Sir.
Sirka.
Siroshi.
Sirpi.
Sirugudi.
Siruthali.
Siruvadi.
Siruvanniar.
Sisupandāram.
Sishagir.
Siswar Toddiyan.
Sisakaran.
Sithadi Vellālan.
Sitha.
Sithaka Vellālan.
Sithamai palli.
Sithambala Pandāran.
Sithana.
Sithankovil.
Sithan.
Sithappa Asāri.
Sithar.
Sitharka Vaduran Vellālan.
Sithesamani Pandāram.
Sittándi.
Sittrapadu Setti.
Sittra Rāja.
Siva.
Sivachāra.
Sivacharam.
Sivaduijan.
Sivakashānān.
Sivakathu.
Sivakkari Lingadhāri.
Sikalluvan.
Sivanar.
Sivanāttu Kôttan.
Sivanbu Setti.
Sivandiyan.
Sivanthu.
Sivan Vanisam.
Sivappi Kammālan.
Sivarthare Marātti.
Sivarthi Koravan.
Sivathiryan.
Sivayar Ranakkan.
Sivayar Ranakkan.
Sivian.
Siviam.
Siviar Mìnpidikiravan.
Sivir Achari Lingam.

Siyar Idayan.
Smartha.
Smarthar.
Smartharathi.
Sodi Idayan.
Sogan.
Sokkandayar Vellalan.
Sokka Pandaram.
Sokkar Vellalan.
Sokki Idayan.
Sôla Chetti.
Solagan.
Solakan Vellalar.
Solakkava Konga Reddi.
Solakudi Setti.
Solamondalam Vellalan.
Solan.
Solandan.
Solanga Thevar.
Solanozhia Setti.
Solapuram.
Solavakkum Setti.
Sola.
Solavarathan.
Solavarthakam.
Solavarthakum Setti.
Solia.
Soliar Kanti Pandaram.
Solikar Setti.
Soli Muthirian.
Solinadu Mapan.
Solingaran.
Sollakka Reddi.
Sollari Idayan.
Sollu Medali.
Solyan.
Soman.
Somberi.
Somekuppan.
Sonadamani Kavundan.
Sonakanattu Vellalar.
Sonan.
Sonazakaru Vellalar.
Songal Andi.
Songa Vittukuttu.
Soniza Andi Pandaram.
Sonthavar Setti.
Sontha Verapara.
So Pallar.
Soppakudu.
Sorgan.
Soruvan
Sor.
Sosai.
Sothan Andi.
Sothilia Vellalan.
Sothiami Maravar.
Sottia Reddi.
Sottin Kurumbar.
Sourashtrian.
Souravas Pattunul.
Soza Vannan.

Sozhiam.
Sozhamandala Vellála.
Sozhia.
Sozia.
Srimar Smarthan.
Sri.
Srutiman.
Stapathi.
Sthuthakar.
Stompa Setti.
Strokanakan.
Suli Vencariar.
Su Tevadial.
Sutherman.
Sudra.
Sudu Parayan.
Sudusudu Tolhyan.
Sugali.
Sugakar.
Sukka Pandaram.
Sukkaman Pandaram.
Sukkamandi Pallan.
Sukla Brahmin.
Sullakar.
Sullamar Vadugan.
Sulla Setti.
Sulasu.
Sulu Setti.
Sululthathan.
Summa.
Sunapathi.
Sundara Setti.
Sungara.
Sunganatha Pallar.
Suni Kalakatai Maravan.
Sunkan.
Sunnadi Setti.
Sunnamlukaran.
Sunnamulukallar.
Sunnamlu.
Su.
Surugali Kudimagan.
Surasoan.
Surakkady Agamudian.
Surapukottai Salliar.
Sura Thatchan.
Suravakudi Setti.
Suravan.
Suritiman.
Suriakula Raja.
Suriza Mandula Pallan.
Suriza Vellalan.
Surizer.
Surukudizan.
Surunga Shanan.
Suro Idazan Telunga Vellàlan.
Surnthu Kanakan.
Sutarman.
Sutarman Mappan.
Suthizar.
Sùvalam Puchi.

Sùvalazan ambalakaràn.
Suzammaru.

Tacha.
Tachakarai Vellālan.
Tachan.
Tachikar.
Tadaipanāthu Pallan.
Tagara Setti.
Thákar.
Taiyalkāran.
Taiyalkāra Panān.
Taiyal Maistri.
Taiyar Arava Kusavan.
Takkan.
Talagudi Idayan.
Talaikaran.
Talai Saraikiravan.
Tala Pallan.
Taliāri.
Taluvapar.
Tamata Sáliyan.
Tamava Koravan.
Tambakkāran.
Tamballa.
Tambar-Vannān.
Tambirān.
Tamma Idayan.
Tanagan.
Tanaka Setti.
Tana Vaisian.
Tandu Sivian.
Tangalán.
Tanga Māla.
Tangaman Kola Parayan.
Tangamban.
Tangam Parayan.
Tanginibatta Parayan.
Tangudi Vellālan.
Tanjaku Setti.
Tanjávúr Maráttian.
Tanni.
Tannikatti Pallan.
Tappa.
Tappayaval.
Tappilia Naikan.
Taragan.
Taraga Setti.
Tarakkaran.
Tarakkar Palli.
Tarapinji.
Tara Vannān.
Tarani Setti.
Tarevarkan.
[illegible] āran Sētlan.
[illegible]

Tasangunāttu Kallan.
Tasappi.
Tâthai Setti.
Tatukattu Parayan.
Tavari.
Tavukarai.
Tāyār Kalla Jāthi Tagappan Shānān.
Tayir Kannadian.
Tō Idayan.
Telaganiyalu.
Telagulu.
Telani Setti.
Telagáni.
Telugiri.
Telunga.
Teluva Vadugan.
Tena Pulayan.
Tendari Vellālan.
Tendēsa Vellālan.
Tendisai.
Tengalai.
Tengalaiyar.
Tengalar.
Tengalar Parayen.
Tengondar.
Tengu Tōvar.
Teniti Kādu Vellālan.
Tenkari.
Tenkāsi Vellālan.
Tennadi.
Tennadu Vadugan.
Tennakuman Setti.
Tennamaram Ērugira Shānān.
Tennamarthu.
Tennar.
Tennarkādu Vellālan.
Tennattu Kallan.
Tenpandiya Kusavan.
Ten.
Tenūr Vellālan.
Teravan.
Terkatti.
Terkuttian.
Teruchinakkāran.
Terugutta Pandāram.
Terumalai Setti.
Teruvalūr Setti.
Tesanga Muthurajakulam.
Têvadiāl.
Tēvan.
Tēvāngu.
Tēvāngulu.
Tēva Pulayan.
Tevāram Setti.
Tevasi Parayan.
Teyambodi.
Thai Pallan.
Thakaminalan.
Tha.
Thakur Vellálan.
Thalanar.
Thalayan.
Thalia Vaisian.
Thamadi.
Thamba Koranan.
Thammakkára Koranan.
Thanalai Thinnuni Parayai.
Thandu Sakkili.
Thanga Désádi.
Thangalála Parayan.
Thangam Par Velai.
Tham Bhatrája.
Thanjaka Setti.
Thapai.
Thappakottugira Thathan.
Thappari.
Thapathi Idayan.
Tharagan.
Tharai.
Tharamagib Parayan.
Tharamur Setti.
Tharikkara Maravan.
Tharikkaran.
Tharikutti Vellalan.
Thari Panikkar.
Tharmaràjàkivib Púsari.
Thar Vellalan.
Thasa.
Thasanakkan.
Thasà Nambi.
Thasiri.
Thasthinattu Vellalar.
Thatchathi.
Thátha Andi.
Thatha.
Thathaki.
Thátham.
Thátha.
Thattub.
Thattanathi Kaikolan.
Thaualakára Setti.
Thauasigan.
Thayakkāra Vellálan.
Thayambattu Parayan.
Thayana Karanan.
Thê.
Thedambu Vellālan.
Thema.
Thek Budagan.
Thelathi Vellālan.
Thenakkutto Kothi.
Thénánga.
Thenappallar.
Thenārkādu.
Thendisai Vab.
Thenkai Vellala.
Thénkási.
Thenthi.
Then Vithu Pandaram.
Themoran.
Theri Setti.
Therkatti.
Therkunàthi Kallan.
Therku Simai Kallan.
Therukalaktha Kāthi.
Theruthu Koravan.
Thirugnána Sammandha Valluvan.
Thoskudia Mudali.
Theuachi Andi.
Theuaduga Kammálan.
Theuakara.
Theuakkab Setti.
Théuam Setti.
Thévandia Palla Jathi.
Thévānga Jangaman.
Thévánga Sédan.
Thévangam.
Thévar.
Thévánga Valigathi.
Thevarari Upparavan.
Thevar.
Thevia Idayan.
Theyahan.
Theyamalan.
Thiara Andi.
Thigaru.
Thimdáu.
Thiraniar.
Thirukanala Kanakku.
Thirnmalai Maikan.
Thirumanja Jathi.
Thirumpatti.
Thirunathi Vellalar.
Thirupa Kulathavar.
Thiruppatur Sozluyān.
Thiru Sochi Pallar.
Thiruvambadiyan.
Thiruvappadi.
Thiruvappur Setti.
Thiruvathavai Andi.
Thirurelagundu Kavara.
Thiruvi Pangathur Vaniar.
Thisai Vannathi.
Thivakirthian.
Thiyan Parayan.
Thidarchi Muthirian.
Thodiya Naikan.
Thodu Kambalam.
Thodukka Kammában.
Thokilavar Kambalam.
Thokki Vellalan.
Thokkili Kambalam.
Thokuvār Kambalattān.
Tholaji.
Tholaka Vannán.
Tholaman Naikan.
Tholar Setti.
Thola.
Tholigiri.
Tholuvan.

Thob Parayan.
Thólkār Sunnāmbuṙkāran,
Tholukai Vellálan.
Thomba Naikan.
Thondamán.
Thondamandalam.
Thonguthálį Katti Vellálan.
Thondamandala Vellala.
Thondamañ.
Thóvandi Parayan.
Tho-Vellalan.
Thondų.
Thondamanda Vellálan.
Thongala.
Thongu Katti Setti.
Tkoppar.
Thutharayan.
Thorakalia Toti.
Thorani Maravan.
Thorappila Naikan.
Thoravanab.
Thora Vellalan.
Thoravalar.
Thoraya Kavi.
Thor Parachi.
Thorval Naikan.
Thosabbar Kavarai.
Thosa Koravan.
Thosinavar Kambala Naiken.
Thoska.
Thoslam.
Thothagathi.
Thottai Pillai.
Thottulier Uppilian.
Thovan.
Thozhib Vellālan.
Thulapatti Idayan.
Thulukan.
Thuluva.
Thumili Karavan.
Thummatti.
Thumidayar Kanda Maravan.
Thumi Vellálan.
Thupasa Kurumban.
Thuppalar.
Thuppuman Kallan.
Thurai.
Thu-Raja.
Thuraya Reddi.
Thurayan Vellálan.
Thurnsumán.
Thusarali Doghi.
Thu Vellálan.
Tigazlu Parayan.
Tilghi Vellálan.
Tillai Múváyirathan.
Tillamár.
Tina Vániakar.
Tindá.

Tirugiana Sammantha Vellalan.
Tirukanakkar.
Tirukolan.
Tirumbodiyan.
Tirumudi.
Tiruppukolla Thariar.
Tiruppusi Vellàlan.
Tiruva.
Tiruvalaya Setti.
Tiruvalan.
Tiru-Valluvan.
Tiru Valluva.
Tiruvellan Setti.
Tiruvila Kanthanali Kuravan.
Tiruvilakanthan.
Tiruvillai Vetti.
Tivayar Kurdayan.
Tiyan.
Todai tatti Vellalą.
Todar.
Todanan.
Toddiagolla.
Toddiakal Vellalan.
Toddia.
Toddian.
Toddi.
Toddiar.
Togata.
Tokappa Reddi.
Tokkutan Kambalam.
Tokka Setti.
Tokkanar Kammanar.
Tokkilanar.
Tokki Vellalan.
Tokku Vanian.
Tokula Vadugan.
Toliar Setti.
Toli, Vadugar.
Tollai Kathu Setti.
Tollaikathar.
Tollan Naikan.
Tolla.
Tolli.
Tollunar.
Toluna.
Toluvanja.
Toluva.
Toma Denangam.
Tomba Kuravan.
Tommappa Setti.
Tommatti Idayan.
Tona Vellálan.
Tondagathi.
Tondamán.
Tondamandalam.
Tondamandala.
Tondamandi Mudaliar.
Tondan.
Tondanathu.
Tonda.

Taudi Mutavandi.
Tongalan.
Tonga Vellalan.
Toniar.
Tonna Naiken.
Topakolam Parayan.
Toppa Kùthàdi.
Toppai Karavan.
Toppiliyan,
Toppupa.
Toppu Vellálan.
Torangan.
Toravan Toddiar.
Toravar.
Totagahi.
Tótakápu.
Tóti.
Tóttakára Agamudian.
Tóttakára.
Tottakár.
Totta.
Toti.
Trichi Vellálan.
Trilaghiri.
Trivarnika.
Tudachi Vannian.
Tular Vellalan.
Tuluna.
Turai Badagar.
Turavarukkadhi.
Turanatan.
Turavar.
Turayan.
Turayar.
Turkan.
Turusumàn.
Tutuni Idaiar.

Uchuman.
Udappili Udayán.
Uda Vellálan.
Udayán.
Udugu Idayan.
Uggira Golla.
Ukamasari.
Ukan Setti.
Ukkirān Kouil.
Ulagama Purathán.
Ulagamattan Setti.
Ulagathu Andi.
Ulakum Káthán Súdran.
Ulakándi.
Ulappa Oddan.
Ulavan.
Ulava.
Uliakkáran,
Ulia.

Ulla Andi.
Ullakáran.
Ullu Parayan.
Ullúr Kavundan.
Ultama.
Ulupari.
Umacha Ándi.
Uma Setti.
Uminandi.
Unjaria Kallan.
Unna Kurumban.
Unthunáttu Vellálan.
Upacha Andi.
Upalizhan.
Upiran Kollan.
Uppachi.
Uppádai Vadugan.
Uppándi.
Upparan.
Uppara Oddan.
Upparava.
Upparavan.
Uppa.
Uppavár Kurumba.
Uppilia.
Uppilian.
Uppira Setti.
Uppu.
Uppukkára Mura Palli.
Uppukkavarai.
Uppuravan.
Úr.
Urádi Setti.
Uráli.
Urankodi Solli Vannán.
Urar Kúttam.
Urdhvapundram.
Uri.
Urima Kambalam.
Urinudayan.
Urkudayan Kavundan.
Urkuyavan.
Urmal Ándi.
Urmalikkara Pandáram.
Urmalikkara Toti.
Urimi.
Urugolla.
Urukathi.
Urukkaran.
Uruli Soligan.
Urumalikára Andi.
Urumayándis.
Urumi.
Urumikára Alagar.
Urumi.
Urúmikkara Parayan.
Uruyaditham Parayan.
Usal Oddan.
Uthama Setti.
Utha Palla Vannán.
Uthavániar.
Uthikari.
Uthu.
Utta.
Uttanáttu Vellálan.
Uttankáttu Vellalan.
Uttrádi.
Uttathuvan.
Uvandan.
Uyar.
Uzhanan.
Uzhava Pallan.
Uzhavan Setti.
Uzhiakkallan.
Uzhiakkaran.
Uzhi Reddi.
Úzhiyan Vagupa Agamudiyan.

Va Andi.
Vadagalai.
Vadagathi.
Vada.
Vadakarai Vellalan.
Vadakathian.
Vadakathi.
Vadakathian.
Vadakkathathadukal Valayan.
Vadalu Setti.
Vadama.
Vadamāl.
Vadamalar.
Vadamalika.
Vadamalar.
Vadaman.
Vadmānjeri.
Vadamánji.
Vadamaràya.
Vadamàrtha.
Vadamban.
Vadamba.
Vadambaru.
Vadambu.
Vadamugathàn.
Vadamozhi Azuruthu Kshtrian.
Vadamuga Setti.
Vadan.
Vadaruppu Malayàli.
Vadathèri Vellàlan.
Vadathi Shànàn.
Vadathisai Vellàlan.
Vadathisa Bairagi.
Vadavar Setti.
Vadayan Andi.
Vadayazhuthinu Kohtrian.
Vadiya Tòti.
Vadiyàn.
Vaduga.
Vadugan.
Vadugari.
Vaduka Vìliakar.
Vaduppanatha Mendali Asari.
Vaduvadai Nayakan.
Vaduva Setti.
Vagalikkaran.
Vagani Thoddiyan Naikan.
Vagara Maliga Setti.
Vagheri Kanakkan.
Vagudu Toddiyan.
Vaibhaga Saugan.
Vaichian.
Vaiduvan.
Vaigunam.
Vaikadithan.
Vaikara.
Vaikara Pallan.
Vainadan.
Vainasuyam.
Vaini.
Vaipathi.
Vaipli Paraya.
Vairaliar Oddan.
Vairam Pandaram.
Vairavan.
Vairavi Peikardadi.
Vaisanur Thulavan.
Vaishuana.
Vaisia.
Vaithu.
Vaivani.
Vaiya.
Vajial.
Vakalai Palli.
Vakukavattuva.
Vikravándi Setti.
Valabaka Setti.
Valabirathuku.
Valachi Valayan.
Valagadai.
Valagi Setti.
Vala.
Valai Vadugan.
Valaikkáran.
Valakan.
Valakárathi Parayan.
Valakáthu Setti.
Valala.
Valamban.
Valamkara Vadugan.
Valam Pandàram.
Valamudali.
Valampetha Vannan.
Valanáppu.
Valanganttu Parayan.
Valanáttu.
Valandi Gurukkal.

9407

Valangai.
Valangathàn.
Valan.
Valappanattu Sédan.
Valasa.
Valathuva.
Valavádi Sérvaikkaran.
Valavalai Kambalam.
Valaván.
Valavarayan.
Valava.
Valavi.
Valayal.
Valayalkara Kavarai.
Valayalkar.
Valaya.
Valayalkara.
Valayal.
Valayamán.
Valuyamúppan.
Valayan.
Valayàr.
Valayada Golla.
Valegherri Kuravan.
Valia Kannadian.
Valilan.
Valimani Setti.
Valinadu Pandáram.
Vàlkara Kammàlan.
Valla Idayan.
Vallakkara Panikkan.
Vallanáttu.
Vallavai Kallan.
Vallavaráyan.
Vallidayan.
Vallikára Palli.
Vallináttán.
Valluva.
Valluvachi.
Valluvan.
Valuga Setti.
Valuka Parian.
Valumban.
Valuppuvalai Valluvan.
Valuvadi.
Valuvar.
Valuvikar.
Valuvira Kavarai.
Valyan.
Vaman.
Vámanáttu Kallan.
Vámattunáttu Kallan.
Vámavudam.
Vammathu.
Vanalar.
Vanalasithunalian.
Vanaraga Balija.
Va-Násuvan.
Vanamári.
Vanangámudi Pandáram.
Vana Padayàchi.
Vanathur.
Vanavan.
Vandáda Setti.
Vándayár.
Vandakodan Setti.
Vandar.
Vandarar.
Vandiál Kottai Maravan.
Vandi.
Vandiel.
Vangaputi Náttán.
Vánia.
Vániakkār Vadugan.
Vánian.
Vánianáttan.
Vanidu Kurumban.
Vanigan Setti.
Vani.
Vanika Vánian.
Vanika Vellalan.
Vanna Maruthuvan.
Vannàn.
Vannanáttu Kannada Mathavan.
Vannára.
Vannattu Maravan.
Vannia.
Vanniar.
Vannian.
Vannikattu Maravan.
Vannikurathi Pallan.
Vannikuthi Maravan.
Vannila.
Vannirurathu Maravan.
Vannúm.
Vannunanadi Pandáram.
Vanu Parayan.
Vanúr Vellalan.
Vánuvan.
Vánuva Setti.
Va-Púsári.
Varakkal.
Vara.
Varathamkótta Setti.
Varathur.
Varayar.
Va-Reddi.
Varia Malayáli.
Varichola Kuravan.
Varis Idayan.
Vari Vannán.
Vartakan.
Varthakam.
Varuman.
Varupachi Oddan.
Vasamban.
Vastadu.
Vastadu Malaga.
Vasal Kammálan.
Vastiram Sayakkaran.
Vasuvadi.
Vasuvar Setti.
Vasuvédi Súdra.
Vasysthalikthara Kollan.
Vathakari.
Vathaseram.
Vathathakára Vaisiar.
Vathi Pallan.
Vathichi.
Vàthiman.
Vathiri Okkili.
Vathu.
Vathukkara Setti.
Vathul.
Vathumba Setti.
Vathura.
Vatta.
Vattaga.
Vattakam.
Vattakara Irulan.
Vattalac Turayan.
Vathamalayaman.
Vattam Setti.
Vattathan.
Vattia Paina Kusathi.
Vàttiakáran.
Vavani.
Vavasayal Vellálan.
Va-Vellálan.
Vayal Batiga.
Vayal Oddan.
Vayakacha Idayan.
Vayakkar Vadugan.
Vayandi Pandáram.
Vayan Setti.
Vayathu.
Vayenatha.
Vayili Idayan.
Vayistu Nayakan.
Vayithiyan.
Vayiyun.
Vazhakkáran.
Vazhamarayappa Setti.
Vazhavikara Kavarai.
Vazhaya Setti.
Vazhavithi Mithiân Marati.
Vazhi Kanakan.
Vēda Kammālan.
Veda.
Vedamula.
Vēdan.
Vēdānta Setti.
Vedapachak.
Vanaian.
Vedeyar.
Veduvar.
Veekathi Setti.
Veek Mallar.
Vetuni annar.
Veerakudayan.
Vekkili.
Veku.
Velai Thoddyan.
Velakan.

Velaksha Karayān.
Velama.
Velamangayan.
Vēlan.
Velan Setti.
Velánáte Thuluvan.
Velanati Brahmin.
Velanāttu.
Velar.
Vela.
Veloka.
Vellai Pandaram.
Vella.
Vellāla.
Vellālan.
Vellan.
Vellanāthu Setti.
Vellan Setti Reddi.
Vellāngetti.
Vellappan.
Vellappu.
Vellar.
Vellari Muthi Maraven.
Vellasi Setti.
Vellatār.
Vellātti.
Vellāya Vāttān.
Vellāyan Setti.
Veneka Vellālan.
Vellia Naikkan.
Velliradi Guruvan.
Vellikai Vellālan.
Velli.
Vellu Setti.
Velnāte.
Velukkappattavan.
Velukkiravan.
Velukkira Vannān.
Vèlu pandaram.
Velura Dasi.
Velura Setti.
Vēmba.
Vembalūr Vellālan.
Vēmbanāttu.
Vembattan Vellālan.
Vēngadam.
Vengalaya Thoddian.
Venganāttu.
Venga.
Venkeda Thottian.
Vennikavakam.
Vennikavakam Vellalan.
Ven Setti.
Vepilai Kuravan.
Veppati.
Veppatti Brahman.
Veppeli Kambalathán.
Veppupani Pandaram.
Veragi Setti.
Verakòdi Setti.
Verral.
Veru Kammálan.
Verumi Vannan.
Vēshakkāran.
Vesi.
Vesithava Luigur.
Vethaka Setti.
Vēthakkār.
Vethalikār.
Vethan.
Vethakkaran.
Vēthapuram.
Vethathi.
Vethava.
Vethilai.
Vethu.
Vethuval.
Vethuvan.
Vethuva.
Vethurathu Vānian.
Vētta Idayan.
Vettaikkāra.
Vettaikkāran.
Vetakkāra Pillai.
Vēttaikkāra.
Vettakkaran.
Vettalu.
Vetta Nāsuvan.
Vettappalan.
Vettappan.
Vettarājakulam.
Vetta Taliari.
Vettūva Parayan.
Vetti.
Vettian.
Vettilai Vellālan.
Vettilakāra Thurayan.
Vettuny.
Vettu Kavarai.
Vettuni Paryan.
Vettuvan.
Vettuva.
Vettuvakāra Vellalan.
Veya Sakkiliyar Thotty.
Vezhaden.
Viapári.
Vibhúthi.
Vichi Velama.
Vidambi Setti.
Videmavar.
Vigula Mana Setti.
Vijaya Kamálan.
Vi-Kammalan.
Vilanza Parayan.
Villa Kammálan Smárthan.
Villi.
Villuvan.
Vilvum Pillai.
Vil Védan.
Vima Vattuvan.
Vinchali Vellálan.
Vindrikára Kavarai.
Vinôdi Kúttadi.
Vipravinodulu.
Vipu.
Virabadra.
Viraboja Agamudiyan.
Viradan.
Viradian.
Vjra.
Virakudián.
Viragu Virgiravan.
Virajangam Lingadári.
Viral.
Viram.
Viramenudi.
Viram Idayan.
Víramudian.
Víramushti Pandáram.
Vírian.
Vírana Dási.
Víranáttu Pallan.
Vírándi.
Virasiva.
Varisivam.
Varitanayi.
Virather.
Viratti.
Visanganáttu.
Visha Kamakam Setti.
Vishnavam.
Vishnu.
Vishva.
Visva.
Viti.
Vitha.
Vithai.
Vittimban.
Víttú Kudithanam.
Viva Kallan.
Vodi.
Vorugunta Reddi.
Vóvachándi.
Vuduma Parayan.
Vugamula.
Vugarasi.
Vuga Palayan.
Vullathar Vellálan.
Vundujàtu.
Vunnikuthi Maravan.
Vuppara Kusavan.
Vurama Vukkar.
Vurikáran.
Vurumbi.
Vushnath.

Yabúva.
Yadakomba ambalakáran.
Yádava.
Yadichi.
Yaduvadi Kanakkan.
Yagolla Toddian.
Yakaiki Setti.
Yakakathan Udayán.
Yakaratti.
Yakaya Ándi.
Yalankáttar.
Yaliva.
Yálpána Setti.
Yálpánattán.
Yalpana Vellalan.
Yanatti Reddi.
Yandan.
Yapalli Koravan.
Yarumalai Ándi.
Yashalu Setti.
Yasola Setti.
Yatharan.
Yayan Telugu Idayan.
Yoga Vannán.
Yogi.
Yóka.
Yokula Toddiyan.
Yokusa Vadugan.
Yola Karandi.
Yúnar.

Alphabetical List of the Telugu Caste Names as entered in the Census Schedules of the Madras Presidency.

Āchāri.
Āchāriya Strivaishnavulu.
Achilu Bapula.
Achirāzulu.
Achuvalu.
Āda.
Adabala Kāpu.
Adada Brāhmana.
Adagunti Kāpu.
Adaka Kolli.
Adana.
Adapāpa.
Adāreru Sūdra.
Ādāri Kulam.
Adasuthiya.
Adavi.
Addabottu.
Adda Jathi.
Adi.
Adirānilu Kāpulu.
Advaitamu.
Adya Māla.
Agamudi.
Agamudiyan.
Agaputtu Balija.
Agarālu.
Agarnvāllu.
Agasa.
Agasāla.
Agni Arādhyulu.
Agra.
Agudu.
Agurla.
Aiyamadiya.
Aiyarakālu.
Akali Golla Kaki.
Akari.
Akka Kāpu.
Akkala Sūdra.
Akkali.
Akkiliyan.
Akasamu Modali.
Akshi Yaru.
Āku.
Ākula.
Ākulu Ammadam.
Akurn Sūdra.
Āla.
Ālagari.
Ālagolla.
Ālakachakulam.
Alavantha Kulam.
Ale Kuraba.
Alilu Kulam.
Aligiri.
Ali Korava.
Allālu.
Allapara Kāpu.
Allikara Kāpu Vellāla.
Allrākulam.
Amakata Kāpu.
Amalimthiya.
Amaluthi.
Amana Gouda.
Amanathiya.
Amani Golla.
Amarakālu.
Amara Palli.
Amathiya Gouda.
Amayitha.
Ambalakār.
Ambashtakulu Mangala Kulam.
Ambattan.
Ambiga.
Ambi Kāpu.
Amma Sāle.
Ammunitha.
Ammu Vādu.
Amna Goura.
Amnāthulu Māla.
Amolu Thela.
Amsirāmulu.
Amuka.
Amula.
Anādi.
Anagadu.
Anakala.
Anāmikulu.
Ananda Kuraba.
Ancheen.
Anchi.
Anchu Mūpa.
Anda.
Āndhra.
Andhrulu Bēri Vāndlu.
Āndi.
Andinya Dombo.
Andiravuthu Thathi.
Andiva Gouda.
An Dombo.
Angabathu.
Angārakudu.
Angi Rācha.
Angosalu Jāthi.
Anjava Dombo.
Anjuna Dombo.
Ankamu.
Annya Māla.
Anthadi Kulam.
Anthami Dombu.
Anthari.
Anthi Rama.
Antho Kurava Golla.
Anthyajudu.
Āpa Dāsari.
Apāyitha Kulam.
Appata Gouda.
Appula Palli.
Appūr Bāya.
Appūru Vāndlu.
Aradhyuhi.
Arajakulam.
Arakanlā Modalāri.
Arama Nartha.
Aramudi.
Arani Kulam.
Arapukāran.
Arasi Dandāsi Mala.
Arava.
Aravagiri.
Aravi Gadi.
Archa Kāpu.
Archakulu.
Āre.
Arirulu Kulam.
Arill Mādiga.
Arili.
Ariyala Kāpu.
Ariyam Gouda.
Arkarangaram Māla
Arkatālu.
Arlakulam.
Arnasakadi Māla.
Arthakulu.
Arula Mūbi.
Arupāredi Reddi.
Aruvela.
Aryulu.
Āsādi.
Asakulu.
Asale.
Āsari.
Asasakidi Māla.
Ashalaku.
Ashtalōhikūlu.
Ashtalohi Vāndlu.
Asira Karnam.
Asiva Māla.
Asya Sūdra.
Āta.
Atagāri.
Ātajāthi.
Atakār.
Atakāri.
Atathari Rāpu.
Ātāva.
Atchuvandlu.
Atti Suthya.
Atukula.
Avagadu.
Avalithiyana.
Avam.
Avarolu.
Avira Palle.
Avisaramulu.
Avōlu Gouda

Avula.
Avura Vāndlu.
Āyadi Thelukula.
Āyagāllu Jangālu.
Āya.
Ayaraka.
Ayarakāḷu Thelukula.
Ayarakāpu.
Ayarakulam Sūdra.
Ayarālu.
Ayavallu Gouda.
Ayavarlu.
Ayer.
Ayil Mādiga.
Ayoddu Dombo.
Ayodhya Thellilu.
Ayyanavaru Jangam.

Bābala Kulam.
Bā Bōya.
Bābula Thelukula.
Bāchata Vāllu.
Bāchiti Mādiga.
Bada Bōya.
Badada Gouda.
Badagala.
Badagar.
Badakali Redlu.
Bada Kōdu.
Badali.
Badamgi.
Badara Kāpu.
Badasi Ōdbra.
Badatu Paidi.
Badavāndlu.
Badavula Bōya Sūdra.
Badayathu Odiya.
Badāyi.
Baddarlu Jangam.
Badde Mangala.
Bado Balija.
Badi.
Baditi Kāpu.
Badiya.
Badiyadi Gokadu Gartha.
Baddiyadiyapu.
Bado.
Badra.
Badraka Oddēlu.
Badtha Nāyalu
Badu.
Baduta.
Baduvuri.
Bagadagogna.
Bagadulu.
Bagalam.
Bagamalli.
Baganandra Māla.
Bagara Yāko.
Bagathālu.
Bagatim Odde
Bagavakukulam.
Bagavera.
Baggili Vandlu.
Baggitā Kulam.
Bagirasa Golla.
Bāgi Reddi.
Bāgiri.
Bagundi Chengavadu.
Bahalāri.
Bāhurla.
Bai.
Baidūru Jangam.
Bailu.
Bainada Sūdro.
Baināgiri.
Bainder.
Bainedi.
Bainēni.
Baini Banijaga.
Baipa.
Bairāgi.
Baita Tirige Kamma.
Baiti.
Bājāri.
Bajathi.
Bajūni.
Bajjipu Vāndlu.
Bāka Kulam Māla.
Bākali.
Bākavandlu Vaisyulu.
Bakiri Māla.
Bakka Kuraba.
Bakkala.
Bāla.
Balaba.
Balabhadra Golla.
Balagai Jāthi.
Balaga Karnam.
Bāla.
Bālāji.
Balamaggavāru.
Balanthe Odiya.
Balapuo.
Balapu Rāzulu.
Balapūri.
Bālāri.
Balartha.
Balasanthoshulu.
Balasi.
Balasinga Rāzu.
Balathan.
Balathi Kauilarthi.
Balavara Oddelu.
Balavathōpu.
Bali.
Balidar.
Baligalu.
Balija or Banija.
Balijāthi Odde.
Bālika.
Balimtho Paiko.
Balira Mūla Kulam.
Baliswa Gōsāyi.
Balithaya.
Balka Salia.
Balla.
Ballāri Kāpu.
Balli.
Balothna.
Balpāri Gouda.
Balubompashkulu.
Balunda Baka.
Balupokulam.
Baluva Goudiya.
Bamalu Kulam.
Bamapu.
Bamari.
Bamarlika.
Bamasara Hindu.
Bamāyi Kulam.
Banagi.
Banagodamu.
Banalu.
Bana Aāri.
Banāru Chāndāla.
Banāthi Ōdhrulu.
Banāthi Odiya.
Banathiya.
Banda.
Bandagi.
Bandagma.
Bandani.
Bandaparaja.
Bandaram Brāhmana.
Bandāri.
Bandāru Odde.
Bander.
Bandi.
Bandiya Kummara.
Bandla Kulam.
Bando.
Bandra Kulam.
Bandura.
Bandu Valo.
Bangāru.
Bangi.
Bani.
Banigila Kulam.
Banija Gada.
Banijaga.
Banisthavatharu.
Banithya Gadiya Buntha Odiya.
Banithyani Sudra.
Baniyagni Guzarāti.
Baniyan.
Banjar.
Bànka.
Banthur.
Bantrōthir.
Banu Bōya.
Bāpana.
Bāpari Kulam.
Bāparulu Bestha.
Bāpashta.
Bāpāyi.

Bappa Kulam.
Bappinōin.
Barahura.
Baraman.
Barapa.
Bāra Savara.
Barati.
Bāreddi.
Baricha.
Bārika.
Bārika Kablior.
Bārikāpu.
Bārikonda.
Baripata.
Bariya Dombo.
Bariyala.
Bariyapu Kalinga.
Barkar Kubiyar.
Barla.
Barmaga Mājalu.
Barmyāki.
Barodi Golla.
Barthara.
Barugu Valli Mādiga.
Baru Kokkadu.
Barumya.
Baruri.
Baruvaduka.
Bāsa.
Bāsadi.
Basāyiki.
Bāsina.
Bāsindiya.
Basivi.
Bāsiya.
Bāssi.
Basthavi Gouda.
Basthiriya.
Basuvu.
Bāta.
Bātasārlu Uppara.
Bātavāllu.
Bathalu.
Bātha.
Batharādi Kulam.
Bathari.
Bathāru.
Bathina Vāndlu.
Bathiri.
Bathru.
Bathudu.
Bathuna.
Bathura Rakula.
Bathya.
Bātobothra.
Bātokōdu.
Batra.
Batrana.
Battalu.
Battepu Kāpu.
Batter Savaralu.
Battu.
Batu Gouda.
Batulu.
Bāvājilu.
Bavarāji Kondavāndlu.
Bava Ranilu.
Bavāsi Ranga Rāju.
Bāvela Vuban.
Bavudia Paramārdha.
Bāvuri.
Baya Kāpu.
Bayani Kamma.
Baye Puro.
Bāyibo.
Bāyidi.
Bāyikūri.
Bāyi.
Bāyipo.
Bayishna Kandra.
Bēbulu.
Bēbu Mangala.
Beda Kulam.
Bēdar.
Bēdarzi Thōdi Dhoralu.
Bedu Katika.
Beduro Pāno.
Beduru Bōya.
Begadi.
Begamāla.
Bēgāri.
Begāru.
Bēgāru Mādiga.
Bōhāra.
Bēkari.
Bēla Savara Kulam.
Belavathi.
Bēldār.
Beldaru Gāzula.
Beliya.
Bellāla Kāpu.
Bellana Kōsa Kulam.
Bellapu.
Belli Kuraba.
Belnagala.
Belugu.
Belu Kummara.
Belunti Niyōgi.
Bemhruna.
Bena.
Benāthi Odde.
Benathiya.
Benāyitho.
Benda.
Bēndar.
Bendu.
Bendura.
Benduyākulam.
Bengaru.
Benithi Odiyakulam.
Beniya.
Bennalu Kāpu.
Bonta Gouda.
Bēpari.
Bēralu Odhra.
Bēri.
Berikamsala.
Bērike.
Berili Oddilu.
Beriya Chaudāla.
Bēsa Jāndra.
Besāri.
Bestha.
Bestharia Ghasi.
Betha Vandlu.
Bettivadu.
Bettumanti Vāllu.
Bevarāsi.
Bevvāgi Kulam.
Bhagatāpu Rāzulu.
Bhagathulu.
Bhagava Rājulu.
Bhāgavathulu.
Bhairi.
Bhajanthri.
Bhaktulu.
Bhandāri.
Bhatasari.
Bhathi.
Bhatrāzu.
Bhatrāzulu.
Bhatta.
Bhattar.
Bhatti Badra Baugarthi.
Bhatteri Balija.
Bhattu.
Bhattuka Rāzu.
Bhatulu.
Bhimari Yāku.
Bhūmanchi.
Bhūtha.
Bhūthapu Dhoralu.
Bhū.
Bhūthi Karnam.
Bhuvanagaru.
Biagāndra Māla.
Biani Kammara.
Biari.
Bibathu.
Bidālulalo Oddē.
Bidāri.
Bidāsi Dombo.
Biddaka Vāudlu.
Bigari Sūdra.
Bikāri.
Bikna Nadi.
Biksha.
Biksharava Kaudra.
Bikshālākulu.
Bilimagga.
Billa.
Bilvara.
Bilya Dāsari.
Bima Reddi Kāpu.
Bimbasanam Kamma.
Bimodya.
Binami Gouda.
Bindayitho.
Bingigala Kāpu.

Binthani.
Birla.
Biru Kulam.
Biruthu.
Bisala Matham.
Bisalnathoy.
Bithāsi.
Bobaraba.
Bōcha.
Boda.
Bōdam.
Bodda.
Bodi.
Bodisalu.
Bodiya.
Badlu Jangam.
Bodo Bothara.
Bodoma.
Bodura.
Bogada.
Bogadiya Savara.
Bōgam.
Bogama.
Bōgapu.
Bōgaram.
Bōga Redlu.
Bogavadi Jangam.
Boggili.
Bōgi.
Bogiya.
Bogla Kulam.
Bo Gouda.
Bōgu Odde.
Bōja Golla.
Boka.
Bolathinya Kulam.
Bolathya Kulam.
Bolaya Golla.
Bohthi Sondi.
Boliya Kōdulu.
Bollaho.
Bolla Kulam.
Bolōdiya.
Bolōni.
Bolōthiya.
Bōlu.
Bombadi Kāpu.
Bombaku.
Bombasi Kulam.
Bom Bōya.
Bomma.
Bommalāta.
Bonaputa.
Bonāthio.
Bondaba.
Bonda.
Bondi.
Bondili.
Bondiyālu.
Bondusondi.
Boni.
Bonigam.
Boniya.

Bonja.
Bonka.
Bonkulādi.
Bonna.
Bontha.
Bonthala Vāllu.
Bonthra.
Bōpa Gouda.
Boppara Kāpu.
Bopulia Kulam.
Bōpūri Sūdra.
Bora.
Borālo.
Borama Golla.
Bōri.
Bosambya.
Bosanala.
Bosantha.
Bosanthiya.
Bosallu.
Bosanthiya Payiko.
Bosinta.
Bothāli.
Bothanagara Gāndla.
Bothanba.
Bothara.
Bothiva Kulam.
Bothulvaya Kulu.
Bothungi.
Bothuva Razulu.
Bottha Paraja Kulam.
Bōtthara.
Bottuga.
Bouethu Adiya.
Bōya.
Boyalu Anaga Māla Jāthi.
Boyipori.
Boyipu.
Boyishtra Jāthi.
Budabudukala.
Budaga Jangam.
Buda.
Budāthiya.
Budda.
Buddiyitha.
Buddi Jangam.
Budiga Jangam.
Budi.
Budiya Sondi.
Budiyato Ragauata.
Būga Thelaga.
Bugganda Ōdhra.
Bugiya.
Bugondo.
Buniyakulam.
Bujaga.
Būja Jangam.
Bujari.
Bukkahasa.
Bukkalu Jalakulu.
Bukka.
Bukkuu Varaka Are Kapu.
Bukla Kāpu.

Bula Gouda.
Bulamya.
Bulka or Sudra.
Bumbudi.
Binni Salilu.
Bummalu.
Bunalu Golla.
Bunchari.
Bundali.
Bunda Odde.
Bundi Nayakudu.
Bundla Odde.
Bungadi Sudra.
Bunga.
Bungi Kulam.
Buni Bathudi Gudem Dalarlu.
Buniya.
Bunna Kulam.
Bunuza.
Bunyakulam.
Burada.
Buragapu Kalinga.
Bura Jathi.
Burama.
Burangu Kalinga.
Burapa Dhoralu.
Burā Savara.
Burigondu.
Buri.
Burkavādu.
Burma Vādu.
Burrak Kulam.
Burralu.
Būtha Chākali.
Būthadu.
Būtha Kōmati.
Būthami Paraja.
Butha Perikela.
Būtha.
Būthe.
Buthiyālu.
Buthura Jāthi.
Butta Vāndlu.
Buttu Navaru.
Buvanagaru.
Buvana Sathāni.
Buya.
Buyama Kondavāru.
Buyya Kulam.
Byadaru Anagā Boya.
Byara Kulam.

Chādālu.
Chaduru.
Chairi Māla.
Chākadu.
Chākala.
Chākiri.
Chāla Bālija.
Chālaganta Reddi.
Chālamatho.

Chalara.
Chalathani.
Chalavāllu.
Chalavādi.
Chāledi.
Chālevādu.
Chālika Kulam.
Chali Rājaputra.
Chalivaru.
Challa Enādulu.
Chaluva Jangālu.
Chamadi.
Chamāl Kammara.
Chamana Boyala Bestha.
Chambadi.
Chambar.
Chambi Pavara.
Chamchadi.
Chāna Bōya.
Chānāpulu.
Chānaramu.
Chanathalli.
Chanda.
Chandāla.
Chandayalālu.
Chandi Chākāla.
Chandra.
Chanja Golla.
Chankala Kulam.
Chanthāyi.
Chāpa.
Chāpalu Ammē Vāudlu.
Chapūri.
Chariga.
Charinko.
Charukulu.
Charumthulu.
Chāsi Vāllu.
Chāta.
Chatalu.
Chatanu.
Chatchadi.
Chatcha Velamalu.
Chātha Kulam.
Chāthāri.
Chathra Mahiati.
Chathria Bāvuri.
Chathri Bedaru.
Chatniya.
Chāva Dāsi.
Chāvadi.
Chavichedu Reddi.
Chavuta Balija.
Chāya.
Chedava Gouda.
Chedipoyina.
Chegaru Māla.
Chegayaru Odhra Poyako.
Cheggari.
Chegi Uppara.
Chekikuthānam or Gamandla Vallu.
Chekkadapu Pani.
Chekkadapu Pani Vaola Kamsala.
Chekkula Mādiga.
Chelagadugu.
Chellakkili Vāndlu.
Chella Kuth Kāpu.
Chellam Yalavida.
Chellapu Kuraba.
Chelli Odde.
Chēlu.
Chemāri.
Chenāthi Odde.
Chena Uriya.
Chenavadi Vadiyapayako Nayako.
Chenchu.
Chenchula Gadabalu.
Chenda Paraja.
Chendi.
Chendura Kamma.
Chengulu.
Chennangi Paraja.
Chennayya Dharmam Vāllu.
Chenthungikandu.
Chēpa Odde.
Cheprikulam.
Cheppula Kulam.
Cheralyalu Thedia.
Cheruku.
Chēru Nāyakulu.
Chervāndlu.
Chēsathuvakulam.
Cheshamma.
Chēsidi Vadra.
Cheta Theli Gāndla.
Chethri Bhattu.
Chettubulthey Poligathi.
Chettugiri Kāpa Kulam.
Chevathi Odiya.
Cheviti.
Chichaddinni.
Chidde.
Chidhapa Kāpu.
Chigāyathu.
Chika Muchlu.
Chikiri.
Chikka.
Chikku Dolabe Vāndlu.
Chikra Kulam.
Chilakala Kālinga.
Chilapa Chayagaru Lingayathu.
Chilla.
Chillara.
Chimma Chali.
Chimpiga.
Chimpigaru Jangam.
Chimpiri.
Chinabothara.
China.
Chinarasharagid.
Chinathi Dāsari.
Chinathōpara.
Chinatheagi.
Chinayaka.
Chindralu Sudra.
Chindu.
Chinna.
Chinnagaru.
Chinnaragi Dāsari.
Chinnure Māla.
Chintha Kulam.
Chinthara Kāpu.
Chippa.
Chippiga.
Chiripigaru.
Chiru Mangala.
Chitagaru.
Chitapu Reddi.
Chithala Bōya.
Chithāru Vāllu.
Chithi Tharaku.
Chithra.
Chithravallu Thamballa.
Chithue Bodya Parja.
Chiti.
Chittadelu.
Chitta.
Chittala.
Chitti.
Chithi.
Chittu Odiya.
Chiva Bogara.
Chivanu Sāle.
Chivara Jathe Vellāla.
Chivunara Kāpu.
Chivuru Kāpu Vellāla.
Chaganti Kāpu.
Cholakulam.
Cholama Kāpu.
Chona Kothara.
Chondilu.
Chonnala Kāpu.
Chonsue Kāpu.
Chōpala Māla.
Chōri Kulam.
Chosa.
Chōthi Kūlam.
Chotti.
Choul Mōdi.
Christhulu.
Chudathya.
Chudāyitho.
Chuddoki.
Chudinthujakulam.
Chukili Vāndlu.
Chukiri Kani Vellāla.
Chuku Mane Vellāla.
Chukura Mādiga.
Chulada.
Chulavaru.
Chumāli.
Chumpa Dhoralu.
Chunchu.
Chundali.

Chundalutha.
Chunikivallu.
Chunkadi.
Chupatari.
Chuthra.
Chuthunudipapi Jagalthu.
Chutibidiya.
Chutta.
Chuttari Yebariya.

Dabbala.
Dabhi Bēri Kulam.
Dabhriari Velama.
Dāchi Erukála.
Dāda.
Dādenma Dāsarlu.
Dāhada.
Dāja Goudya.
Dajirālu Setti Balija.
Dakatha.
Dakka Modlu.
Dakkula Jangam.
Dakshana Karnālu.
Dāla Mahanthi.
Dālangi.
Dalavaru.
Dālilu.
Dalo Goudya.
Dalvanaga Sūdrulu.
Dalvulu Gakkulu.
Dāma.
Damaka Vishnu Bairāgi.
Damalu Sathāni.
Dambāre.
Dammari Sūdra.
Dammula.
Danaka.
Danakāpu.
Dānava.
Dānavādu.
Dandadhāri.
Dandana Kuraba.
Dandāli.
Dandathina Kulam.
Dandu.
Dangadi Kāpu.
Danibatta Kāpu.
Daniya.
Danna Vandlu.
Danthu Idiga.
Dāpakini.
Dāpa Koracka.
Darakava.
Darala Dēvāngulu.
Dāra Matham.
Dārandi Vallu.
Dārikulu.
Dārilla Māla.
Dārinama Reddi Kulam.
Dārinji Rangāra.
Dāri.
Darji.
Darla anaga Dēvāngulu.
Daryili Savarthi.
Dāsa.
Dasaharandu.
Dāsaja Paramārtham.
Dāsangam.
Dāsari.
Dāsavadu.
Dāsi.
Dāsia Kalinga Kōmati.
Dāsidi Kāpu.
Dasingu.
Dāsulu.
Dāvar Sūdra.
Davathalu Kulam.
Davathi.
Davaya.
Dāyādi Māla.
Dedama Kāpu.
Degesi Kōmati.
Dēha Sāle.
Dēkāri Kōdulu.
Dēkārlu.
Dēla Kamma.
Delukāri.
Dēri Yāri Kummara.
Dēsa.
Dēsāyi.
Dēsūri.
Dēsūrn.
Dēva.
Dēvalam Pūjāri.
Dēvānga.
Dēvāngulu.
Dēvānthu.
Dēvara.
Dēvarmanishi.
Dēvatha.
Dēvēndrakulam Theli.
Dēyidi Māla.
Dhakkada.
Dhakkula Mādiga.
Dhakkulu.
Dharma.
Dhōbi.
Dholva Sudra.
Dhora.
Dhrukunaya Gavulla.
Dhunni Vāndlu.
Didaya Paraja.
Dindiya.
Dirji Lingadhari.
Diviti.
Diyāri Kulam.
Dobali.
Dodda Bōya.
Doddagam Kāpu.
Dodda.
Doddi.
Dodgiri Karnam.
Dōdi Golla.
Dodurāli.
Dogama Kāpu.
Dokada.
Dokiri Gouda Kulam.
Dolarthi.
Dolathari.
Dōli Balija.
Dōlitha.
Doliya.
Dōlu.
Doluva.
Dombu.
Dommala.
Dommara.
Dondai Gouda.
Dondaya.
Dongiri.
Dongu Māla.
Dontha Golla.
Donthi Ēkalla Balija.
Donto.
Dōra.
Doriya Kulam.
Dorlu Sūdra.
Doro.
Do Sa Bōya.
Doulu Golla.
Doyigiri.
Drāvida.
Dubi Kulam.
Dubungam.
Dūdēkula.
Dūdi Balijalu.
Dudiya.
Dūdu Idiga Kulam.
Duja Parulu Mādhva.
Dukkada.
Dulamati Koravaru.
Dūla Pati.
Dulumi Kāpu.
Dūlu Nalinki.
Dulutha.
Duluva Kulam.
Duluva Sudra.
Dumbam Jangam.
Dumbam Mādiga.
Dumdra.
Dumma Idiga.
Dunalla Razulu.
Dunda Idiga.
Dundasi.
Dunchi.
Dunnivādu.
Duppa Erukala.
Durāli Bavada.
Durapa Kundiya Gouda.
Duru Balija.
Durva Balija.
Durva Jaraka.
Dushta.
Duthu Kuraba.

Ebhamalo.
Edusu Balija.
Ēgali.
Ēkala.
Ēkali Kapu.
Ēkara Dorabiddalu.
Ēkari.
Ekidi Nāyadu.
Elara.
Ela Rāzu.
Ella.
Enādi.
Ena Kāpu.
Enda Chenchulu.
Engallu.
Enti.
Enūti.
Erapu Palli Kāpu.
Erava Tholagālu.
Erra.
Erranchu.
Erukala.
Eruliga.
Ethadi Kamma.
Ette Mala.
Evuta.

Gaborai Karnālu.
Gabukulasthulu.
Gāchakulam.
Gachelupadu.
Gadaba.
Gadabalu.
Gada Kamma.
Gadala Vellāla.
Gadali Kāpu.
Gada Mangala.
Gādam.
Gadavathra Karnam.
Gādhi Varna Balija.
Gādi Erukala.
Gadithavāndlu.
Gadiya Kāpu.
Gadusya.
Gadya.
Gagam Bōya.
Gagu Kulam.
Gaidi Vāru.
Gājalakapu Chakalakulam
Gajapajāthi.
Gajarya.
Gāla Kulam.
Galanchi Kāpu.
Galapundi Jangam.
Galara Vāndlu.
Gāli.
Galiana Gānigaru.
Galita.
Galitha Vāndlu.
Gāllu.
Gamalla.
Gamarlu.
Gamatsa.
Gampa.
Gampava Pākanati Kāpu.
Ganaimpalu.
Ganamatham Jangālu.
Gana Varnam.
Ganāyathulu.
Ganāyati.
Gandaba Balija.
Gāndāri Jāthi.
Gandāti Kulam.
Gandavarapu Kāpu.
Gandhamosi Kulam.
Gandhavadi.
Gandikota Kamma.
Gāndla.
Gandula.
Gangadi.
Gangadikāram.
Gangadikara Vellālar.
Gangadi Māla.
Gangājī Sūdra.
Gangam.
Gangeddula.
Ganji.
Gangula Kurni Vāru.
Gāni.
Gāniga.
Ganikakulam.
Ganikulam.
Ganta Jangam.
Gantalu.
Ganthadi Vāllu.
Gantu Paraja.
Gānu Balija.
Ganugula.
Gānugunta Balija.
Ganutu.
Gapata.
Gāradi.
Gāra Erukala.
Gārala Sondi.
Gārati Reddi.
Gāri.
Garidi Kāpu.
Garigunta Balija.
Gascpu.
Gasullu Vāllu.
Gatalantha Kulam.
Gātha.
Gathaku Bōya.
Gathari.
Gathava.
Gathora.
Gatola.
Gatti Kāpulu.
Gavala Kamma.
Gavana Karnam.
Gavanda Sūdra.
Gavandla Kōmati.
Gavara.
Gavaralu.
Gavudali.
Gavulla Ōdhra.
Gavulla Pandārlu.
Gavundla.
Gavuri Kōmati.
Gavusogala Vāllu.
Gayakāpu Mangali.
Gāyalu Kāpu.
Gāya Māla Jāthi.
Gayathi Vāllu.
Gāyila.
Gāyintha.
Gāzulu Ammevādu.
Gazulu.
Gedthangi Kulam.
Gehela.
Gethra.
Ghāli Kulam.
Ghalivara.
Ghanteru.
Ghasara Kulam.
Ghasi Vāndlu.
Ghatini Kulam.
Ghatravādu.
Ghāgōlu.
Ghondo.
Ghontha Kulam.
Ghosavāru.
Ginimakavāndlu.
Goberia.
Gōdacharla Kamma.
Goda Dāsari.
Godagala Jāthi.
Gōdali Kulam.
Gōdari.
Goddakula Chilla Jāthi.
Godintha Dāsari Kulam.
Gōdepu Kamma.
Godithi Kāpu.
Godiya Vāndlu.
Godlala Māla.
Godligālu Jangam.
Godrāli Balija.
Godrāyi Balija.
Godugu Balija.
Godugula.
Goduguthana.
Gōdu Haddi Vāllu.
Gōgala Odde.
Gogia Mādiga.
Gōkudi Balija.
Gōkula.
Gōkunlla Balija.
Golaka.
Gōlakonda.
Golanūru.
Gole Kāpu.
Golinta srusti Karnam.
Golla.
Gollam Vadu.
Gōmarthu Balija.
Gonakōta Balija.
Gonamuta Thelagālie.

Gonda Balija.
Gondetti Reddi.
Gondra Kulam.
Gōne.
Gōneru Māla.
Gongadi.
Gongalugiri Kāpu.
Gonta Gabara.
Gonthali Morasa Kāpu.
Gonthusurakulam.
Gōnu.
Gōnugontha Balija.
Gonukotta Balija.
Gōpa Gouda.
Gōpāla.
Gōpathi.
Gōpula Kāpu.
Gōra Linga Dhārlu.
Gōralu Vādu.
Gorana Kulam.
Gōranta Reddi.
Goranvarithi.
Gorara.
Goratha Kāpu.
Gōrendla Kāpu.
Gōrentha Kāpu.
Gōri Balija.
Gorla.
Gōru Kāpu Kalinga.
Gorva Kulam.
Gōsali Goudu.
Gōsangi.
Gōsāyi.
Gōsāyithi Jangam.
Gōta Kāpu.
Gothara Kāpu.
Gōthi.
Gouda.
Goudali.
Goudu.
Goudurukam.
Goudya.
Gouli.
Goulilu Godugula.
Goura.
Gouri.
Gouthala Lingadhari.
Govangitho.
Goyakakulam.
Grāma.
Gūba Velama.
Gubbalu.
Guchela Balija.
Guchi Kummara.
Gudama Balija.
Gūdam.
Gudārapu Balija.
Gudāsi Kāpu.
Gūda.
Guddéti.
Gudeka Dāsari.
Guden Razu.
Gudēti Kāpu.
Gudi.
Gudimatyālu.
Gudipi.
Gudiya.
Gudizallu.
Gudlavādu.
Gūdu.
Gudya.
Gūgu Dāsari.
Gujgala.
Gūkana Chākala.
Gulada.
Gūlakulam.
Gulars.
Gūlavāndlu.
Guliya Savaralu.
Gūlla.
Gulokulu.
Gūlu.
Gūna.
Gunda Kulam.
Gundikir.
Gundla.
Gundōdi Kulum.
Gūne Velama.
Gungattu Vamsano.
Gunga Valmikivādu.
Gungetendla Vāndlu.
Gunga Bārika.
Gungireni Kudi.
Guni Chakala.
Gūne Dāsari.
Gunkūri Kāpu.
Gunnadikūru Kāpu.
Gunnamāli Parābulu.
Gunmah.
Gunra Odde.
Gunta.
Guntha Kōmati.
Gunupūdi Jangam.
Guradi Odde.
Gurnati.
Gurati Kāpu.
Gurikala Vāndlu.
Guro.
Gurrapathi Kulam.
Gurrapu.
Gūru Kamma.
Gūrula Golla.
Gūrya Māla.
Guthia Kamma.
Guthna Chamulu.
Guvilla Velama.
Guvvamu Kulam.
Guzini Kāpu.

Hachama Sāle.
Haddi.
Hadkarakulam.
Hadosaskiya Payika.
Hadura Odiya.
Haivollu.
Haja Guthulu.
Hajālu.
Hajām.
Hajri Thelaga.
Hāla.
Halāl Khōr.
Halidi Balija.
Haliga Kaikāla.
Halimattu Kuraba.
Halimvaru Kuraba.
Halithiya Thelukula.
Hallumain.
Halubaru Golla.
Hālu Kuraba.
Halvi Kulam.
Halya.
Halyanouru Jangam.
Hamsāli.
Hanchi Kāpu.
Handi.
Hanga Balija.
Hanka.
Hannarīlu.
Hanthi.
Hanumantha Kulam.
Haradwijudu.
Hara Gouda.
Harava Kulam.
Haribaliya Savara.
Haribhakthudu.
Hari.
Harida.
Haridwijudu.
Harika.
Harikāpu.
Harini Kāpu.
Harkāra.
Hasuvaru.
Hathadi Kulam.
Hathari Kulam.
Hayāri.
Helamidio.
Helava.
Hellina.
Henuva Panō.
Hogari.
Holuka Paraja.
Holya.
Holuva.
Hudi Kuraba.
Huliv-aru.
Hurara.

Ichi.
Idaiyan.
Idiga.
Iga Balija.
Illu.
Illuvellani.
Imuthu.
Inama.

Indra.
Ingithapu Vādu.
Intic.
Inumupani Chēse Vāndlu.
Irami Pūjāri.
Iravara Kāpu.
Irisa.
Irula.
Ishtamatham.
Isodoralu.
Isuvāndlu.
Iswara Kāpu.
Ita Erukala.
Itāti.
Ithara.
Ithni.
Ithugabala.
Ito.

Jablilu Bāgam.
Jāda.
Jadali.
Jadi.
Jadiga Golla.
Jadigiri Jangālu.
Jadonāthulu.
Jāga Kshatriga.
Jagannāthaṃ Pandāram.
Jāgāri.
Jagatha Gouda.
Jaggala.
Jaggali.
Jaila Balija.
Jailama Balija.
Jaini.
Jakka.
Jakkula.
Jalabu.
Jaladala Reddi.
Jalagadugu.
Jalagarn.
Jalagatha Lingadhāri.
Jalaji Kāpu.
Jalajilu.
Jalajuen.
Jālakulam.
Jalanādha Balija.
Jalania Karnam.
Jālani Balija.
Jālāri.
Jalariya Sondi.
Jalasi.
Jalavari.
Jāli.
Jalipita. Odde.
Jālla Gouda.
Jālya.
Jamadālu.
Jaman Kāpu.
Jambārn Savara.
Jamma.

Jammula.
Jammulya
Jammu Rācha Kulam.
Jampigaru.
Janāchelu.
Janagaru.
Jāna Golla.
Jānakā.
Jānakālinga.
Janapa.
Janāthi Odde.
Jāndi Gamallu.
Jāndra.
Jandralu Thelagālu.
Jangā.
Jangālu.
Jangama Kālinga.
Jangam.
Jangi Reddé.
Jangodi.
Janjulu.
Janni.
Jannothilai.
Jannuvulu.
Jarabara.
Jarado.
Jaraga Ithi Dombo.
Jaragu Kālinga.
Jarāpu Kōmati.
Jara.
Jarathreva.
Jaraya Konda Vāndlu.
Jāri.
Jaripulu.
Jārisama.
Jarna Nisa.
Jarni.
Jaru Dhobi.
Jaruthya Kithu.
Jaryulu.
Jatha Būka.
Jathamulu.
Jathapuraja.
Jāthapu.
Jāthi.
Jathuru.
Javado.
Javāri.
Javouru.
Jayagara Māla.
Jayya Kinnmara.
Jeerna Kulam.
Jekunāti Boya.
Jelagala Jangam.
Jella Kāpu.
Jenagandra.
Jenaru Chaithaniam.
Jēndra.
Jeni Balija.
Jenthu Odde.
Jentu.
Jera Kshatriya.
Jetti.
Jettivāru Balija.

Jhalavāru.
Jhodiya Paraja.
Jhondāsi bouthavalu.
Jhothira.
Jhudi Gouda.
Jhudiya.
Jhuryatha.
Jibandra.
Jīda.
Jidavar.
Jīdra.
Jigam.
Jigaru.
Jigidōlu.
Jigum Dāsari.
Jikku Kuraba Balija.
Jikura Kulam.
Jilathi.
Jindra.
Jīnigara.
Jīni.
Jīra.
Jirali Lingadhāri.
Jirāyathi.
Jirayi Dombu.
Jiri Kosalur.
Jirola Mothukulam.
Jīru.
Jirvatha Nagara Kulam.
Jivasi Kulam.
Jivathi.
Jivira Vāndlu.
Jiyāro.
Jōdi.
Jodivartakulam.
Jodu charali.
Joga Balija.
Jōgi.
Johla Kōdulu.
Jōkarlu.
Jokkili Doratu.
Joldyavarn.
Jolli.
Jothara.
Jothi Nagara Gāndla.
Judu Okkiliga.
Julakari Kulam.
Julāgi.
Juliga Bandāri.
Junna Vāndlu.
Jura Vāndlu.
Juriya.

Kabādi.
Kabaki.
Kabalaga Vāndlu
Kabaliga.
Kabali Sāle.
Kabaratha Smotha.
Kabba Māla.

Kabbapu Vāndlu.
Kabbera.
Kabbi Kulam.
Kaberil Bestha.
Kābhi.
Kābila.
Kāburia Dombo.
Kāchara Golla.
Kachika.
Kachugathi Jangam.
Kachulka Bōga.
Kāda.
Kadaligadma.
Kādalu Golla.
Kadathi Kāpu.
Kadda.
Kadigi Bathulu.
Kadili Dhoralu.
Kadi Marapa Rāzu.
Kadi Okkili.
Kadira.
Kadoliyalu.
Kadōriga Siva Bōya.
Kadru Kulam.
Kahadu.
Kaha Kōmati.
Kaibothanani.
Kaibrōya.
Kaichatram.
Kaikāla.
Kai Kōmati.
Kaisaka Kandra.
Kaibarthakulu.
Kajam.
Kajja Gunti Kāpu.
Kājula Kāpu.
Kākara Vāru.
Kāku Mondi Vāndlu.
Kakura Balija.
Kākustha.
Kala Gāniga.
Kalagi Nithivāndlu.
Kalagu Vadla.
Kala Jāthi.
Kala Korava Kāpu.
Kala Kotta Kāpu.
Kalāli.
Kalalothuva.
Kalalu.
Kalama Māla.
Kalāmathi.
Kāla.
Kālam Kōmate.
Kalanādu Redlu.
Kalanēmi.
Kalaniki Voluvālu.
Kalasinthapuram.
Kalāsi Sondi.
Kalathanam.
Kalāvanthulu.
Kalavāru.
Kalāyi.
Kal Guche Segadivādu.
Kali.
Kaligantu Redlu.
Kaligi.
Kaliguptha.
Kalimi Kōmate.
Kalimi Vēsyalu.
Kalinga.
Kalingulu.
Kalitha.
Kalitha Chākala.
Kallan.
Kalla.
Kallāri Mōla.
Kālla Sondi.
Kalli.
Kallu.
Kalpasa Kumbara.
Kalthi Kuraba.
Kalu.
Kalugela.
Kalugu.
Kalugunta.
Kaluva.
Kaluya Gonda.
Kalyalu.
Kamadu.
Kāma Gala.
Kamala Gōla Hindu.
Kamalla.
Kamānchi Kulam.
Kamandya Kulam.
Kamārlu.
Kamata Uppara.
Kamati Golla.
Kāma Vāndlu.
Kāmbaja.
Kambāla.
Kambalathan.
Kambuga Rangāri.
Kamma.
Kammāla.
Kammāra.
Kampain Kulam.
Kamparam Kāpu.
Kamponga Kāpu.
Kamsala.
Kamsali Saukaram.
Kamsalya Gonda.
Kamsarlu.
Kamushta Golla.
Kamvarda Vāndlu.
Kanadi.
Kanaka Golla.
Kanaka Pillai.
Kanakkan.
Kanakoli Brāhmin.
Kanaku.
Kanala Bōya.
Kanalīsu.
Kāna Māla.
Kanāri Golla.
Kanathi Vādu.
Kanavadi Kāpu.
Kanchagala Anaga Mādiga.
Kancha Mādiga.
Kanchana Kāpu.
Kanchara.
Kanchari.
Kanchati Kāpu.
Kanchela.
Kanchi.
Kanchiga Kāpu.
Kanchu Balija.
Kandakuru Kāpu.
Kandala Kāpu.
Kandavallu.
Kandi Kāpu.
Kandra.
Kandu Paraja.
Kangadi Vadu.
Kangālibu.
Kangari Kāpu.
Kangu Kulam.
Kani.
Kanijalu.
Kanijari Mangala.
Kanikado.
Kanikan.
Kani.
Kanimuru.
Kaniyasa.
Kanja Māla.
Kanjana Vellāla.
Kanjina Nēsē.
Kankirāma.
Kan Muggalu.
Kannada.
Kannadi.
Kannadiyan.
Kannari Namna.
Kanna Vellala.
Kannya.
Kannayah Bogam.
Kanne.
Kanōja.
Kanoria Gonda.
Kantha Nērāde.
Kanthradu Vāllu.
Kanthuka Dāsari.
Kanu.
Kanugu Balija.
Kapadi Kulam.
Kapadu Mogatha Gonda.
Kāpā Hari Mandiram.
Kāpalapu Vādu.
Kāparipathuri.
Kāpa.
Kappala Enadi.
Kāpu.
Kāpukāra Sova.
Kapula.
Kāpulu Kula Bhrashtulu.
Kāra.
Karaba.

Karadi Golla.
Karaga Madiga.
Karakattu.
Karala.
Karāli Gonda.
Karalikkalu.
Karali Kimati.
Karamala.
Karamatti.
Karana.
Kāranchakulam.
Kāranja.
Karapa.
Karāri Besthulu Kallam.
Karāshi.
Karatha Vadlu.
Karathi Kulam.
Karati Reddi.
Karavala Erukala.
Karavaru Kulam.
Kardiya.
Kar Kulam.
Kari.
Karigina Golla.
Karigi Sendīlu.
Kariman.
Karim Kānati.
Karivanigār.
Karivēmula.
Kariyāpāku Erukala.
Karjūria Dombo.
Karjūru Balija.
Karna.
Karnādi Sāle.
Karnākulu.
Karnālu.
Karnam.
Karna Nise.
Karnāugulu.
Karnapu Vandlu.
Karnata.
Karni.
Karnīka Jāthi.
Karnīkam.
Kartubu Sālelu.
Kāru.
Karulikkulu.
Karuma Kānate.
Karuse Sālo.
Karva Māla.
Kārya.
Kasabulu.
Kasabu Reddo.
Kasadi Golla.
Kāsālu.
Kāsaṅgulu.
Kasāri.
Kasati Reddi.
Kasāyi.
Kasha Sūdra Palli.
Kasi.
Kasidi Reddi.
Kasila Golla.
Kasthūri.
Kāsula.
Katagaru.
Kātakulam.
Kātam.
Kāta.
Katata Vachi.
Kathāblu.
Kathaika.
Kathakal.
Kathanam.
Kathi.
Kathiri Jathi.
Kathra.
Kathu Kāri.
Katika.
Kāti.
Katra.
Kattara.
Katti Oddelu.
Kattu Kamsali.
Kavadi Kodili.
Kavadia Kuraba.
Kāvali.
Kavara.
Kava Vadu.
Kavayza.
Kavaro.
Kavidi.
Kavi Kūri.
Kavina Jāndra.
Kaviriya Dombo.
Kaviti.
Kaviya Rāzalu.
Kavōku Paraja.
Kavuri.
Kavusala.
Kavuta Dombo.
Kavuti Kulam.
Kayadigi.
Kāyakulu.
Kāyalo Kalingulu.
Kāyathivāru.
Kāyidigu.
Kāyuna.
Kayyakulam.
Kedalia Jāthi.
Kedu Pāno.
Kekkara.
Kelalu Māba.
Kelasaru.
Kella.
Kēlu.
Kempa Velama.
Kenchala Kuraba.
Kenchata Kurumba.
Kendarlu.
Kengula Vellālar.
Kenthu.
Kentralu.
Kerugudu.
Kethu.
Ketna Gāniga.
Kovuta.
Khaddāi.
Khadura.
Khaido.
Khairalu.
Khajalapa Vāndlu.
Khajapa Vāndlu.
Khalasi.
Khamao.
Khambaur Dāsari.
Khanda.
Khandīlu.
Khandram.
Kharadra.
Kharultha.
Khāsa.
Khathri.
Khāyido.
Khemandi.
Khimidi.
Khodālo.
Khōdra.
Khōyila.
Khuthba.
Kidasa Karnam.
Kijina Kāpu.
Kiliki Jātharu.
Kilikyātharu.
Killa.
Killiyāho.
Kingāri.
Kinmula.
Kinthali.
Kintharo Kulam.
Kira.
Kīrtha Kulam.
Kīri Sātu.
Kithali.
Kivathra Miavu.
Ko Bhatrāzu.
Kobhura.
Kobira.
Kobiriya.
Kōchi Kistu.
Kodadīti.
Kodani Rodde.
Kodāri Kāpu.
Kodathandi Jangam.
Kodde Sēse Kāpu.
Kodekario Sāle.
Kodeto Balija.
Kodi.
Kodichi Okkili.
Kodide.
Kodigi Kāpu.
Kodivallu Lambāde.
Kodivam Kāpu.
Kodkuda.
Kodu.
Kōdūri Bōya.
Kodyanthu.
Kogaliya.
Kogaya.

Kōgi.
Kōgila Māla.
Kogithi Kāpu.
Kohara.
Kōjulu.
Kokanāte Kāpu
Kokeni Balija.
Kolagāru.
Kōlala, Kāpu.
Kōlāri.
Kolatala Kāpu.
Kolathu Komate.
Kolayali Kāpu.
Koli.
Kolitha.
Kōlur Sātāni.
Kolla Kāpura.
Kollala Sāvara.
Kolli.
Kollithu.
Kolliya.
Kolluro Reddi Kulam.
Kolna Kūpos.
Kolōsi.
Kōlu Mālavādio.
Komalam Kuraba.
Komāllu.
Kōmati.
Kombōso.
Komma.
Kommāru.
Kommula.
Komselu.
Komsyam.
Konab.
Kona.
Kōnāti.
Koncham Balija.
Konda.
Kondakāru Kapu.
Kondakatti.
Kondapa Kulam.
Kondapalli.
Kondara.
Kondathu Gōra.
Kondetī.
Kondeti.
Kondi.
Kondia Goudu.
Konditi Balija.
Kondra.
Kondu.
Konga.
Kopigala.
Konithala Kulam.
Koniyākano Sondi.
Konnama.
Konthala.
Kouthali Reddi.
Konūru Pattavādu.
Kopavādu.
Koppula.
Kopyadhi.
Koracha.
Koradi.
Korakati Vellāla.
Kōra Kāmmaru.
Kōramōdi.
Korāno.
Kōra Sondi.
Koratha Reddi.
Korati.
Korava.
Koraya Vadu.
Korazulu.
Koribu Pathidigalu.
Koricha.
Koridu.
Korja Velama.
Korna Disruguta.
Korra.
Korsi Kāpu.
Korthi.
Korulu Reddi.
Korupu Rani.
Kōru Viavasāyam.
Korija Kulam.
Kōsa Kudu.
Kosāyi Kamma.
Kōsē Kamma.
Koshtitham.
Kōshtu.
Kōsika Bōya.
Kōsila.
Kospa.
Kōta.
Kotadu Uriya.
Kotatu.
Kōtar.
Kotaya.
Kotegara.
Kotha Kodil Kāpu.
Kōthi Kulamu.
Kothula Uppara.
Kothya Kulam.
Koti.
Kotrālu.
Kotta.
Kotthara.
Kottiyālu.
Kotūru Paidi.
Kottu Vāllu.
Kotya.
Kovada Mahanthi.
Kova Dāsari.
Kōvarthi Kalija.
Kōvila.
Kōviriya.
Kōya.
Koyalaruadigithinē Jāthi.
Kōyashti.
Kōyavamsāpu Rāzulu.
Kōyikūru.
Koyilam Kāpu.
Kōyilāri.
Koyira.
Koyya.
Krishna.
Kshatriya.
Kshavaram Chēsc Vadu.
Kubāru.
Kubāyi Kamma.
Kubba Kulam.
Kuchala Bathulu.
Kuchalu Redlu.
Kucham Kāpu.
Kuchili Vellāla.
Kūchi Māla.
Kūdai Katti Koravar.
Kudi.
Kudnui.
Kūdina Kamsala Kapu.
Kudiya.
Kudiyānavān.
Kudrabar.
Kūdu.
Kudumbo.
Kudumo.
Kudya Paūdala.
Kugala Māla.
Kuhara Kulam.
Kukkalu Golla.
Kūla.
Kulacha Kāpu.
Kulagēdu Balija.
Kulālu Lingadhāri.
Kulam.
Kulamdīlu.
Kulanādu Reddi.
Kulara.
Kula.
Kulasthulu.
Kulba Mangala.
Kūli.
Kūli Karu Katlu.
Kulikya Korasa.
Kulla Kuyavar.
Kulli Rāman.
Kulu Padi Mahrāti.
Kuman Dāsu.
Kumāra.
Kumatu Golla.
Kumba Dāsari.
Kumbaka Kulam.
Kumbakam Sūdra.
Kumba Kāpu.
Kumbakonda Vellāla.
Kumbika Saivano Madaliar.
Kumbla.
Kumbya.
Kumma Gouda.
Kummalu Velama.
Kummara.
Kummari Manchi Vidlu.
Kumma Sondi.
Kummaya Gouda.
Kunmitu.
Kunama Vārlu.

Kūna Pūdi Kulam.
Kunāti Kāpu.
Kānavāri Kulam.
Kunaya.
Kuncha Balija.
Kunchadugu Kāpu.
Kunchaka.
Kuncha.
Kunchana Kāpu Vellāla.
Kunchavallu.
Kuncheti.
Kunchiga.
Kunchi Madhva.
Kunchula Kāpu.
Kunda Dombo.
Kundalu.
Kundarana Vāndlu.
Kundāri Vāndlu.
Kundi Kulōsi Oddelu.
Kundili.
Kundo.
Kundrālu.
Kundrili Dombo.
Kundu Kōdulu.
Kūnepūdi.
Kungadi.
Kungajam Gouda.
Kungiri.
Kuni Kupru Dāsari.
Kunithya Kāndlu.
Kunjako Kāpu.
Kunkāpu Sālē Kulam.
Kunkuma.
Kunlā Kāpu.
Kunti.
Kuntya.
Kunuputha Odhra.
Kuraba.
Kurabano Jāndra.
Kura.
Kurachi Setti.
Kuraga Balija.
Kuragulia Jāndra.
Kūra.
Kūrākula.
Kūralū.
Kurama Gāndla.
Kuram.
Kuraniga Vellāla.
Kurantadu.
Kurasa Kāpu.
Kurasi Kāpu Vellāla.
Kurata Golla.
Kurathi Vāndlu.
Kurava Bēdar.
Kurava Jandra.
Kurava Nēse Kulam.
Kuravain.
Kuravi.
Kuri.
Kurma Kōmati.
Kūrmāpu.

Kūrmar.
Kurni.
Kursa Kāpu.
Kurthi.
Kuru.
Kurala.
Kurulo Kulam.
Kurumnasi Kāpu.
Kuruma Vāndlu.
Kurumba Idaiyan.
Kurumbar.
Kurumia Vannan.
Kurumi Jāthi.
Kuruna Golla.
Kurundo.
Kurunnidi.
Kurunokulam.
Kuruva.
Kusaliya.
Kusarlu.
Kusavan.
Kushumchaja.
Kusidi Bāhvara.
Kusi Kāpu.
Kusilya.
Kusuma Māli.
Kusuni Vāllu.
Kusunya Gonda.
Kuta Māla Vādu.
Kuthara Jathi.
Kutha Sandla.
Kuthiki Vāllu.
Kuthu Gadaba.
Kuti.
Kutla Bedhalu Jangam.
Kutta Jangālu.
Kuvararu.
Kuvasu Paraja.
Kyar Maraya.
Kyātarukala.

Lablu.
Ladda Rāzulu.
Lādi Kasāyi.
Ladra Vāndlu.
Lādu Kulam.
Lāhudiyah.
Lākanti Golla.
Lāla.
Lāli.
Lālikakulam.
Lāma.
Lambādi.
Lambha Jathi.
Lambitha.
Lambōli Pathu Savara.
Lamgudu Kamsali.
Landiya.
Lanja Jāthi.
Lārsa Gonda.

Lāvuka Smārtha.
Layula.
Lekkadhāri.
Leladigakulam.
Lilli Kāpu.
Linga.
Lingadhāri.
Lingādigāru.
Lingāji.
Lingāngi.
Lingavan.
Lingāyathu.
Liyāri.
Lōda Gouda.
Lodaru Savara.
Lodiya.
Lōhara.
Lōju.
Lomathakulam.
Lōne Kulam.
Lorta Paraja.
Lōsi Dhōralu.
Luchyadi.
Lukkōko Kōdu.
Lumbopo.
Luya Balija.

Mabalijala Varnam
Machasam.
Machiga Kamsala.
Māchi Kulam.
Machila Balija.
Machilīlu.
Machula Ghāsi.
Machura
Māchu Kelli.
Madadivāru.
Madaka Dunnōvādu.
Māda Kalinga.
Madapa Dhoralu.
Madara.
Mādavarapu Are Kāpu.
Maddi.
Madhu Komate.
Mādhva.
Mādiga.
Madi.
Madini.
Madi Vannān.
Madiyālu.
Madunriva.
Māga Balija.
Magadu Gonda.
Maga Dhora.
Magara Gonda.
Magaru.
Magavatha.
Maggala Kāpulu.
Magithi.
Magtha Gonda.
Magu Porla.

Mahanthi.
Maharāshtra.
Mahā Rāzulu.
Maharna Jāthi.
Mahathilu.
Mahēsvara Jangam.
Mahēsvarulu.
Mahrāte.
Mailāra.
Mailari Jangālu.
Mailatin.
Maja Golla.
Majjalu.
Mājjana Savara.
Majji.
Mājjulu.
Mājorla,
Māju.
Majuda Gonda.
Mājulu Oddo.
Māka.
Makkuva Dāsari.
Makku Vāllu.
Makōra Rāzu.
Mākula Gouda.
Māku Sakya Brāhmana.
Māla.
Mālaga Kāpu.
Malāji.
Malaragulu.
Malayāli.
Malayaman.
Māli.
Mālika Vāllu.
Malikulu.
Māliya.
Malla.
Mallakari.
Mallikarjuna.
Mallu.
Malluva.
Malsadi Kulam.
Māluva Savara.
Māmbu.
Mamu Gōdra.
Māna.
Manāti.
Manchanni Dōsari.
Manchi.
Manchīl Kammara.
Mandala Vallu.
Mandavani Jangam.
Mandi Rāzulu.
Mandu.
Mandula.
Mandya.
Manga.
Mangala.
Mangallani Adnonkam Athapu Vāndlu.
Mangan.
Māni.
Mānila Kāpu.
Maniya Kulam.
Manjula.
Manku.
Manne.
Manniem Vāllu.
Manniri.
Mannu.
Mantha Nēse.
Manthara.
Manthya Vāllu.
Manti.
Manudu Golla.
Manuku Kāpu.
Manu Mādiga.
Manumutti Chousu.
Manūri.
Māra.
Marabu Māla.
Maracha.
Maragava Dombo.
Mara.
Maragu Kāpu.
Maraka Jangālu.
Marakāllu.
Marali Jōgi.
Maramachākala.
Māram Jangam.
Marapa Kāpulu.
Marasu.
Marava.
Marchu Uppara.
Marga Dombo.
Maridvana Brāhmana.
Mari.
Marivedya Vanthulu.
Marla Jāthi.
Marma Māla.
Marri Golla.
Marsin.
Marthudu.
Mārthul Jangālu.
Mārti Kuraba.
Māru.
Marusati Kāpulu.
Māru Vāndlu.
Mārvādi.
Marva Māla.
Māsa Savaralu.
Māsevādu.
Māshtikulam.
Mashtim.
Māshti Oddo.
Masiya Savara.
Māṭam.
Maṭapathi Jangam.
Matapu.
Mataru Reddi.
Maṭashthulu.
Maṭavari.
Matcha Kāpu Vellāla.
Matha.
Mathalavādu.
Mathamdilu.
Mathana Vellāla.
Mathangi.
Matha Reddilu.
Mathi.
Mathra.
Mathula.
Mathya Dhoralu.
Matiya.
Matiyāpula.
Matiyava.
Matsakulam.
Mattigam.
Matti Thelaga.
Mattiya.
Mattiyarana.
Mattiyathula Gāndla.
Mattu Jangālu.
Mātu Golla.
Mēdara Bondu Kulam.
Mēdari.
Mēdarsa Māla.
Meddara Anaga Nēsēvādu.
Mēdi Golla.
Mēgiri.
Mēkala.
Mēlalu Māla.
Mēla.
Mēle Kulam.
Meluva Jangam.
Mena Bēdār.
Mēnāte.
Mendulu Suddha Jangam.
Mēra.
Meranara Kāpu.
Merikālu.
Merivādei.
Merpātipu Kāpu.
Metti Jangalu.
Meyidi Kāpu.
Minchala Kāpu.
Mirali Odde.
Miṭāyi Vāndlu.
Mleteha.
Mletehula Kulam Kōmati.
Mletohulalo.
Mleteḥulu.
Mochi.
Modala Balija.
Modalāri Kāpu.
Modali.
Modaliāru Velama Kulam.
Modali Pandāram.
Modaliyāri Velama Kāpu Sunduna Golla.
Mōdi.
Modidī Kāpu.
Mōga Bōya.
Mogada Kulam.
Mogani Kāpu.

Mogatha.
Moguludi.
Mogu Paraja.
Mohara Vadla.
Molaka Jangam.
Molakanāte.
Mola Savara.
Molika Pāyi.
Molīko.
Molu.
Monāri.
Monāru Kāpu.
Monbh Kontha.
Mondi.
Monigar.
Moni Kulam.
Monnangi Kāpu.
Mopa.
Mopate Reddi.
Mōpu Kuraba.
Mopūru Jōgi.
Morada Kāpu.
Moraga Māla.
Mōra Kāpu.
Morama Kāpu.
Morasa Hājam.
Morasi Vellāla.
Morasudu.
Morasu.
Morūri.
Morya Kāpulu.
Mōsa Bōya.
Mosakulu Kōpu.
Mosiparaja.
Mōta Reddi.
Mōtāti.
Mothalanga Kāpu.
Mothan Māla.
Mōtha Savara.
Mothni Kāyu.
Mōti.
Mottandala Velama.
Motti Kāpu.
Motu.
Mou Volku.
Mouvuri Kāpu.
Muchela.
Mucheli Rāzulu.
Muchi Balija.
Muchiga Kāpu.
Muchila Kōmati.
Muchulla Kulam.
Mudakaru Bestha.
Mūda Varapu Kāpu.
Mudda.
Mudikula Relli.
Mudumu Kāpu.
Mūga.
Mūgalu Kulan Kāpu.
Mugatha Parayar.
Mūka.
Mukka Bōgam.
Mūlādāri.
Mūla.
Mūli Kammara.
Mulikīlu.
Mūlīlu.
Muli.
Mulli Kulam.
Mullupa.
Mūtōllu.
Mulsadi.
Mulunāti Kōpu.
Munaga.
Munaganti Golla.
Munaka Kāpu.
Munara.
Mundi.
Muni.
Munna.
Munni Kulam.
Munnūru.
Munthi Gopara.
Munulu.
Muppar.
Mūpi Golla.
Muppi Odde.
Muralu Vāllu.
Murāte Kāpu.
Murāyi.
Murikināte.
Mursa.
Murya.
Musaka Paraja.
Musali Golla.
Musāpari.
Musarlu.
Mushimka Vāllu.
Mushti.
Muski Sōja.
Musuku.
Mūta.
Mutchlio.
Muthiāsa.
Muthi.
Muthingulu.
Muthrācha.
Mūthrācha.
Muthrālla Golla.
Muthu.
Muvaru.
Myararu.
Myāsi Bōya.

Nabi.
Nabthar.
Nachika Savata.
Nadagala.
Nadala Kāpu.
Nādār.
Nadāri Vadla.
Nadi.
Nadipi Bothora.
Nādu Kapu.
Nāga.
Nagada.
Nāgalīka.
Nagamatha Karnam.
Naganalu Sāle.
Nāgaparaja.
Nagarāla.
Nagaralu Sudra.
Nagarata Golla.
Nāgarāzulu.
Nagartha.
Nagaru Uppara.
Nāgasāle.
Nāgāsapu Vāndlu.
Nagatcha.
Nagava Kuraba.
Nāgavārtha.
Nāgavāsulu.
Nagavungara.
Nagivegi.
Naham.
Naini Reddi.
Naja.
Najava Kapu.
Naki Gudi.
Nakiranguchese Kurni.
Nakka.
Nakkala.
Nakkash.
Nakullami.
Nala.
Nalagālu.
Nalita.
Nalla.
Nālugunta Vadla Battudu.
Nāluka.
Nālu Vadla.
Nāma.
Nāmāla Reddi.
Namaru Lingayathu
Nambari.
Nambi.
Nambūri.
Namdāgāri Jathi.
Namicha Rāzulu.
Namuthuja Gouda.
Nanaksha.
Nanda.
Nandala.
Nanda Kāpu.
Nandanapu.
Nandapūri Vāndla.
Nandi.
Nāni Gouda Kapu.
Nanne Rāzuluane Kāpu.
Nanugala Badi Kāpu.
Nanyaka.
Napapu Kulam.
Nāpu Golla.

Narādi Vāndlu.
Nāra Kōmati.
Nārala Kāpu.
Narama.
Narasimha Dāsulu.
Naratha Vāndlu.
Narava.
Narayanam.
Narulu.
Narwadi.
Nāsa.
Nasulu.
Naswanti Thogata.
Nātakaluma.
Nātakulu.
Nāta Rangari.
Nathāru Kōthavandlu.
Natharulu Kshatriya.
Nathwar.
Natnuno Kulam.
Natto.
Nattuva.
Nātu.
Navāja.
Navakarlu
Navāyath.
Nāvidan.
Navora Kāpu.
Navuda Kāpu.
Navūni.
Navuru.
Nāyadu.
Nāyagadu.
Nayaju Dhoralu.
Nāya Kalinga.
Nayakāpu Vāllu.
Nayaka Thelaga.
Nayakulu.
Nayallu.
Nayar.
Nāzulu Kāpu.
Nedala.
Nedāri Kāpu.
Neduta Kāpu.
Nēgu Ganiga.
Nela Kāpu.
Nelapu Vādu.
Nellūru Vishnu.
Nemalla.
Nerapāti.
Nerāti.
Neravāti
Neravayam Kapu.
Nera Vidya.
Nerayathasu Thelagalu.
Nēse.
Nētha.
Nēthi.
Nettu Māla.
Nevāri Jamasālo.
Nevava Gouda.
Nevōru.
Neyala.
Nibagaba Kāpu.
Nibunari Kāpu.
Nichana Gāndla.
Nīchulu.
Nīli.
Nilumbothi.
Niluthikam.
Nirakini.
Nīrasamu.
Nirathi Nāyalu.
Nirku Karnam.
Nisthadi.
Nīthindu.
Nīthu Gouda.
Nithya Vaishnava.
Niyoga Bōya.
Niyogi.
Nizam Kāpu.
Nohiga Jāthi.
Nōla Jāthi.
Noliyakulam.
Nolo Choyitha
Nolu Nulku.
Nonabu Okkili.
Nonaka.
Nondāri.
Nondi Kāpu.
Nonka.
Nōpa Kāpu.
Norōlu.
Nubbalu.
Nudi Rāja.
Nuja Gāradi.
Nukuli Kulam.
Nulaka.
Nūlavādu.
Nulivi Jangālu.
Nūlla.
Numba.
Nundanaha Thamma.
Nune.
Nunpala Relli.
Nuntha Gouda.
Nunthulusese Balija.
Nurgimāla.
Nurthi Redlu.
Nūru Jangam.
Nuvāsu Golla.

Ocha Kulam.
Ochitha Odhrulu.
Oda.
Odakan Neyala.
Odakārlu.
Odakulam.
Odala Kaikāla.
Oddar Jangam.
Oddo.
Oddisi Reddiki Vādu.
Ōdhra.
Odhram Or. Odhrulu.
Odhya.
Odiya.
Odi Sundi.
Oduru Vādu.
Ogudi Thelukali.
Ogula.
Oja Vāndlu.
Ōjūlu.
Ōju Thelukula.
Okat.
Okkile.
Olamalu.
Olanālutho.
Oliga Jangam.
Oliya.
Olva.
Ōmakulam.
Omanādi.
Omanāyitho.
Omanru.
Omatheulu.
Ōmavarthu.
Omāyitho.
Omna.
Omogo.
Onchīmiya.
Ondāri.
Ondi.
Ondla.
Ondula Mala.
Onga Oddo Māla.
Ongan Paraja.
Onjula Marakāllu.
Onta.
Onteddu.
Orabu.
Oradhi.
Ora Kulam.
Orāiji.
Oremahru.
Oresa.
Oretha Neyāla.
Oridla Māla.
Oriya.
Oroga Kāpu.
Ōru.
Oruganti.
Orulu
Orunati Reddi Sudra.
Osa Karnam.
Osama.
Osira.
Othugirit.
Oyakva.

Pado Gonda.
Paduma.
Padu Sāle.
Pagadāla Varthakam.
Pagada Sale.
Pāga Kamsala.
Pahajangu.
Paidi.
Paidilu.
Paikālu.
Paipalālu.
Pairu Jāthi.
Paisūru Palli Vāru.
Pāju.
Pakadali Kāpu.
Pākala.
Pākam.
Pākanāti.
Pakāpu.
Pākasāla.
Pāki Pani Vāndlu.
Pāki Vāndlu.
Pakshukapalli.
Paktu Kukasu Kuraba.
Pāla.
Palaga Dharnaa Rāja Kāpu.
Palagu.
Palakka.
Pālalu Ihravara Vyava sayam.
Palam Kāpu.
Palanāku.
Palnāti.
Palapa Reddi
Palari.
Palayakār.
Palayakulam.
Palaya Kurumbar.
Palayama Kāpu.
Pāteru.
Pāle Sōmāri.
Paliga.
Pali.
Pallanāni Vadla.
Palla.
Palle.
Palli.
Pa'chi.
Pa'chilya.
Pa'dagāla.
Pādakāpulu.
Padamali Bhuktha.
Padāre.
Padasala.
Pada Sāle.
Padava Vāllu.
Padayāchi.
Padda Kodu.
Padiga.
Padisivadi Vaudlu.
Padma.
Padmayama Kāpu.

Palliya.
Pallu Chēse Vadla.
Palnāte.
Palsi Māla.
Palthi.
Palukokulam.
Palusāmūri Velamalu.
Palyaru.
Pāmala Vāndlu.
Pamaraka Paraja.
Pambakar.
Pambala.
Pambarlu.
Pampa Reddi.
Pāmula.
Pamuru Bōgam.
Pānabōkala.
Pāna Chandāla.
Panada Reddi.
Pāna Kōmati.
Panalalo Kulam.
Panara.
Panaramama.
Panasa.
Panathala.
Pānayya Kāpu.
Pancha.
Panchakar.
Pānchāla.
Pancha Lingāyathu.
Panchama.
Panchamudu Kammara.
Panchamulu or Mādiga.
Pānchāna.
Panchanam.
Panchāngam.
Panchanti Kāpu.
Pancha Polaya Savara.
Pancharāthra.
Pancharāthram.
Panchidi Vāndlu.
Pandā.
Pandali Gouda.
Pandalu Bairāgi.
Pandāram.
Pandārlu.
Pandia Brahmana Smartha.
Pandidi Kulam.
Pandi Kulam.
Pandithudu.
Pandula.
Pāneru Gonda.
Panga Paraja.
Pani.
Panipanidi Vandlu.
Paniti Reddi.
Panivādu.
Panja.
Panjari Ganiga.
Pankani Sāle.
Panni.
Panniru Kulam.
Pannıya Kāpu.

Pānō.
Panta.
Pantāsi Kulam.
Panthamu Thelaga.
Panthika Golla.
Panula Kāpu.
Panu Rājaputra.
Parada Kamsala.
Paradēsasthulu.
Paradya.
Para.
Paraja.
Parajāthi Bestha.
Paraka.
Paralla.
Parama Gadabalu.
Paramar Dham.
Paramardham Gonda.
Parangi.
Parāri.
Parāsi.
Parava.
Paraya.
Paringi Gadaba.
Pari Vaishnava.
Parivela.
Parla Bōya.
Parna.
Pārshi.
Paruva Kamsala.
Paruvalla Kuraba.
Pasalu Pāka Paidulu.
Pasara Kulam.
Pasāri Gonda.
Pasi.
Pasula.
Pasupula.
Pasupuliti Kāpu.
Pasupu.
Pasushāli.
Pāta Bārika.
Pātala.
Patana Chōkala.
Pāta Palli.
Patekali Kamma.
Pātha.
Pāthara Tharmula.
Pātho.
Pāthri.
Pāthro.
Pathulu.
Paticho.
Patikāpu.
Patkakulam
Patta.
Patnagiri Vāndlu
Patnaika Gondiya
Patnāni Jālāri.
Patnāti Kāpu.
Patnulkar.
Pato.
Patra.
Patralu Kāru.

Pattana.
Pattapu.
Patto Idiga
Pattugār.
Pattu.
Patturu Gondiya.
Patuka Odiya.
Pavachaudlu.
Pavaku Sāle.
Pavalli.
Pavujuvārtu.
Pāyakōdulu.
Pāyakulam.
Pāyalakulu Sūdra.
Pāyala Odde.
Pāyipa Kulam.
Peda Gala Odde.
Pedagaṭṭi Kāpu.
Pedakanti.
Pōda.
Pedamali Golla.
Pedanthu Bōya.
Pedapāti Golla.
Pedavatu Golla.
Pedda.
Peddāri Golla.
Peddēti.
Pedikilu.
Pediya.
Pekiri Jāthi.
Pekundi Golla.
Pelia Balija.
Pelludi Redlu.
Pellu Kōmi Vāllu.
Pethundi Reddi.
Pelthu Pathira.
Poncham Marāṭe Rayaṛukulam.
Pondiya.
Ponga.
Pengu.
Pentajāli.
Penuganti Reddi.
Penukanāti Kāpu Jathi.
Pēpati Kapu.
Peprāsi.
Perapeka.
Perata Reddi.
Pēreddi.
Perichala.
Perikala.
Perikalu.
Periko.
Peripaka.
Pēri Setti.
Periyamathamanaga Ramāmjam.
Perugudi.
Perukutti Kāpu.
Posthu Basthu.
Pōta Gunjā Kāpu.
Pethalinti Kulam.
Pettaithi.
Picha Kāpu.
Pichakari.
Pichara Thamballa.
Pichi.
Pichika Māla.
Pilla.
Pillai.
Pillāri Sūdra.
Pinakathi Thuraka.
Pindi Kāpu.
Pingalu.
Pinjāri.
Pinjilla Kulam.
Pirā Sondi.
Piriti Kulam.
Pīru Kapu.
Pishtha Ako.
Pitchi.
Pithādi.
Pitta Kōdu Gudiya.
Pitharanu.
Poda Pōthula Vāllu.
Podam Odhrulu.
Poddu Kulam.
Podithi Kāpu.
Podra Survadi Savara Matham.
Pōdu Savara.
Pōgulavāndlu.
Pogutham Oddē Kulam.
Pojōti.
Pōkalu.
Pōka Reddi.
Pōla.
Polandi Bada.
Poliga.
Polikāpu.
Poliza.
Pollam Kāpu Veltāla.
Polugati Velamu.
Poluka Kāpu.
Polukidu Thelagālu.
Polunāti VelamaSātānulu.
Pondāri Gouda.
Pondra.
Pondra Dhoṛalu.
Pondu.
Pondulu Sūdrūlu.
Pongārlu.
Ponnūru Modalūri.
Ponkāru Karnam.
Ponthala Rāju.
Ponthari.
Ponthiliyar.
Ponthili.
Ponti Jāthi.
Popalura.
Poragampa Kamma.
Poralo.
Poralsa.
Porā Sondi.
Porōri.
Poroja Kulam.
Posara Māla.
Posara Māli.
Posire Kāpu.
Potayak Kulam.
Pothanathoso.
Pothamadi Vāndlu.
Poyigo Kulam.
Poyi.
Poyinātu Velama.
Pradar Bōya.
Prākruthamu.
Prāpaku Paraja.
Prapasku.
Prasakara Paraja.
Prāsi Erukala.
Pūcha Kōmati.
Puda Kulam.
Pudili Golla.
Pugati Golla.
Pūja.
Pūjali.
Pūjari.
Pūjayam.
Pūla.
Pulaku Paraja.
Pulambaka Paraja.
Pūlata.
Pulla.
Pullam Kūra Reddi.
Pulliyālaro.
Pulli Parayar.
Pulmalla.
Pūlu Gōlla.
Pūna.
Pūnāti Golla.
Pundamallu.
Pundha Malli.
Pūni.
Pūnijakulu.
Punjāri.
Punnāru.
Punugu Golla.
Pununachi Kāpu.
Punusiki Paraja.
Pūri.
Puritu Kapu.
Pūrvīka Brahmana Smartha.
Puruṣha Sāle.
Pūsa Golla.
Pūsala.
Pusiva.
Putālu.
Pūta payiko.
Putāya.
Puthanti Aku.
Putlakāli.
Putlipāyako..
Putta Basapu Rāzulu.
Puyayakarlu.

Rācha.
Rāchakāri Karnālu.
Rāchala Balija.
Radasa.
Ragadi Vāndlu.
Raga Poyiko.
Raghu Raju.
Rāgi.
Raithu Rācha.
Raja.
Rajakudu.
Rajakuta.
Rājamahēudra.
Rājam Vādu Thelaga Balija.
Rājaputra.
Raju.
Rajulu Jinigar.
Rakala Karnam.
Rakanāti Kāpu.
Rakmale.
Rakuli Kāpu.
Ralagunta Thelaga.
Ralamalu.
Rala Palli.
Rālla.
Raluko Odde.
Rama Bhakthudu.
Rama Matham.
Ramanuja.
Rāmāyalu.
Rambani Pānchāla.
Rammaya.
Rammadi Modali.
Rampa Jāthe.
Rampakula Oddo.
Rampala Māla.
Rāmula.
Rāna.
Rānala Kamsala.
Ranava Kulam.
Ranga.
Rangari or Runguni.
Rānīlu.
Ranivāsam Kamma.
Ran Kunim.
Rapo Srushti Karnam.
Rāpūru Karnam.
Rāsu Jangālu.
Rasuka.
Rasula Kāpu.
Rāsulu.
Rāthi.
Rathna Golla.
Rāthrulu.
Ravadi Jāndra.
Ravala.
Ravana.
Rāvila.
Rāvudi.
Rāvulo.
Ravuthu.
Rāyadurgapu Balija.
Rāyala.
Rāyalama.
Rāyalu.
Rāyasamatham.
Rāyavaram Balija.
Rāya Velama Reddi.
Rāzulu.
Reddi.
Reddiki.
Rekkili.
Relli.
Rellīlu Ragira Kāpu.
Remmu Dommarlu.
Rōnati.
Rendeddula Gāndla.
Rendilu.
Rendu.
Rengu.
Rēni Golla.
Ropsālū.
Rētu Kamma.
Rītha.
Rōdro Kulam.
Rōjula Kolli.
Rommu Chenchu Kulam.
Rōna.
Ruddagiri Kāpu.
Ruppayalu Māla.
Ruva Mala.

Sabaru.
Sabbu.
Sabhosu Golla.
Sabu Kulam.
Sabura Kāpu.
Sācha Balija.
Sāchandi.
Sadāchara
Sadakauti Kāpu.
Sadaru.
Saddamulu Golla.
Sadhu.
Sāgon.
Sagu.
Sahaja Komati.
Sahari Reddi.
Sahēbulu.
Sailūru.
Saiva.
Saja Vallu.
Sajjana.
Sāka.
Sakivadu Koracha.
Sakkili.
Saklani Kāpu.
Sakra Vanathi.
Sakthi.
Sakuna.
Sakundra Kulam.
Sakunia.
Sālala Vādu.
Sālāpu.
Sālāpulu.
Salata Kuttan Kōrava.
Salavanthulu.
Sāle.
Sālelu.
Sali Thoya.
Salu Bondili.
Saluka.
Salya Pānchāja.
Sāmanthi.
Sāmanthiya Poiko.
Samara.
Samara Golla.
Sāma.
Samasi.
Samatra.
Samaya.
Sambada.
Sāmba.
Sambōga Kulam.
Samboju.
Sambu Dāsari.
Samedam Kulam.
Sāmi Archakudu.
Samiga.
Samjiga.
Samjōgi.
Samorāyakulam.
Sampauna Oddē.
Samsāri Bairāgi.
Samsha Kulam.
Samtiri Bairāgi.
Samyami.
Sanagara Kottu.
Sanagari.
Sana Kammara.
Sanchiguli.
Sandi.
Sanga Jāthi.
Sangālu.
Sangam Gūllavāndlu.
Sangana Dāsari.
Sāni.
Sankala Kulam Kōmati.
Sankama Sāle.
Sankara.
Sanku.
Sanna Bōya.
Sannavodi Golla.
Sano.
Santha Jangālu.
Santhōsa.
Sānthu.
Sānu.
Sānulla.
Sanupathi Jangālu

Sanyāsi.
Sanyāsiki.
Sāpuru Kulam.
Sarabhimantapu Rāzu.
Sarābu.
Sarada.
Saragar-Kamsala.
Sārakaparaja.
Sārasuathi.
Sarava.
Saravadi Kāpulu.
Saravayya.
Sārāyi.
Sariga.
Sariladu Sūdra.
Saritu Reddi.
Sarla.
Sāsa.
Sāsukva.
Sataghiri Kāpu.
Satagu.
Sātāni.
Sathabar.
Sathabardo Lingadhāri.
Satham.
Sathāri.
Sātharu Lingāyet.
Sathathrayalco.
Sātho Kulam.
Sāthro.
Sāthu.
Sathura Bōya.
Sāti.
Savagapu Vādu.
Savara.
Savaralu Pōdu.
Savarāshtrulu.
Savaru Kōmati.
Saviti Sitrakar.
Savunu.
Savurayaru.
Sāyal.
Sāya Rokkavāndho.
Sāyaruvāru Thelaga.
Sāya Vandlu.
Sāyi Kāpu.
Segadi.
Segunda.
Selagu.
Sela Kulam.
Selivantha Kulam.
Sembadi.
Semon Golla.
Sēnāpathi.
Seni Vadla.
Seniya.
Senku.
Seravelu Kāpu.
Sēri.
Seru Jangam.
Serundi.
Sēsha.
Setti.
Shalu.
Shānān.
Shathulu.
Shunthi Bōya Kulam.
Siddula Varnam.
Siddaru.
Sidha.
Sidvi Kani.
Sika Dāsarlu.
Sikhandi.
Silagāgi.
Silāmatham.
Silāmathudu Salelu.
Silāmathu Kāpu.
Silli.
Silpi Kārulu.
Simvan.
Sinatu Reddi.
Singa Karnam.
Singam.
Singi Kulam.
Singu.
Sippa Sāle.
Siradanum Jangam.
Sirangi Kāpu.
Siravara Jangam.
Siri.
Sir Kanak Kan, and Karnālu.
Sitha.
Sithara Haddīlu.
Sithathulu.
Sithro.
Sittu Rāzu.
Siva.
Sivāchāva.
Sivācharam.
Sivala.
Sivalavāru Archakudu.
Sivalo.
Sivanattu Kāpu.
Sivani Gūlla Vāudlu.
Sivangi.
Sivārchaka.
Sivarchakudu Pūjari.
Sivaya.
Siviriya.
Siyali Paramārtham.
Smartha.
Sna Rangaram.
Sobbara.
Sodalo Kulam.
Sodo.
Sogiria Gouda.
Sogiri Dombo.
Solabuddiya Gouda.
Solakiru.
Solavan.
Soliga Jathi.
Soliya.
Solli Gouda.
Solpa Kāpu.
Solupulu.
Solvam.
Sōmali Kulam.
Sōma Sāle.
Sōmatiyakulam.
Sōnagar Jāthi.
Sonda Sura.
Sondi.
Sonkari.
Sonthokulam.
Sora.
Soraku.
Soro Jāthi.
Sōtha.
Sothathi Velama.
Soya Thasa.
Sreeyaner Kāpu.
Srichostu Savata.
Srikupura Jāthi.
Sri Kuraba.
Sri Pancharātrulu.
Sri Pandāram.
Sri Punga Balija.
Sri Rācha Kulam.
Sri Rāma.
Sri Vāda.
Sri Vaishnava.
Srushti.
Sthala Balija.
Sthalapathi.
Stharagu Karnālu.
Sthāvara Jangālu.
Sthuli Kulam.
Suala Bōya.
Subrānam Vadrangi.
Sudagādu Pandāram.
Suda Māla.
Suddha.
Suddo.
Sūdi.
Sūdra.
Sugadi Sāle.
Sugāla Mahrāti.
Sugali.
Sugamanchi.
Sugandha Sāle.
Sujanakulam.
Suja Reddi.
Suka.
Sukanyathoru Romu.
Sukara Jāthi.
Sukathalu.
Sukurasāle Pattugar.
Sūla Kuraba.
Sūla Modo Kāpu.
Sulāran.
Sumbora Bairāgi.
Sum Gāndla.
Sunā.
Sunāri.
Sundarapu Gāndla.

Sundi.
Sundīlu Chillara Varnam.
Sundūru Balija.
Suniri.
Sun Jāgi.
Sunka.
Sunkala.
Sunku Dāsari.
Sunkulamma.
Sunku Sāle.
Sunna.
Sunnapu.
Sunna Vania Savara.
Sunyani Appulu.
Surabhi.
Surajalaya Smārtha.
Sura Jāthapu.
Sūram.
Surangam Jangam.
Surasi Jangam.
Suria Kāpu.
Suriala.
Suri Kālinga.
Surta Karnam.
Sūru.
Suryadu Thelaga.
Sūrya.
Sūryavamsam Kshatriya.
Sūryavamsapu Rāzulu.
Suthiga Lingadhāri.
Sutti iti Segadi.
Su Valmika.
Swasta Karnam.

Tākala Savaralu.
Tāka Malla.
Takara.
Takuria Paraja.
Takiva Patnam Gortha Kodegartha.
Talavan Vellālar.
Talladan.
Tanki Pāyiko.
Tantakara Varnam.
Tekkala.
Tengudu.
Tenkiriya Taji Garthu Kurtitha.
Teruvani Vadla.
Thāchan.
Thadi.
Thadingi.
Thadiya.
Thadu Katalam.
Thagapu Varga.
Thagaru.
Thaguva Bhattudu.
Thākali Vāllu.
Thakuthapu Vaishnava.
Thala.
Thalanga Gonda.
Thala Pano.
Thalapuka Koya.
Thalāri.
Thalathu Villāla.
Thalāyi.
Thālla Sitha Sūdra.
Thamalapākula Kulam.
Thamba Kulam.
Thambālla.
Thamdu Vāndlu.
Thamgim Chitrakār.
Thammala.
Thāmuthi Vāndlu.
Thāndā.
Thandri Kulamlo Sankara.
Thanga Māla Pūjāri.
Thani Velama Kulam.
Thanthi Kulam.
Thanthra Pālu.
Thāpala Malanu.
Thapòdarulu.
Tharagu Vellāla.
Thāra Kulam.
Tharandi Vāndlu.
Thargu Jangam.
Thariguru Balija.
Thariya.
Tharna Kāpu.
Tharthali.
Thatamatu Reddi.
Thātha.
Thāthadi Velama.
Thatra.
Thatti Kallu Vāllu.
Thavuro Bariki.
Thavuta Vāndlu.
Thavuthuralu.
Thayika.
Thayikati.
Thegadavāndlu.
Thegidulu.
Thegina Kōmati.
Theguru Thelaga.
Thelaga.
Thelagalu.
Thelagiri.
Thela Puja Smārtha.
Theli.
Theliyadu Guzerāti.
Thella.
Thelli.
Thelugu.
Thelukula.
Thengala.
Thenitha.
Thenjamālu.
Thenūm Kāpu.
Thenuru Kulam.
Thera Odde.
Therasirlu.
Theratha Kuraba.
There Jāndra.
Thelagājula Kāpu.
Thevadiya.
Thevangala.
Thevōra Kulam.
Thevula Vāndlu.
Thiathōdulu.
Thidago.
Thigala.
Thikku Māla.
Thilaghāthakulu.
Thilakanāti Kāpu.
Thimanāsulu.
Thinavāru.
Thiniya Māla.
Thiragu.
Thiripemu.
Thirukulagu Spaithi.
Thirumadla Golla.
Thirupathi.
Thirusani Thota Kāpu.
Thīru.
Thishine.
Thivara.
Thiyāro.
Thogaludi.
Thogaru.
Thogata.
Thohala Gonda.
Thoharia.
Thohubo.
Thōkala Golla.
Thōkavāri Velama.
Tholaba.
Tholagaru.
Tholagiri Sūdra.
Tholaya.
Thollakādu.
Thōlu.
Tholuva Vellāla.
Thonabana.
Thonali Kulam.
Thonda.
Thondi Kulam.
Thongadu Kāpu.
Thongari Velamalu.
Thonthi.
Thorajathi Vellāla.
Thorisami Māla.
Thoriya.
Thosira Māli.
Thōta.
Thōti.
Thraivarnīkulu.
Thudda.
Thudu Erukala.
Thudumu Kāpu.
Thugiali.
Thukudi Golla.
Thukuri.
Thuku Rōyi Golla.
Thulur Vellālar.

Thuluva Vellālar.
Thūma Golla.
Thumari Golla.
Thumba Kāpu.
Thumburan.
Thumburu Vāndlu.
Thumma.
Thummali.
Thundi Golla.
Thundilo Paraja.
Thundu Kāpu.
Thunga Paraja.
Thuniga.
Thupata Kasi Palli Kāpu.
Thuppala Enādi.
Thuraka.
Thūrakalu.
Thūrakulam.
Thūra Paidi Kulam.
Thuraru.
Thūrpu.
Thurtha Kondiya Gonda.
Thurushkulu.
Thūruvāllu.
Thusnīlu.
Tidiva.
Tiku Mōdi.
Tokarapobodi.
Tokaratha Gōda.
Tolai.
Tukiriya.
Tukuriya.

Udāsi.
Ūdiga.
Udupulu Thathi.
Ulama.
Unupula.
Uppara.
Uriya.
Usha Rāja Kulam.
Uta Velama.

Vāchapallīlu.
Vachayada Balija.
Vadada Jangam.
Vadagalu Kulam.
Vadagu Parayar.
Vada.
Vāda.
Vadamallu.
Vadamauji Patayam.
Vadama Rāpi Golla.
Vadamu Jāmi Palayam.
Vādarlu.
Vadathi.
Vaddara Ballu.
Vaddigām.
Vadēmati Kāpu.
Vadiga Rācha Kulam.
Vadithai
Vadiya.
Vadla.
Vadora Vāniyan.
Vadrangi.
Vadugar.
Vadugu Pāuchānam.
Vadula.
Vadu.
Vaganalu.
Vagara Gouda.
Vagi Balija.
Vaidamodu.
Vai.
Vaidi Kōmati.
Vaidīkulu Mādhua.
Vaidya.
Vaighānasa.
Vaimanālu.
Vaimanāyatho.
Vairajam Jangam.
Vaira Kāpu.
Vairuju Kāpu.
Vaishnava.
Vaishyulu Kanigi Komati.
Vaisya.
Vaisyulalo Kari Kōmati Kulam.
Vaitala Kāthu.
Vākala Kāpu.
Vākam Kulam.
Vakavi Kondalu.
Vakiko.
Vakkala Balija.
Vakyagaro Chākala.
Valachi Kāpu.
Valaga Kāpu.
Valagarudi Kāpu.
Valaku.
Valamalu.
Valana Golla.
Valarāja.
Valarāya Karnam.
Valarumalam.
Valava.
Valayal.
Valiga Māla.
Vali.
Vallaga.
Valla.
Vallālu Gondya.
Vallam Jathi.
Vallar.
Vallara Konda.
Vallidaru Kaikāla.
Vallōra Bothara.
Valluvan.
Vālmika.
Valuta Kāpu.
Valu Vāndlu.
Vāma Gandla.
Vamanabi Reddi.
Vāmanu Kulam.
Vāmapi Reddi.
Vamara Kulam.
Vamāyitho.
Vamınala.
Vamına Telugu.
Vampavādu.
Vamsāri Kamma.
Vāmula Amma Kam Sūdra.
Vāmu.
Vāna.
Vanaku Pattari.
Vanato.
Vancha.
Vanchamūri Sūdra.
Vandagala Kāpu.
Vande Kuraba.
Vandira Sūdra.
Vandevādu.
Vandra Vāndlu.
Vandya.
Vanemathru.
Vani.
Vaniya Gāndla.
Vāniyan.
Vanjiri.
Vanko.
Vanma Savara.
Vannān.
Vanne.
Vannela.
Vanniya.
Vanta.
Vantarlu.
Vanugu.
Vanu.
Vanva Dhoralu.
Vāra Boyā
Varaga.
Varagiri Kulam.
Varagu Kāpu.
Vāram.
Varamathu Vādu.
Varambu Reddi.
Varanāti Reddi.
Varathasa Kāpu.
Varāti Reddi.
Varavoka Vellāla.
Vardu Kulam.
Varigi Golla.
Varika Perikalu.
Varisa Vadialu.
Varka Pothe.
Varna.
Varnam Thelukulu.
Varsa Kāpu.
Varthakulu.
Varthakulu Komati.
Vartha Kuraba.
Varu Sāle.
Varya Kāpu.
Vasa.
Vasanagadtha.

Vasanthya Kulam.
Vasaru Kulam.
Vasi Golla.
Vassalu.
Vasthādu.
Vataku Pola.
Vātha.
Vathallu.
Vathara Gadaba.
Vatharava Dhoralu.
Vatharavāllu.
Vāthu Rami.
Vatikujara Nēse.
Vattai Chākala.
Vattaku Kulam.
Vatti Golla.
Vattika Lingadhāri.
Vātu Paraja.
Vāvādu.
Vāya Kulam.
Vāyamri.
Vayāri.
Vēda.
Vēdan.
Vēgina Kōmati.
Vēginā ti.
Vēkan.
Vēkari.
Vekkaderi.
Veladi Golla.
Veladini Reddi.
Velagala Kāpu.
Velaga Mamialu.
Velagiri.
Velama.
Velaneyarku.
Velanga Māla.
Velapi Reddi.
Velarōya Karnam.
Velaru.
Velavadu Gouda.
Velesa Kāpu.
Vella.
Vellada Saganer Vādu.
Vellala.
Vellālar.
Vellani.
Vellāu Setti.
Vellapu.
Vellāri.
Vellāyam Kāpu.
Vellaya Pandāram.
Vellan Kāpu.
Vellitharu.
Velnādu.
Velnāti.
Velnāya Kāpu.
Velula Kāpu.
Vēmadhāri Balija.
Vemmala Vādu.
Vendatika.
Vende Vādu.
Vendu Batha.
Venju Thātharu.
Venku Godāri Kulam.
Venna.
Ventagoli Setti.
Ventha Kulam.
Ventugathi Setti.
Vēpali Kāpu.
Vēpāram.
Vēpari.
Vēpārulu Mādhvalu.
Vera Jāthi.
Verta.
Vesādari.
Vesaka Gollalu.
Vēsari.
Veshta Reddi.
Vēsia.
Vesuru Māla.
Vētagari Palli.
Vētagiri.
Veta.
Vettaikar
Vetti.
Vettiyān.
Veyūru.
Viābla Chāri.
Viākali.
Viāna Bōya.
Viāri.
Viavasāyam.
Vidia Paraja.
Vidiga.
Vigalo.
Vignāniya Matham.
Vilva Kondu Phelagālu.
Vinata Kshatriya.
Vinna Karnam.
Vippala Sila Rāzulu.
Vipra Vinōdulu.
Vīra Bāshi.
Vīradu Kulam.
Vīragali Karnam.
Vīragalu.
Vīra.
Vīral Kunda Kāpu.
Virana Eklis Kāpu.
Vīrangi.
Virli Vāndlu.
Vīrum Rāja Kulam.
Vishārlu.
Vishnu Bhakthulu.
Visistādvaitam.
Visva.
Vitanli.
Vitha Vatha.
Vīti Erukala.
Viyāra Kulam.
Vobudra Dali.
Vodadi Sondivadu.
Vodra Karnam.
Vōgulu.
Vokuni Reddi.
Volaka Kulam.
Volāshiya Thelukula Kulam.
Vollagha.
Vollaya.
Voline Vāndlu.
Vomālu.
Vomamolu.
Vomaruthu.
Vomāyitho.
Vonda Paraja
Vondi Dāru.
Vongu Polui.
Vonta Balija.
Vōra Golla.
Vorithvana Rāmānujam.
Voruputhaja Kulam.
Vorya.
Vōsu Karnam.
Vōta Redlu.
Vōtha Golla.
Vothaku.
Vothala Vāndlu.
Vothulu.
Voyi.
Vratha Vādu.
Vruthi Dēdu.
Vūda.
Vūdala Golla.
Vudapu Vāndlu.
Vudarupala.
Vūdiga.
Vudla Vādu.
Vudo.
Vudupu Mannē.
Vujjula Kulam.
Vulasavan.
Vulnaluku.
Vulunārū.
Vumanayaru.
Vumannkia.
Vungarāla Vagera.
Vuniji Reddi.
Vunja Jāndra.
Vunsapu Dēvāngulu.
Vuntamatiri Kannada.
Vuraluma.
Vurachia Kāpu.
Vursa Kāpu.
Vuruku.
Vusyalaka Reddi.
Vuta Shula.
Vyabhichāri.
Vyavasāyakādu.
Vyavasayam Kamma.

Yabala.
Yāchaka Mondi.
Yāchakulu.
Yadamala Varnam.
Yādarlu.
Yādava.
Yādi.

Yadu Kāpu.
Yāga Bōya.
Yagalu Kōmati.
Yagata.
Yagavadi Pani Kōdu.
Yagna Mose Kammakulam.
Yāgniya.
Yahara.
Yajurvēda.
Yākala Golla.
Yāki Vilama Kāpu.
Yalaga Vāllu.
Yālagiri Kulam.
Yalakula Arekulam.
Yalankapuri.
Yālāti Dhoralu.
Yalavar.
Yallaba Kāpu.
Yālla.
Yallam.
Yallāti.
Yalavala Kāpulu.
Yamara Palli.
Yammasa Golla.
Yammiti Dhoralu.
Yana Kāpu.
Yanaku Sūdra.
Yānāti.
Yāndra Oddēlu.
Yangallu.
Yani Vāllu.
Yapathi.
Yāpavādu.
Yarala.
Yaralam Kulam.
Yarenchi.
Yarla Kāpu.
Yarmala Kāpu.
Yārōkulam.
Yarutu Kulam.
Yāsangi Vandlu.
Yāsivāndlu.
Yasulapani Kōdu.
Yāta.
Yātāti Kāpu.
Yātha.
Yāthava Thelugu.
Yathi.
Yātla.
Yātlakulam Panchama.
Yātla Vāllu Kamma.
Yāvo.
Yeba Jumna.
Yechela Vāllu.
Yedakula.
Yedama Mādiga.
Yegadi Gani.
Yegama Po.
Yegedu.
Yegunāti Kāpu.
Yeharathama.
Yekkāllu.
Yelagiri.
Yelamanchi Kāpu.
Yelamatti.
Yēliva Karnam.
Yeliyadu Kulam.
Yellama Reddi.
Yellāri.
Yellu.
Yelluluva Kāpu.
Yellu Vādu.
Yemala Golla.
Yoma.
Yenātam Jāthi.
Yendu.
Yenni Kōda Vellala.
Yennu Golla.
Yeracla.
Yerali.
Yerōra.
Yestrulu.
Yethi Sruka.
Yethuva.
Yetla Vennali Kamma.
Yevella Kamma Modi.
Yeventhu Kulam.
Yidinga Gouda.
Yikyathi Kalaka Sūdra.
Yimachivakudu.
Yirala Pūjāri.
Yōgi.
Yōla Behāra.
Yōtā.
Yūti Thogalā.

The Canarese Caste Names.

Âchári.
Adi.
Áḍiyán.
Áḍiyódi.
Áḍkada.
Agasa.
Agasara.
Ahamaḍayan.
Ajala.
Akasále.
Akasálerava Pánchála.
Ambalavási.
Ambaṭṭan.
Ambiga.
Ambikár.
Ambina.
Aṇḍe Koraga.
Ándhra Murikináti.
Arabi.
Árádhya.
Arasa Paḷḷi.
Arasu.
Arava.
Áré.
Arsu Makkaḷu.
Árya.
Áryara Bándi.
Áṭṭukárar

Báchaṇige Neyyuvadu.
Baḍaga.
Baḍa Arasu.
Baḍáyi.
Baḍige.
Bairági.
Bákuḍa.
Balagai.
Balajidár.
Baláya.
Baḷe Baṇajiga.
Baḷegár.
Balláḷ.
Báloḷikár.
Banagár.
Baṇajiga.
Bándi.
Banita Lingáyát.
Baniya.
Raṇṇagár.
Banṭa.
Bappaḍa Shetṭi.

Bárdéshkár.
Basava.
Baṭanavaru.
Battáḍa.
Béḍa.
Beḷayi Játi.
Beḷera.
Beḷḷáḷ.
Beḷḷi.
Berḷera.
Bespar.
Besta.
Bhaira.
Bhanḍári.
Bháṇkotkár.
Bhárya.
Bháṭiya.
Bhóvi.
Biḍi or Biḍu Súḷe.
Biḷi Maggadár.
Billa Játi Keṭṭa.
Billava.
Billavara Kávuthiyan.
Bíḷu Billava.
Bogári Játi.
Bomman Válékár.
Buḍake.
Búḍinava.
Búḍunáya.

Chakkiliyan.
Cháliya or Cháliyan.
Chalya.
Chamár.
Chapṭekár.
Chapudigár.
Cháródi.
Chátáḷa.
Cheḍan.
Chegaḍi.
Chembuḍuga.
Choṇṇálan.
Cheran.
Cheravan.
Cherippukutti.
Cheriyakáran.
Cheruman.
Chetṭi.
Chinnada Kelasa.
Chippiga Námadéva.
Chitragár.
Chóvan.
Chóyi.

Dakke.
Dangári.
Dása.
Dashi.
Dási.
Davaḷa.
Désái Maráṭhi.
Déshasth Hávika.
Dévaḍiga.
Devaḍra Shúdra.
Dóvaga.
Dévaḷekár.
Dévaḷera.
Dévaḷiga.
Dévánga.
Dhóbi.
Divar.
Dombar.
Dráviḍa.

Eḍagai.
Eḍayan.
Eira.
Eḷuva.
Embrándiri.
Ennál.
Erumán.
Eruván.

Gábit.
Gáḷada Konkaṇa.
Gáḷadava.
Gamanasále.
Gáṇadava.
Gangaḍikár.
Gáṇiga.
Ganji Gowḍa.
Ganṭerava.
Gáraḍigár.
Garsar.
Gaṭṭi.
Gávaḍi.
Gavaḍi.
Gavagara.

Ghaṭṭada Gowḍa.
Goḍḍar.
Golkuṇḍe.
Golla.
Gopálan.
Gósáyi.
Gowḍa.
Gowḍi.
Gowḍikár.
Gowli.
Goyaru.
Guḍigár.
Gujjar.

Hajám.
Hakki Korrma.
Halepaik.
Hálu.
Hálvakki.
Hamakara.
Hamál Bhóvi.
Hambatra.
Hanche Vakkalu.
Handé.
Hanuba.
Hanupa.
Harakava.
Haréra.
Hari.
Hasaga.
Hasalar.
Hávádiga.
Havíka.
Heggaḍe.
Helavara.
Holadava.
Holeya.
Hóri Játi.

Iḍiga.
Irala.
Irava Shúdra.
Itara Koraga.
Itaralu.

Jáḍa.
Jalagára.
Janapa.
Jangáliga.
Jangam.
Játi.
Jeṭṭi.
Jinagár.
Jógi.
Jóti Baṇṇa.
Jótishagár.
Julái.

*Kabbiṇa Kelasadava.
Kadaru Vaishya.
Káḍu.
Kaipuḍa.
Kairóḍi Náimár.
Kájigár Sheṭṭi.
Kaláigár.
Kalávant.
Kalikat Shiddha Játi.
Kaḷiya.
Kaḷḷar.
Kalli *or* Baḍáyi.
Kallu.
Kammála.
Kammár.
Kammaváru.
Kammavara Vaḍaga Játi.
Kána.
Kaṇaka.
Kánakubji.
Kanchugár.
Kaṇikan.
Kaṇishan.
Kaṇiya.
Kaṇiyan.
Kannaḍa.
Kanniyara.
Kapalya.
Kappada Koraga.
Kappera Koraga.
Karáḍi.
Kárakáṭṭu Veḷḷál.
Karaṇika.
Karikuḍubi.
Karingal Paṇikkar.
Karumán.
Kavaré.
Kavarika.
Kávéri Konkaṇasth.
Kávuthiyan.
Keikóḷa.
Kelasi.
Khandekár.
Khárvi.
Kichakara Játi.
Kidáran.
Kiravan.
Kiru Gáṇiga.
Koḍaga.
Koḍakan.
Koḍiyál Kuḍubi.
Kólál.
Kóláṇ.
Kolári.
Kolava.
Kólayán.
Koleyár Kávuthiyan.
Kolla.
Kollan.
Kómaṭi.
Kombáṭi Agasa.
Konga.
Konkaniga andaro Rájápuri Bálolikár.
Kopáḷan.
Koracha.
Koraga.
Koraji.
Korama.
Korár.
Korava.
Kóṭadava.
Kóte.
Kóṭegár.
Kóṭéshwar.
Kóṭiga.
Koṭṭári.
Koṭṭa Vaṇṇattán.
Kshatri.
Kshourika.
Kuḍimávilan.
Kuḍivéṭṭuvan.
Kuḍiya.
Kúḍla déshakár.
Kuḍlagár.
Kuḍubi.
Kuḍyamale.
Kukkáḍi Sáliga.
Kukke Korama.
Kulageṭṭavalu.
Kúli Áḷu.
Kumbhár.
Kumbḷa Sthánika.
Kumri.
Kunchálar.
Kuncheṭṭi.
Kunchiga.
Kunchi.
Kunḍe Kolaga.
Kuṇubi.
Kurmaḍa.
Kuruba.
Kurubana Kúsa.
Kurup.
Kúsa.
Kushavan.

Lambádi or Lambáṇi.
Lavár.
Lingadhári.
Lódi.
Luván Baniya.

Mádakár.
Maḍḍél (Kshowrika).
Mádera.
Mádiga.
Maḍivaḷa.
Máila.
Mala.
Maláhar.
Malár Gowḍa.
Malaṭar.
Malava.
Malavan.
Maḷaya.
Malayáli.
Málc.
Malemaváru.
Málera Kúsa.
Maleya.
Mallár.
Málligár.
Mallya.
Mano Kelasa.
Maṇiyáṇi.
Maṇṇán.
Maṇṇattán or Vaṇṇattán.
Maṇṇu.
Marakál.
Márán or Márayán.
Márár Yáne Padárti.
Maravélei Kammáḷan.
Mari.
Marte Pililáya.
Mátigár.
Mávilan.
Mayikan.
Mayyár.
Mighávata.
Máḷadava.
Méle Játi Keṭṭavaḷu.
Melsakre.
Ménon.
Méra.
Mésta.
Mocha.
Móchi.
Modali Keikóḷa.
Mogér.
Mogeya.
Moili.
Monḍa Golla.
Morarava.
Morotti.
Moyan.
Moyili
Mudaliar.
Múḍamane.
Mukhári.
Mukkálya.
Mukkava.
Muḷḷu Kuruman.

Múlyara Játi yáne Kumbhár.
Múppári.
Murád.
Múrte.
Múshári.

Náḍa.
Nádava or Nádavar.
Náidu.
Náik.
Náir.
Náiri.
Nalke.
Námadéva.
Námadhári.
Nambishan.
Nambúri.
Námya.
Nari Korama.
Náru Karuba.
Naṭṭuvan.
Náviyan.
Návuthiyan.
Náyinda.
Neikár.
Néjukár.
Nekkàr.
Nírkoṭṭan.
Niruvaṭṭan.
Nivéshkar.
Nóvaga Játi.

Ójigaḷa.
Ójigaḷinda Játi Keṭṭa.
Okligar.

Padárti.
Padayáchchi.
Padéla Maḍivaḷa.
Padmasále.
Pákanáḍ.
Paḷḷemár.
Paḷḷi.
Páṇau.
Páṇar.
Páṇchála.
Panchama.
Panchamasále.
Panchama Shivácháṛ.
Pandáram.
Páṇḍi
Pangaḷkár.
Paṇikkar.
Paṇiyan.

Panji.
Paradéshi.
Parama Jáḍa.
Parava.
Parayan.
Párisha
Parivár.
Pariyát Agasa.
Páṭáḷi.
Pathiyán Sátánikan.
Paṭladava.
Pátre Méḷadava.
Paṭṭar.
Paṭṭékár.
Paṭṭnúlkár.
Penṇe.
Penṇekár.
Perumkollan.
Piḷḷai.
Pisháródi.
Polayan.
Polta.
Pommada.
Ponchetṭi.
Ponvélei Kammáḷan.
Pothuváḷ.
Pujira.
Puḷḷuvan.
Pursa.
Puṭṭe Korama.

Rajaka.
Rája Kshatri.
Rájápuri.
Rájaputra.
Rájevár.
Ráji.
Rámánuja Sátáni.
Rangári.
Ráṇyada Bhaira.
Ráṇyadava.
Rápa.
Reḍḍi.

Sádu Lingáyet.
Sále.
Sáliga.
Sálti.
Samagár.
Sámanta.
Sanyási.
Sapale.
Sappaliga.
Sappu Koraga.
Sátáni.
Sátára.
Séndivála.

Séṇiyan.
Sháṇán.
Shankara Játi.
Shokkán.
Shembaḍavan.
Sheran.
Sheregár.
Shetṭi.
Shiddha.
Shiddharu Telugu.
Shiddhési.
Shilpi.
Shimpigár.
Shiva.
Shiváchár.
Shivalinga Baṇajiga.
Shivaḷḷi.
Shrivaishṇava Játi.
Shúdra.
Shwi Dwiji.
Singa.
Smártan.
Soḍsa Voḷḷáḷ.
Sóliga.
Sonagár.
Sowraga.
Sthánika.
Sukáli.
Súḷe.
Swalága.

Tammaḍi
Tángaḷan.
Tapale.
Taṭṭán.
Tavaraḍavalu.
Téli.
Tengina Haḷepaik.
Tépugár.
Tigaḷa.
Tirukula.
Tiruvéḷavór.
Tíyan.
Togaṭa.
Tore Játi.
Toreya.
Tóṭi.
Tóṭiga.
Trinámi.
Tuḷu.
Tumbiyar.

Uḍiya (Uriya).
Uppaḷiga.
Uppaḷi Paḷḷi.
Uppár.
Uppina Korava.
Uppu.
Uráḷi Náir.

Vaḍama.
Vaḍḍa.
Vaḍuga.
Vaḍuvan.
Vairági.
Vaishṇava.
Vaishya.
Vakkaliga.
Vakkalu.
Válagadava.
Vaḷati.
Válékár.
Valékaru.
Vaḷinchiyan.
Vallabha Játi.
Vaḷḷuvan.
Váṇi.
Váṇiyan.
Vaṇṇán.
Vaṇṇattán.
Vanniyar.
Váriyar.
Vasta Jáṭi Keṭṭa.
Véḍan.
Velama.
Vélan.
Veḷḷáḷ.
Veḷuttéḍan.
Vésha.
Veṭṭu Játi.
Véṭṭuvan.
Vilékár.
Virá.
Vishva.
Vóchi.
Voḍári.
Vuludán.

Yávári.
Yeguḍaru.
Yettina Vaḍḍa.
Yógi.

The Malayalam Caste Names.

Achchan.
Agamudiàr.
Ahamutti Chetti.
Aiàn Swàmi.
Ajàthi.
Ajjàmi.
Akampatiyan.
Akattara Nàyar.
Akkiliyan.
Akkuvàri Chetti.
Alakamalayàman.
Alakkukàren.
Àlcheruman.
Alkurba.
Allan.
Ambalakkàren.
Ambalavàssi.
Ambattan.
Ampilla.
Àndi.
Ankanakàren.
Ànkipuri.
Anniyàgar.
Annùttàn.
Ànthiyan Kusavan.
Ànthuràn.
Arakanakkòdi.
Arnyàlan.
Àrùràn Kurup.
Aryan.
Àsàri.
Àsayàn.
Aspilla.
Athi.
Atikal.
Atiyàn.
Atiyòti.
Atta Chetti.
Atuthavan.
Attukaren.

Bàkisa Gollah.
Bàl Chetti.
Bàlija.
Ballaga.
Bània.
Bartilinar.
Batta Kurumar.
Bàttiya.
Bedar.
Bestru.
Bhàttiya.
Bhrestanàya Nampùdri.
Bòndili.
Bòyi.
Brahma Pattar.
Budha Siva.
Bulgi.
Bundàri.

Chakkàn.
Chàkkiàr.
Chakkili.
Chakkilian.
Chakkingal Nàyar.
Chakiti.
Chàlien.
Chàna Kollan.
Chànar.
Chàndi Pillai.
Chankan Nàyar.
Chàrnna.
Chavala Chetti.
Chavalakkàren.
Chàyakkàren.
Chàya Kurup.
Chèda Chetti.
Chèdan.
Chedaya Chetti.
Chèla Kurup.
Chembadavan.
Chembotti.
Chèniyan.
Chenkòth Mudali.
Chenta Poduvàl.
Cherippu Kutti.
Cheruma Chàthan.
Choruman.
Chotti.
Chetti Tattàn.
Chettiya Kàvuthiyan.
Chettiyàn.
Chèy Jabar.
Chey Kòn.
Chiliya Sotti.
Chilpàsàri.
Chimalayàman.
Chinchalàsan.
Chingòttan.
Chiraram.
Chittan.
Chiva Kàppu.
Chòvan.
Chòyi Paradèsi.
Chòzhiya Vellàlan.
Chuliyan.
Chunnàmba Chetti.
Chunnàmbakàren.

Dàsari.
Dàsi.
Dèva Dàsan.
Dèva Dàsi.
Devàdiga.
Devànga.
Dèvi.
Dhòbi.
Dombarava.
Dòshapetta Manàmma.

Eluthassan.
Embràkal.
Embràndiri.
Era Cheruman.
Eràdi.
Erakkala.
Erakanakka Cheruman.
Erakanakkan.
Erala.
Eralan.
Eramullan.
Erayan.
Eruma Chetti.
Erumakkàren.
Erumàn.
Etagiri.
Etanàtan Chetti.
Etayan.
Etayarkòn.
Etta Kurup.
Ettu Parayan.

Gamaghu.
Gangadhàri.
Ganga.
Gangàs.
Gokinàndi.
Gollah.
Gòpàlan.
Gòsai.
Gouda.
Guru Gòdar.

Hollayah.
Honditakàren.

Ilakkian.
Ilayad.
Illivalluva Cheruman.
Iluva Panikkar.
Iluvan.
Indrakula Chetti.
Indumatchala.
Irumba Cheruman.
Iswara.
Ithithirisala.

Janappa.
Jàndra.
Janga Chàyinka Pandàram.
Jàniar.
Jàthi.
Jògi.

Kachchakàkur Mùrthiyàn.
Kachchàri Nàyar.
Kàchi Chetti.
Kachikàr.
Kadachi.
Kadakan.
Kàdan.
Kàdavan.
Kadupottan.
Kaduvakal.
Kaikòla.
Kaikòlar.
Kàkka Koravan.
Kàkkòdi.
Kalkotti.
Kalpani.
Kalpanikkaren.
Kal Tachchan.
Kalam Kotti.
Kalathran.
Kalla.
Kallàdi.
Kallalen.
Kallan.
Kallàndi.
Kallàri Kurup.
Kallàsàri.
Kallàt.
Kalluli Chetti.
Kamariyip.
Kammàla.
Kammàlambatta Kshurakan.
Kammàlan.
Kammàlarkaduthavar.
Kamshan.
Kanakka.
Kanakkan.
Kanamukalatha Màchi.
Kanika Kshatriyan.
Kanisan.
Kaniyàn.
Kaniyàran.
Kankada Gonda.
Kankadakan.
Kankitan.
Kanna Moinan.
Kannada Chetti.
Kannadi.
Kannadiyan.
Kannàlar.
Kannàn Chetti.
Kannàr.
Kannavan.
Karakkàtta Chetti.
Karambàran.
Karavali.
Karayee.
Kàri.
Karimbàlan.
Karimban.
Karinkal Chetti.
Karinkallakòde Nàyakan.
Karinkal.
Kàriyankaravan.
Karkataka.
Karnàtakarn.
Karò.
Karthàvu.
Karumàn.
Karumbàlan.
Karuppan.
Karuva Chetti.
Karuvala Chetti.
Karuvàn.
Karvan.
Kasàyee.
Kàsi Chetti Talavàr.
Katayee.
Katholi Nàyar.
Katta.
Kàttu Nàyakan.
Kavachan Ambattan.
Kava Chetti.
Kavara.
Kavaràl.
Kàvil.
Kàvu Kutithanan.
Kavuntan.
Kàvuthiyan.
Kayani.
Kidàren.
Kiràtan.
Kiriyan Nàyar.
Kiyambar.
Kòlan.
Kolangara Nàyar.
Kolayàn.
Kolchcha Kurup.
Kòli.
Kollan.
Kolliriva.
Kòlpad.
Kòmanàndi.
Kombalath Nàyakan.
Kòmutti.
Kònan.
Kongam.
Kongha.
Konghàlan.
Konghan Àsàri.
Konghim.
Konnan Àsàri.
Korava Tattàn.
Kòri.
Kotakan.
Kottan.
Kottanna Chetti.
Kshatriyalu.
Kshurakan.
Kubikara.
Kùda Chèdan.
Kudakar.
Kùda Sàda.
Kudi Chetti.
Kudithanakàren.
Kudiyàn.
Kuduma Chetti.
Kudumbi Chetti.
Kuduvi.
Kujan.
Kula, Cheruman.
Kumbala Chetti.
Kumbàran.
Kumbi Hollayan.
Kundu.
Kunduvan Kannadiyan.
Kunnathùr Adiyàn.
Kuravan.
Kurichiyan.
Kurba Gollah.
Kurikkal Chetti.
Kuriyar.
Kurukkal.
Kurumar.
Kurumban.
Kurup.
Kuruvan Kurichiyan.
Kusavan.
Kuta Cheruman.
Kùtan.
Kuzhambi.
Kynaden Kalli.

Làla.
Lambàdi.
Làvana.
Linga Chetti.
Lingadhàri.
Lingam Chetti Paramam.
Lingam Katti Kavunt

Màchi.
Màdiga.
Madirássi Parayan.
Mahaji Palassi.
Maharàjen.
Mahir.
Mala Idayen.
Malakkàren.
Mala.
Malan Choruman.
Malappada Chetti.
Malatha Idayan.
Malathàthan.
Malavan Kusavan.
Malayàli.
Malayàman.
Malayan Chotti.
Malayaral.
Malin Kadan.
Maliyan Kalavan.
Mandila.
Mangala.
Maniyàndi.
Maniyàni.
Maniyàran.
Mannàdiyàr.
Mannàn.
Manna Ottan.
Maràmi.
Maravar.
Màrayàn.
Màri.
Matavan.
Matavàndi.
Mathavar.
Mathin.
Mathiya.
Matichu.
Màvilan.
Màvuntàdan Chetti.
Medara.
Mènòki.
Mènòn.
Metchan Kollan.
Mohather.
Mola Cheruman.
Moramkuthi Parayan.
Moriyan.
Mudali.
Mudukar.
Mukatha Kávuthi.
Mukkuvan.
Mulavan.
Mullu.
Munnùttan.
Mùppan Tiru.
Mupayàra Chetti.
Murappan.
Mùsad.
Mùsàri.
Mùssu.

Mùthan.
Mutratsa.
Muttican.

Nàga Chàran.
Nagara Mùppan.
Nagarath Chetti.
Nàidu.
Nalràthri.
Nàmadhàri.
Nambathi.
Nambi.
Nambiàr.
Nambidi Bràhmin.
Nambìsan.
Nambrath Nàyar.
Nambu Vèttuvan.
Nanayar.
Nangiyàr.
Nanna Gòpàlan.
Nannàn.
Narasimah Mùrthi Sòma Pillamar.
Nàsian.
Nattàn.
Nattappu.
Nattu.
Nàtu Vàli Nàyar.
Navakrani.
Nava Kurumbar.
Nàvidan.
Nàvukutithanan.
Nàvuthiyàn.
Nàyàdi.
Nàyakan.
Nàyar.
Nedungàdi.
Nèithu.
Nelkurumar.
Neliyalaku Vatujan.
Nòtakan.
Nùl Chettiyàn.
Nusràni Hindu.
Nùttu.

Òdavan.
Okkalamakkal Swàmi Allavar.
Okkili Kavuntan.
Okkiligar.
Olayan.
Omma.
Orayan Nàyar.
Otath Nàyar.
Otathavan.
Ottakàran.
Ottò Nàyakan.
Ottòr.

Padanna.
Padayàchchi.
Pàkkanàndi.
Pàlakanakkan.
Pàlathu Nàyar.
Palisa.
Pallai.
Pallayi Tiru.
Pallichchàn.
Pallikal.
Palliràtasujàn.
Pànan.
Pandàra.
Pandàram.
Pàndi.
Pandithan.
Pàndiyan.
Pàni.
Pànien.
Panikkar.
Panisavan.
Pani Tiru.
Pànnia Chetti.
Pappada Chetti.
Pappadakaren.
Pappàndi Vellalen.
Parachchen Nàyar.
Parakàvuthi.
Paramban.
Pàràmbi.
Parambùri.
Parapison.
Parappùr Nàyar.
Parasinan.
Parava.
Paravathiri.
Parayan.
Parayàndi Pandàram.
Paraya Thàman.
Parumad.
Pathiyàr.
Patta Chetti.
Pattar.
Pattu Kudi. Chetti.
Pattunùlkàren.
Pàyanaithu Kuravan.
Perim.
Perimpùr Nàyar.
Perumannan.
Pidàrar.
Pilla Chetti.
Pillai.
Pishàròdi.
Podunda.
Poirava.
Pokara.
Pola.
Polayan.
Pon Tattàn.
Pondan.

Ponpanni Tattàn.
Ponpisha.
Poduvàl.
Pravrather.
Pùàndi.
Pulakkanaka Cheruman.
Pulavelluva Cheruman.
Pulavan Kavuntan.
Pùliàsàri.
Pùli Kurup.
Puliah Nayar.
Pulluvan.
Pùmàla Kattunnavan.
Pùnambi.
Punta.
Pù Pandàram.
Purur Chetti.
Pùsàri.
Pushpayan.
Puthukàl Idayan.

Ràja.
Ràju.
Ràvàry.
Ràya Chetti Valayàk.
Reddi.
Rejuputhran.
Rogavarathiran.
Ròla Cheruman.
Ròlan.
Ròu.

Sakkàn.
Sàmanthan.
Sampattan.
Sampila Nambiàr.
Sankatakukaren.
Sanki Koran.
Satàni.
Sàthi.
Sèniyan.
Sètti.
Sèttu Setti.
Shabara.
Shànan.
Shobar Malayalan.
Sigodswad.
Silpàsàri.
Sinkath.
Sitikan.
Siva Hari.
Sivànkal Brahmin.
Sivayàni.
Sònar.

Subba.
Sùdra.
Surayan.
Swàmiàr.

Tachcha Kàvuthiyan.
Tachchan.
Tachchanal Mùppan.
Tachchani Chetti.
Tàmi.
Tandàn.
Tangàlan.
Tarakan.
Tatta Chetti.
Tattàn.
Telunga.
Telungan.
Thàdan.
Thakkammar.
Thane.
Thàppurni Chetti.
Tharakan Vellalam Kuru.
Thattiyan.
Thàyan Chetti.
Thekkath Pillai.
Theki Thavi.
Theli Kan.
Therùr Chetti.
Theruvan.
Thèvitissi.
Theyyàdi Nambiar.
Theyyambàdi.
Thi Kollan.
Thillaram.
Thinavatintha.
Thindakar.
Thinda.
Thiperumkollan.
Thirukkal Dàsi.
Thoramar Chetti.
Thottiyàn.
Thovam.
Thukkiyer Jàthi.
Thulu.
Thunnakkàren.
Thunùr Chetti.
Thùppan.
Tiru.
Tirumalpùd.
Tòl.
Tòlan.
Torayar Chetti.

Ullar Kusavan.
Ullàttil Nàyar.

Ullini Kurumar.
Unithiri.
Uppa.
Uppalakaren.
Uppara Chetti.
Uppiliyan.
Ùràlli.
Ùràtavan.
Urumàn Pandàram.
Ùsìka.

Vàchikan.
Vadayakkàren Chetti.
Vàl Nambi.
Vala.
Valaya Chetti.
Valayakkàra.
Valayalkkàren.
Valayan.
Valinchiyan.
Valisàr.
Vallan.
Valùrsi.
Valluva.
Valluvan.
Vambu Virayi.
Vanakanàli.
Vanaram.
Vankàli.
Vannàn.
Vannathàn.
Vàni Charan.
Vanira.
Vàniya Chetti.
Vàniyan.
Vàniyar.
Vanni Chetti.
Vanniyan.
Vara Kurup.
Vara Parayan.
Varara.
Vàriyar.
Vàrpu Panikàran.
Vasodar.
Vastra Pattar.
Vattakàven.
Vati Vàri.
Vatti Kurup.
Vatuka.
Vatukan.
Vayanàtan Chetti.
Vèdar.
Velakkathalavan.
Vèlan.
Vellala.
Vellàlan.
Vellànkùr Tharakan.
Vellodi.

Veluthàtan.
Velluva.
Vethuri Cheruman.
Vettila Chetti.
Vettu.
Vèttuvan.
Vettuvan Kavuntan.
Vilkurup.
Vila Chetti.
Villi.
Villur.
Vinnavar.

Vinusha.
Virava Chetti.
Vudayàn.
Vupparava.
Vur Kurumar.
Vypàra Chetti.
Vyràji.
Vyshambar.
Vysian.
Vysyajini Chetti.
Vythiyar.

Yadavàl.
Yalamar.
Yasunoki Mau.
Yàvàri.
Yinadi.
Yerikalar.
Yòji.
Yoonraku Vallar.

Alphabetical List of Caste Names as entered in the Census Schedules of the various Provinces.

The abbreviations indicate the names of the various Provinces in which the Castes are found, thus:—
Ben. indicates Bengal.
Ber. „ Berar.
M. „ Madras.

A.

Abdhút - - - C.P.
Abhir - - - N.W.P.
Abkár - - - N.W.P.
Achátur - - - Bom.
Adáli - - - C.P.
Adbikari - - - Ben.
Ádlingadavar - - - Bom.
Advichinchi - - - Bom.
Adwál - - - C.P.
Agambadiyan - - C.P.
Agani - - - C.P., Ber.
Agarwál - - - Bar.
Agarwala - - - Ber.
Âger - - - - Bom.
Aghariá or Agaria, or Agar - Ben., C.P., N.W.P.
Aghorí - - - C.P.
Ágri - - - - C.P.
Aguri - - - Ben.
Aheriá - - - N.W.P.
Aját - - - - Bom.
Akaramásć - - - Ber.
Akarmásć - - - Bom.
Alitkar - - - Bom.
Álkari - - - Bom., C.P.
Allenavar - - - Bom.
Amádi - - - C.P.
Amanth - - - Ben.
Ambi - - - Bom.
Amgoth - - - C.P.
Amnáik - - - C.P.
Andkuri - - - C.P.
Arakh - - - N.W.P.
Áro-Katikalú - - - C.P.
Arewarú or Âró - - C.P.
Arwalli - - - Bom.
Asádi - - - Bom. M.
Assamese - - - Ben.
Asur - - - - Ben.
Atári - - - Ber., Bom.
Áthnikar - - - Bom.
Atith - - - - Ben.
Audhaliá - - - C.P.
Audhiá - - - C.P.
Aughar - - - Ben., C.P.
Avdasa - - - Bom.
Ayawaru - - - Berar.

B.

Badáik - - - C.P.
Bádari - - - Bom.
Bádfarosh - - - N.W.P.
Badhai - - - Bom.
Badhak - - - C.P., N.W.P.
Bádi - - - - N.W.P.
Bádiphúl - - - N.W.P.
Bágadi - - - Bom.
Bagarwal - - - Ber.
Bághwa - - - C.P.
Bághwán - - - Bom.
Baheliá - - - C.P., N.W.P.
Baheliya - - - Ben., Ber.
Bahrúpiá - - - N.W.P.
Bahurupi - - - Ber., Bom.
Baidya - - - Ben.
Bairági - - - Ber., Bom., C.P. M.
Bairiá - - - N.W.P.
Baiti - - - Ben. M.
Baj - - - - Bar.
Bajánia - - - Bar., Bom.
Bájgi - - - N.W.P.
Bákad - - - Bom.
Baláhí - - - C.P., N.W.P.
Balgerbalki - - - Bom.
Balingh - - - C.P.
Bálsantosh - - - Bom.
Bálwarasava - - - Bom.
Bálwásaru - - - Bom.
Banbatá - - - N.W.P.
Bándekar - - - Bom.
Bándhára - - - Bom., Bar.
Bándi - - - Bom., N.W.P. M.
Bángadi - - - Bom.
Bangar - - - Bom.
Bangi - - - Ber. M.
Banjárá - - - Ber., C.P., N W.P., Punj.
Banká - - - C.P. M.
Banmánas - - - N.W.P.
Banpar - - - Ben.
Bañsfode - - - Ber.
Bansphor - - - N.W.P.
Bant - - - - Ben.
Baochá - - - Bar.
Báoná - - - N.W.P.
Baraí - - - - C.P., N.W.P.
Baredi - - - N.W.P.
Barethá - - - N.W.P.
Bárewár - - - C.P.
Bargáh or Bargáhi - - C.P., N.W.P.
Bargahat - - - C.P.
Bargha - - - Ben.
Bargi - - - N.W.P.
Bárhiá - - - N.W.P.
Bárí - - - - Ben., Bom., Ber., C.P., N.W.P.
Báriá - - - N.W.P.
Bárkér - - - Bom.
Barnosankar - - - Ben.
Bárot - - - Bom.
Barwá - - - N.W.P.
Barwár - - - N.W.P.
Básá - - - - C.P. M.
Basaveshwar - - - Bom.
Basdewá - - - C.P.
Basod - - - Ber.
Basor - - - C.P., N.W.P.
Básphor - - - C.P.
Batar - - - - Ben.
Bathua - - - Ben.
Bathudi - - - Ben.
Bátki - - - - Bom.
Battád - - - Bom.
Battlabasavi - - - Bom.
Báucha - - - Bom.
Báwane - - - Ber.
Báwábudangiri - - Bom.
Báwaria - - - N.W.P.
Bayár - - - N.W.P.
Beár - - - - C.P.
Bedar - - - Ber., C.P. M.
Bedi - - - - C.P.
Bediya - - - Ben.
Behná - - - N.W.P.
Beldár - - - Punj., Bom., Ber., Ben., C.P., N.W.P.

Belhá - - - C.P.
Bellir - - - Bom.
Benaudiya - - - Ben.
Bendurá - - - C.P. M.
Bene, Benore, or Bednor - Ber.
Bengali - - - Ben.
Benhár - - - C.P.
Benito - - - C.P.
Beohárá - - - N.W.P.
Beriá - - - N.W.P.
Bestar - - - Bom.
Bethrá - - - C.P.
Bhádbhunja - - - Ber., Bar., Bom.
Bhadbhut - - - Bom.
Bhaldrí - - - N.W.P.
Bhadri - - - C.P.
Bhádwa - - - Bom.
Bhagat - - - N.W.P.
Bhagtia - - - N.W.P.
Bhala - - - Ben.
Bhámí - - - C.P.
Bhamte - - - Ber.
Bhámti - - - C.P.
Bhámtia (Uchlé) - - Bom.
Bhánd - - - Bom., Bar., Punj.
Bhangiá - - - Bar.
Bhángiti - - - Bom.
Bhánmati - - - C.P.
Bhansáli - - - Bom.
Bhántú - - - N.W.P.
Bhánukoti - - - Bom.
Bhaósár - - - C.P., Bar.
Bharádi - - - Bom.
Bhárati - - - Bom.
Bharáva - - - Bom.
Bharbhúnjá or Bhunjwá - C.P., N.W.P., Punj.
Bhareriá - - - N.W.P.
Bharewá - - - C.P.
Bharia - - - N.W.P.
Bharthari - - - Bar., Bom.
Bhárthi - - - N.W.P.
Bharti - - - N.W.P.
Bhartiá - - - Ben., N.W.P.
Bharwád - - - Bar., Bom.
Bhaskar - - - Ben.
Bhatangi - - - Bom.
Bhátiá - - - Ben., Bom., C.P., Bar., Punj.
Bhatsáli - - - Bom.
Bhattia - - - Ber.
Bhaváya - - - Bom.
Bhávgar - - - Bom.
Bhávin - - - Bom.
Bhavnár - - - Bom.
Bhávsár - - - Bar., Bom.
Bhawaiya - - - Bar.
Bhelia - - - Bom.
Bhill - - - - Bar.
Bhisti (Pakháli) - - Bom.
Bhoer - - - C.P.
Bhondekar - - - Ber.
Bhopá - - - C.P., Bom.
Bhorpi - - - Bom.
Bhorwá - - - C.P.
Bhotiá - - - N.W.P.
Bhrasht - - - Bom.
Bhuimali - - - Ben.
Bhujwa - - - Bom.
Bhuliá - - - C.P.
Bhumik - - - Ben.
Bhuraj - - - N.W.P.
Bhunjárí - - - N.W.P.
Bhunjuá - - - N.W.P.
Bhurjkantak - - - N.W.P.
Bhurtia - - - N.W.P.
Bhusri - - - Bom.
Bhuté - - - Bom.
Bhutia - - - Ben.
Bidur - - - C.P.
Bigér - - - Bom.
Bilwar or Belwari - - N.W.P.
Birgoria - - - Ben.
Birhor - - - Ben.
Biritiá - - - C.P.
Birjbási - - - N.W.P.
Birkat - - - Bom.
Bishnoí - - - C.P.
Bogár - - - Bom.
Bogri - - - Bom.
Bogshá - - - N.W.P.
Bohári - - - Bom.
Bokkish - - - C.P.
Bondila - - - C.P.
Boniá - - - C.P.
Boorwood - - - Bar.
Bor - - - Bom.
Boral - - - Ber.
Bordhak - - - N.W.P.
Boria - - - N.W.P.
Bot - - - N.W.P.
Boyar - - - Beng.
Brahmachári - - - C.P., Bar.
Brahmakshatri - - Bom.
Brahmanjani - - - Ber.
Brijia - - - Ben.
Budbudki - - - Bom.
Buláhar - - - N.W.P.
Buna - - - - Ben.
Bundkar - - - Bom.
Bunkar - - - N.W.P.
Burgandá - - - C.P.
Burud - - - Ber., Bom.
Byadh - - - Ben.

C.

Chái - - - N.W.P.
Chain - - - Ben.
Chakma - - - Ben.
Chalkár - - - Bom.
Challuk - - - Ben.
Chalwádi - - - Bom.
Chamar-julahá - - N.W.P. M.
Chamkatiá - - - N.W.P.
Chámthá - - - Bom., Bar.
Chámtkár - - - Bom.
Chanak - - - Bom.
Chandak - - - Ber.
Chandani - - - Ber.
Chandár - - - C.P.
Chanderiya - - - Ber.
Channainavar - - - Bom.
Chapmal - - - Ben.
Chapter - - - Bom.
Chaptikár - - - Bom.
Cháraj - - - N.W.P.
Chárau - - - Bar., Bom.
Chargewakkal - - Bom.
Chárra - - - Bom.
Chárwádi - - - Bom.
Chásá - - - C.P.
Chasadhopa - - - Ben.
Chasati - - - Ben.
Cháti - - - - Bom.
Chattér - - - Bom.
Chaturth - - - Bom.
Chaturtha - - - Ber.
Chaudhari - - - Ben.
Chaudiker - - - Bom.
Chaudri - - - Bom.
Chauhán - - - Ber., C.P., N.W.P.
Cherenga - - - C.P.
Cheru - - - Ben., N.W.P.
Chetijya - - - Bom.
Chettekar - - - Bom.
Chettri - - - Bom.
Chhaparband - - - Bom., N.W.P.
Chhárn - - - N.W.P.
Chhatrapuri - - - Ber.

Chhatri - - - Ber.
Chhattri - - - N.W.P.
Chherá - - - N.W.P.
Chhípá - - - C.P.
Chhípí - - - C.P., N.W.P., Bar.
Chik - - - - N.W.P., Beng.
Chikabalki - - - Bom.
Chikurvinavar - - Bom.
Chikwá - - - N.W.P.
Chilgér - - - Bom.
Chilwant or Selewant - Ber.
Chipa - - - - Bom.
Chipi - - - - Ber.
Chipigar - - - Ben., Mad.
Chipkar - - - Bom.
Chirátí - - - Bom.
Chirímár - - - N.W.P.
Chitári - - - Bom., C.P.
Chitrakar - - - Ben.
Chitrakáthi - - - Ber., Bom., C.P.
Chitrakuli - - - Bom.
Chodhrá - - - Bar.
Chodra - - - Bom.
Chokhar - - - Bom.
Choonárá - - - Bar.
Chudagar - - - Bom.
Chukar - - - Ben.
Chunado - - - Ber.
Chunáuaun - - - Ber.
Chunári - - - Ben., Bom.
Churhelá - - - N.W.P.
Churiyár - - - C.P.

D.

Dabgar - - - Ber., Bom., Bar., N.W.P., Punj.
Dádilwár - - - C.P.
Dadriá - - - C.P.
Dafuli - - - Ben.
Dáguchia - - - Bom.
Dahait - - - C.P.
Dai - - - - Ben.
Daimanghi - - - Ben.
Dakhane - - - Ber.
Dakot - - - N.W.P.
Dalerá - - - N.W.P.
Dália - - - C.P.
Dalui - - - Ben.
Dalwá - - - C.P.
Dalwádi - - - Bom., Bar.
Dámámí - - - C.P.
Dandgidás - - - Bom.
Dándi - - - N.W.P.
Dandiá - - - N.W.P.
Dandigán - - - Ber., C.P.
Dandsená - - - C.P.
Dandwati - - - Bom.
Dángat - - - Ber., Bom.
Dángi - - - C.P., N.W.P.
Dángre - - - Ber.
Dángri - - - C.P.
Dángur - - - C.P.
Dánmar - - - N.W.P.
Darjee - - - Bar.
Darji - - - - Bom. M.
Darmán - - - C.P.
Darzi - - - Ben., C.P., N.W.P., Pun.
Dásalwár - - - C.P.
Dasáotár - - - Bom.
Dásar - - - Bom.
Dashávant - - - Bom.
Dasháwatári - - - Bom.
Dasondi - - - C.P.
Dasri - - - - Bom., Ber.
Dass - - - - Ben.
Dasyamanbaggi - - Bom.
Dauri - - - Bom.
Davadnya - - - Bom.
Dávaniger - - - Bom.
Dayara - - - Bom.
Debgunia - - - C.P.
Deesáwál - - - Bar.
Deogarhia - - - C.P.
Deogú - - - C.P.
Derá - - - - C.P.
Deshadeshavali - - Bom.
Deshbhágdás - - - Bom.
Deswál - - - N.W.P.
Deswáli - - - Ben., C.P.
Devánga - - - Bom.
Devann - - - - Bom.
Devardyámainavar - - Bom.
Devdi - - - - Bom.
Devidás - - - Bom.
Devli - - - - Bom.
Dewalwaru - - - Ber.
Dewángulu - - - C.P.
Dewár - - - C.P.
Deyara - - - Ben.
Dhádhi - - - Bar.
Dhádi - - - Bom.
Dhai - - - - Ben.
Dhakalar - - - Bom.
Dhákar - - - Ber., C.P.
Dhamalgér - - - Bom.
Dhandhor - - - N.W.P.
Dhánká - - - Bom., Bar.
Dhankár - - - N.W.P.
Dhanoje - - - Ber.
Dhanpore - - - Ben.
Dhánukh - - - C.P.
Dharhi - - - Ben.
Dháriwál - - - N.W.P., Pun.
Dharkár - - - C.P.
Dháwad - - - Bom.
Dhenur - - - Ber.
Dher - - - - C.P.
Dhimal - - - Ben.
Dhingar - - - N.W.P.
Dhirkár - - - N.W.P.
Dhobá - - - C.P.
Dhodia - - - Bom.
Dholi - - - Bom., C.P.
Dhoondhiá - - - Bar.
Dhor - - - Bom.
Dhowak - - - N.W.P.
Dhuldhoya - - - Bom.
Dhuliya - - - Ben.
Dhulpávad - - - Bom.
Dhuná - - - N.W.P.
Dhunia - - - N.W.P.
Dhuniya - - - Ben.
Dhuri - - - C.P.
Dhuriá - - - N.W.P.
Dhusar - - - Ber.
Digad - - - Ber.
Digambar - - - C.P., Bar.
Digrahtá - - - C.P.
Dikshabalki - - - Bom.
Dikshwant - - - Ber.
Dindalor - - - Bom.
Divar - - - Bom.
Divti - - - - Bom.
Doggál - - - Bom.
Dogla - - - Ben.
Dohor - - - Ber.
Doliwáru - - - C.P.
Dombári - - - Bom.
Dombidás - - - Bom.
Dongre - - - Ber.
Doria - - - Bom.
Dubla - - - Bar.
Duliya - - - Ben.
Dumál - - - C.P.
Dumár - - - C.P., N.W.P.
Dusádh - - - C.P.
Dusondhi - - - N.W.P.

E.

Elmawaru	Ber.
Etta or Etawáru	C.P.

F.

Fakír	Ben., N.W.P.

G.

Gabit	Bom. M.
Gadadia	Bom.
Gadaj	Bom.
Gadariya	Ber.
Gaddi	N.W.P., Punj.
Gadelwa	C.P.
Gadherá	N.W.P.
Gadhri	Bom.
Gádri	Bom.
Gáin	C.P.
Gainthá	C.P.
Gajalwár	C.P.
Galiára	Bom., Bar.
Gamela	N.W.P.
Gámit	Bar.
Gámnaik	Bom.
Gámta	Bom.
Gámwakkal	Bom.
Ganáchárya	Bom.
Gandelwaru	Ber.
Gandharba	Ben.
Gandhári	Ben., Bom.
Gandharp	N.W.P.
Gandharv	Bar.
Gandhi	Ber., N.W.P., Pun.
Gandhila	N.W.P., Punj.
Gandhrap	Bom.
Gandkárwakkal	Bom.
Gándlí	C.P.
Ganesh	Ben.
Gangábasi	N.W.P.
Gangáputr	N.W.P.
Gangarwal	Ber.
Gangaunta	Ben.
Gantichor	Bom.
Gaoli	Bar.
Gaondi	Ber.
Gari	C.P. M.
Garoda	Bom., Bar.
Gérook	C.P.
Gárorí	C.P.
Gárpagárí	C.P.
Garrow	Ben.
Garude	Ber.
Gárudi	Bom.
Gaudar	Bom.
Gáudó and Mithgáudó	Bom.
Gaulán	C.P.
Gauli	Bom.
Gaundi	Bom., C.P.
Gaurid	C.P.
Gaurimakkal	Bom.
Gar[illegible]	Bar.
Gawár	Bom.
Ghácha	Bom.
Ghádi	Bom.
Ghadshi	Bom.
Ghadvi	Bom.
Ghália	Ben.
Ghanfode	Ber.
Ghantré	C.P.
Gharráni	N.W.P.
Gharti	Ben.
Gharúk	N.W.P.
Ghasás	Bom.
Ghasi	Ben., Ber.
Ghasiá	C.P.
Gháti	Bom.
Ghatole	Ber.
Ghisádi	Ber., Bom.
Ghisári	C.P.
Ghogh	N.W.P.
Ghogiá	C.P.
Ghosi	C.P., N.W., Punj.
Ghururia	C.P.
Ghusuria	Ben.
Gidbidi	Bom.
Gidrel	C.P.
Gingra	C.P.
Girgiria	Ben.
Giri	Ben.
Girole	Ber.
Goaiyad	C.P.
Goalá	N.W.P.
Gojja	Ben.
Gojar	Bomb.
Gokáin	N.W.P.
Gokha	Beng.
Gola	Bom.
Golâ	Bar.
Golak	Ber., C.P.
Golal	Ber.
Golar	C.P.
Golawaru	Ber.
Golkar	C.P.
Goll	Bom.
Gollan	Ben. M.
Gondhali	Ber., Bom., C.P., Bar.
Gongadikár	Bom.
Gonrhi	Ben.
Goori	Bar.
Goorjar	Bar.
Gopál	Ber., Bom., C.P.
Gopálkálé	Bom.
Gorakhnáth	Bom.
Gorchá	N.W.P.
Gordha	Ben.
Gorgewár	C.P.
Gorkhá	N.W.P., Punjab.
Goryár	C.P.
Gosai (Atit)	Bar.
Gosávi	Bom.
Gosawi	Ber.
Gossain	Ben.
Gotephod	Ber.
Gotephor	C.P.
Gowerwár	C.P.
Gowndi	Bar.
Gudegár	Bom.
Gudra	C.P.
Gujarathi	Ber.
Gujjar	Bom. M.
Gujoriá	C.P.
Gujrathi	Ber.
Gulgulia	Ben.
Guli	Ben.
Gulkari	Ber.
Gunagi	Bom.
Gunwále	Bom.
Guráo	Ber., C.P.
Gurarath	Bom.
Gurav	Bom.
Guria	C.P., N.W.P.
Gurkha	Ben.
Gurung	Ben.
Gurusthal	Bom.

H.

Habúra	N.W.P.
Hadihatri	Ben.
Hagthadi	Bom.

Hajjam - - - N.W.P.
Hakar - - - Ben.
Hakikoraw - - - Bom.
Halab - - - Bom.
Hálakkigaud - - - Bom.
Halálkdor - - - N.W.P. M.
Hálbáva - - - Bom.
Halbi - - - - Ber.
Halde - - - Ber.
Haldiá - - - N.W.P.
Halepaik - - - Bom.
Hálgár - - - Bom.
Halwái - - - Ber., Bom., C.P., N.W.P.
Hamber - - - Bom.
Hanbar - - - Bom.
Handekar - - - Bom.
Handekurwat - - - Bom.
Handenawar - - - Bom.
Handeráwat - - - Bom.
Handesuwat - - - Bom.
Handewajir - - - Bom.
Handlor - - - Bom.
Hangol - - - Bom.
Hannyardusávir - - Bom.
Hansi - - - Ben.
Hardás - - - C.P.
Haridás - - - Bom.
Harikantra - - - Bom.
Harsorá - - - Bar.
Hasbibaggi - - - Bom.
Haslor - - - Bom.
Hatgár - - - Ber., Bom.
Hatkar - - - Bom., C.P.
Hattiyavar - - - Bom.
Hátwa - - - C.P.
Hávdi - - - Bom.
Havnagór - - - Bom.
Hawáli - - - Bom.
Hela - - - - N.W.P.
Helvi - - - Bom.
Helwar - - - Bom.
Hendre - - - Ber.
Herí - - - - N.W.P.
Hijda - - - - Ber., Bar., Bom.
Hijrá - - - - C.P.
Hindustani - - - Ben., Ber.
Hiremani - - - Bom.
Holár - - - - Bom.
Holiá - - - - C.P.
Holidás - - - Bom.
Hollár - - - Baroda.
Honnikula - - - Bom.
Hugár - - - Bom.
Hulswár - - - Bom.
Hurkiá - - - N.W.P.

I.

Idaiya - - - C.P.
Idar - - - - Bom.
Idiga - - - - C.P. M.
Ilgér - - - - Bom.
Injhwár - - - C.P.
Irika - - - - Ben.

J.

Jáchak - - - N.W.P.
Jádar - - - Bom. M.
Jado - - - - Ber.
Jagá - - - - N.W.P.
Jagirjagari - - - Bar.
Jaglaj - - - C.P.
Jagwá - - - N.W.P.
Jaiswal - - - Ber.
Jaiswár - - - Ber., N.W.P.
Jajak - - - - N.W.P.
Jálgár - - - Bom.
Jalvekari - - - Bom.
Jambigár - - - Bom.
Jámbu - - - Bom.
Jasondhí - - - N.W.P.
Jaswál - - - Bom.
Játigár - - - Bom.
Jauliyawar - - - Bom.
Jawahari - - - Ber.
Jayát - - - - Bom.
Jemadar - - - Ben.
Jethimal - - - Bar.
Jeti - - - - Bom.
Jetur - - - - Ben.
Jhalo - - - - Ben.
Jhamrál - - - C.P.
Jhárá - - - C.P.
Jharbella - - - C.P.
Jhárokari - - - Ber., Bom., C.P.
Jhári - - - - Ber.
Jhojhá - - - N.W.P.
Jhútbarai - - - C.P.
Jingar - - - Bom., Ber., Bar.
Jir - - - - Bom.
Jirayat - - - Ber.
Jogí - - - - Bom., C.P., Bar., Punj. M.
Johári - - - Bom.
Joriá - - - - N.W.P.
Joshí (Saráwdé) - - Bom., C.P., N.W.P
Josiah - - - C.P.
Juang - - - Ben.
Juláhá - - - Pun., Ben., C.P., N.W.P.

K.

Kába - - - - Bom.
Kábadnu - - - C.P.
Kabaliger - - - Bom.
Kaber - - - Bom.
Kabirpanthi - - - Bom.
Kabutaria - - - Bom.
Kacher - - - N.W.P.
Kacharue - - - Ben.
Kacherá - - - C.P.
Kachhár - - - N.W.P.
Káchhia - - - Bar., Bom.
Kachhwá - - - N.W.P.
Kachlúiyá - - - N.W.P.
Kádar - - - Ben., Bom. M.
Kadbádagi - - - Bom.
Kadhar - - - N.W.P.
Kadia - - - Bar., Bom.
Kahal - - - Ben.
Kaikádi - - - Bom.
Kaikári - - - Ber., C.P. M.
Kaikláva - - - C.P.
Káitar - - - Bom.
Kajarhati - - - Ben.
Kalal - - - - N.W.P. M.
Kálan - - - Bom.
Kalangá - - - C.P.
Kalanji - - - C.P.
Kalavant - - - Ben.
Kaláwant - - - Ber., Bom.
Kaláwat - - - C.P.
Káldásia - - - Bom.
Kaleri - - - N.W.P.
Kalgá - - - C.P.
Kalger - - - Bom.
Kalhaigár - - - Bom.
Kaliyár - - - Bom.
Kalsutri - - - Bom.
Kal-waddar - - - Bom.
Kamalbaggi - - - Bom.
Kamália - - - Bom., Bar.
Kámalia, Kamál - - Bom.

Kamangar - - - N.W.P., Pun.
Kámar - - - C.P.
Kamariá - - - N.W.P.
Kámáthi - - - Bom., C.P., Bar.
Kamboh - - - N.W.P., Pun.
Kami - - - Ben.
Kamkar - - - Ben., N.W.P.
Kammara - - - C.P. M.
Kamsala - - - C.P. M.
Kan - - - - Ben.
Kánada - - - Bom.
Kanadi - - - Ber. M.
Kanauje - - - Ber.
Kanbi - - - Bar., Bom.
Kanchgár - - - Bom.
Kanchan - - - N.W.P., Punj.
Kanchari - - - Ber. M.
Kandh - - - Ben.
Kándivar - - - Bom.
Kandoi - - - Bom.
Kandoyee - - - Bar.
Kaner - - - Bom.
Kánga - - - Bom. M.
Kangar - - - Ber., Punjab.
Kánhalepaik - - - Bom.
Kanjar - - - C.P., N.W.P., Punj.
Kanjári - - - Bom.
Kanjhar - - - Ber.
Kankáli - - - Bom.
Kanphatá - - - N.W.P.
Kánpháté - - - Bom.
Kanrerá - - - N.W.P.
Káóri - - - C.P.
Kansára - - - Bar., Bom.
Kansari - - - Ben.
Kántbaggi - - - Bom.
Kápadi - - - Bar., Ber.
Kapariá - - - C.P., N.W.P.
Kápewár or Kápú - - C.P.
Kapole - - - Bar.
Kápri - - - C.P.
Kapuwaru - - - Ber.
Karajgár - - - Bom., Ber.
Karali - - - Ben.
Karanjkar - - - Bom.
Karár - - - N.W.P.
Kárekár - - - Bom.
Kareshir - - - Bom.
Karewakkal - - - Bom.
Karíl - - - N.W.P.
Karimán - - - C.P. M.
Kariyari - - - Bom.
Karkarmundi - - - Bom.
Karmali - - - Ben.
Karnátak - - - N.W.P.
Karni - - - Ben. M.
Karol - - - N.W.P.
Karwal - - - N.W.P.
Kásár or Kaserá - - Ber., Bom., C.P., N.W.P., Bar.
Kúsasht - - - Bom.
Kasaundhan - - - Ber.
Kasban - - - Bar.
Kásgar - - - Bom., N.W.P.
Kashikápadi - - - Bom.
Kashmiri - - - Ben., Punjab.
Kásid - - - Ber., Bom.
Kasondhan - - - N.W.P.
Kassar - - - Ber.
Kasta - - - Ben.
Kasth - - - Ber.
Katai - - - Bom.
Katambu - - - Bom.
Katári - - - Bom.
Katerá - - - N.W.P.
Kathak - - - C.P., N.W.P.
Kathgaria - - - C.P.
Káthi - - - Bar., Bom. M.
Kathick - - - Ben.
Kathilkar - - - Ber.
Káthodi - - - Bar., Bom.
Kathyárá - - - N.W.P.
Katiá - - - C.P.
Katkari - - - Bom.
Kattiar - - - Ber.
Katwá - - - N.W.P.
Kaur - - - - Ben.
Kaurai - - - C.P.
Kawatgér - - - Bom.
Kayasth (unspecified) - Bom.
Káyasth Wálmik - - Bom.
Káyat - - - Ber., Bom.
Káyath - - - C.P., N.W.P., Punj.
Kayeth - - - N.W.P.
Kela - - - - Ben.
Keora - - - Ben.
Khadál - - - C.P.
Khadáyatá - - - Bar.
Khadole - - - Ber.
Khadra or Khodara - - C.P.
Khági - - - N.W.P.
Khaira - - - Ben.
Khairná - - - N.W.P.
Khairwára - - - N.W.P.
Khajriá - - - C.P.
Khákhi - - - Bar.
Khákrob - - - N.W.P.
Khalam - - - C.P.
Khaláshi - - - Bom.
Khálpá - - - Bar.
Khálpo - - - Bom.
Khamár - - - Bar., Bom.
Khamaru - - - Ben.
Khambu - - - Ben.
Khandekar - - - Bom. M.
Khandelwal - - - Ber.
Khandwal - - - Ben.
Khangár - - - Ber., C.P., N.W.P., Bom.
Khanjhar - - - Ben.
Khanta - - - Ben.
Khaparia - - - Bom.
Kharádí - - - Bom., Bar., N.W.P.
Kharak - - - Bom.
Kharkatá - - - N.W.P.
Kharot - - - N.W.P.
Kharria - - - Ben.
Kharuli - - - Ben.
Kharura - - - Ben.
Kharvi - - - Bom. M.
Khárwá - - - Bar.
Khas - - - - Ben.
Khassia - - - Ben.
Khát - - - Bar.
Khatbe - - - Ben.
Khátí - - - C.P., N.W.P.
Khattia - - - Ben.
Khattri - - - N.W.P.
Khavás - - - Bom.
Khawás - - - Bar., N.W.P.
Khayaró - - - Ber.
Khedáwal - - - Bar.
Khelta - - - Beng.
Khetauri - - - Ben.
Khilári - - - Bom.
Khishtpaz - - - N.W.P.
Khodai - - - Ben.
Khoje - - - Bom.
Khoká - - - N.W.P.
Khoria - - - Ben.
Khumkhumiá - - N.W.P.
Khyen - - - Ben.
Kiliket - - - Bom.
Killmalainawar - - Bom.
Kir - - - - C.P.
Kirád - - - Bom.
Kiradi - - - Ber.
Kirár - - - C.P.
Kisán - - - N.W.P.
Kishan - - - Ben.
Kishanpanchi - - Ben.
Kodag - - - Bom.

Kodmal - - - Ben.
Kohlí or Kohrí - - C.P.
Ḳokaná - - - Bar.
Kolápuri - - - N.W.P.
Kolgá - - - Bom.
Kolghá - - - Bar.
Kolháti - - - Ber., Bom.
Kolkár - - - Bom.
Koltá - - - C.P.
Komárpaik - - - Bom.
Komti - - - Bom., C.P., Bar.
Kondar - - - C.P.
Konégaud - - - Bom.
Kongi - - - Bom.
Konkani (unsp.) - - Bom.
Kora - - - - Ben. M.
Korag - - - Bom.
Koral - - - Ben.
Koranga - - - Ben.
Korchar - - - Bom.
Korsar - - - Bom.
Korvi - - - Bom.
Korwa - - - Ben.
Koskáti - - - C.P.
Kotal - - - Ben.
Kotámáli - - - N.W.P.
Kotári - - - Bom.
Kotegúr - - - Bom. M.
Kotowakkal - - - Bom.
Kotwália - - - Bom.
Kotwár - - - N.W.P.
Kshatri - - - Bar. M.
Kshatria - - - Bom.
Kubsakatri - - - Bom.
Kuchia - - - C.P.
Kuchni - - - C.P.
Kudwakkal - - - Bom.
Kukára - - - C.P.
Kuki - - - - Ben.
Kuli (unsp.) - - - Bom. M.
Kulmar - - - Bom.
Kulsutri - - - Ber.
Kulwádi - - - Bom.
Kumárswámi - - - Bom.
Kumbi - - - N.W.P.
Kumbhkúr - - - N.W.P.
Kumráivat - - - C.P.
Kumti - - - Ben.
Ḳunai - - - Ben.
Kúnchbandhiá - - N.W.P.
Kúnchgér - - - Bom.
Kunchi-korvi - - - Bom.
Kunchgiwakkal - - Bom.
Kunderá - - - N.W.P., C.P.
Kuner - - - N.W.P.
Kunjra - - - Ben., N.W.P., Punj.
Kunkumdrávid - - Bom.
Kunkumgúr - - - Bom.
Kuralé - - - Bom.
Kuramwár - - - C.P.
Kurar - - - Ben.
Kuravar - - - C.P.
Kurbar - - - Bom.
Kurchi - - - Bom.
Kurchuría - - - C.P.
Kurjakar - - - Ber.
Kurmetia - - - Ben.
Kursále - - - Bom.
Kuruk - - - C.P.
Kurvinshotti - - - Bom.
Kurwál - - - Bom.
Kusál - - - Bom.
Kushtá - - - N.W.P.
Kútá - - - - N.W.P.
Kúzagúr - - - N.W.P.

L.

Labána - - - Bom., Punj.
Labhana - - - Ben.
Lád - - - - Bom., Bar.
Lahariya - - - Ber.
Laheri - - - Ben.
Lahgerá - - - C.P.
Lakeri and Lakhára - - Bom.
Lakhari - - - Ber.
Lakherá - - - C.P., N.W.P.
Lakhwárá - - - Bar.
Lálgaudar - - - Bom.
Lamán - - - Bom.
Lamechú - - - C.P.
Lánjá - - - C.P.
Lánjíl - - - C.P.
Lankekár - - - Bom.
Lar - - - - Ber.
Láthia - - - Bom.
Lawáná - - - Bar.
Lawait - - - Ben.
Lepcha - - - Ben.
Let - - - - Ben.
Limbu - - - Ben.
Lingáit - - - C.P.
Lodhá - - - Punj., Bom., Ben., C.P., N.W.P.
Lokbálki - - - Bom.
Lokwali - - - Bom.
Lonári - - - Ber., Bom.
Londhári - - - C.P., Bom., Ber.
Lone - - - - Ber.
Lorhá - - - C.P.
Luherá - - - N.W.P.
Luniá or Nuniá - - C.P.
Lushai - - - Ben.

M.

Machherá - - - N.W.P.
Máchhi - - - Bom., Bar., Punj.
Machniák - - - C.P.
Machua - - - Ben.
Madder - - - Bom.
Mádgér - - - Bom.
Mádgi - - - C.P.
Madhigo - - - Ber.
Madhwá - - - C.P.
Madibannadavar - - Bom.
Mádkár - - - Bom.
Madrási - - - Ben., Bom., Ber.
Madwálagi - - - Bom.
Mahá-Brahman - - N.W.P.
Mahádevia - - - Bom.
Mahájan - - - N.W.P.
Mahálí - - - C.P.
Mahanti - - - Ben., C.P.
Mahárána - - - C.P.
Mahárdás or Holidas - - Bom.
Mahili - - - Ben.
Mahor - - - N.W.P.
Mahrá - - - N.W.P.
Mahratta - - - Ben.
Mairál - - - Bom.
Maisri - - - Ber.
Maiti - - - - Ben.
Májhiá - - - C.P.
Makhaniá - - - N.W.P.
Mála - - - - C.P. M.
Máladkar - - - Bom.
Malawaru - - - Ber.
Malbagi - - - Bom.
Maler - - - Ben.
Málgár - - - Bom.
Maliál - - - Bom.
Maliya - - - Bom. M.
Malpaharia - - - Ben.
Málshi - - - Bom.
Málvar - - - Bom.
Malvi - - - Bom.
Malyár - - - C.P.
Máná - - - C.P. M.

Manbhao - - Ber.
Mánbháu - - C.P.
Mánbháv - - Bom., Bar.
Manchalor - - Bom.
Manchi - - Bom.
Mandai - - Beng.
Mandal - - Ben.
Mangar - - Ben.
Mángela - - Bom.
Manggarodi - - Ber.
Máng Gárudi - - Bom.
Mang Jalvekari - - Bom.
Maniári or Maneri - - Bom., Ber.
Manibagi - - Bom.
Manihar - - N.W.P.
Manipuri - - Ben.
Mánjhí - - Ben., N.W.P.
Mankar - - Ber.
Mannepú, or Mannepuwár - C.P.
Marál - - Bom., C.P.
Maráthá - - Bom., C.P., Bar.
Marathi - - Ber.
Mardania - - Bom.
Márer - - Bom.
Markande - - Ben.
Marnaik - - Bom.
Márú - - C.P. M.
Marupati - - C.P.
Márvádi - - Bom. M.
Marwadi - - Ber.
Marwari - - Ber.
Másáli - - Bom.
Mátgar - - Bom.
Mathá - - C.P. M.
Mathpati - - Bom.
Matia - - Ben.
Matibansi - - Ben.
Matiyá - - C.P. M.
Matiyal - - Ben.
Mech - - Beng.
Medar - - Bom.
Medari - - C.P. M.
Meghwál - - Bom.
Meghwár - - Bar.
Megwár - - C.P.
Mehtár - - Ben., C.P.
Melpávad - - Bom.
Melsakri - - Bom.
Mená - - Bom., Bar.
Meo - - N.W.P., Punj.
Mer - - Bom.
Merewárú - - C.P.
Mes - - Bom.
Meshri - - Bom., Bar.
Metigár - - Bom.
Metri - - Bom.
Mewáda - - Bar.
Mewá-farosh - - N.W.P.
Mewáti - - N.W.P.
Mhér - - Bar.
Mihtar - - N.W.P.
Mimár - - N.W.P.
Minameo - - N.W.P.
Mingal - - Bom.
Mir - - Bom., Bar.
Mirdhá - - C.P.
Mitkari - - Ber.
Mochí - - Punj., C.P., N.W.P., Bar. M.
Mochi - - Punj., Ber., Bom. M.
Modh - - Bar.
Modia - - Ben.
Modkár - - Bom.
Mogér - - Bom. M.
Mohanta - - Ben.
Mokhia - - Ben.
Mond - - Bom.
Moodeliar - - Bar.
Moráya - - Bom.
Morgán or Madárgán - - C.P.
Morung - - Ben.
Mowár - - C.P.
Mthgávde - - Bom.
Mudellíyar - - Ber.
Mudliár - - Bom.
Mudliyár - - C.P.
Mudvád - - Bom.
Mugli - - C.P.
Mukhari - - Ben. M.
Mukri - - Bom.
Mullick - - Ben.
Munarwar - - Ber.
Munda - - Ben.
Munnurkula - - Bom.
Munurwaru - - Ber.
Mupan or Mupnár - - C.P.
Muráí - - N.W.P.
Murai or Muráya - - Ber., Bom., C.P.
Murali - - Ben.
Muráo - - N.W.P.
Murg - - Ben.
Murhá - - C.P.
Muriyari - - Ben.
Murmi - - Ben.
Musahrá - - N.W.P.
Músari - - C.P. M.
Musela - - N.W.P.
Muski - - Bom.
Mustigór - - Bom.
Mutarájalú - - C.P.
Mutrátsá - - C.P. M.
Mutratsu - - Ber.
Muttinkánti - - Bom.

N.

Naddáf - - N.W.P.
Nádi - - Bom. M.
Nádia - - Bom.
Nádor - - Bom.
Nádwakkal - - Bom.
Naga - - Ben. M.
Nágar - - N.W.P.
Nagar - - Ben., Bar.
Nagaram - - C.P.
Náglik - - Bom.
Nágori - - Bom.
Nágré - - Bom.
Nagwat - - Ber.
Náidu - - Bom., C.P. M.
Náik (Telugu) - - Ben., C.P.
Naikwadi - - Ber.
Naikwara - - Ber.
Naiya - - Ben.
Náiyar - - C.P.
Najjar - - N.W.P.
Nálband - - N.W.P.
Nánakshái - - Bom.
Nanakshái - - Bar.
Nandorá - - Bar.
Náorá - - C.P.
Napit - - N.W.P.
Narghariá - - C.P.
Narsinhpurá - - Bar.
Nárvekar - - Bom.
Nat - - Punj., N.W.P., Ben., Bom., Bar., C.P.
Nátak - - N.W.P.
Náú - - N.W.P.
Naugre - - Ber.
Náyak or Náik, or Náikada - Bom., N.W.P.
Náyakdá - - Bar.
Náyar - - Bom. M.
Neemá - - Bar.
Negpátar - - N.W.P.
Nepali - - Ben.
Netkani - - C.P.
Newar - - Ben.
Niariá - - N.W.P.
Nijáma - - Bom.

Nikhari - - - Ben.
Nilári (Nílgár) - - Bom., C.P.
Nilkant - - - Bom.
Nimari - - - Ber.
Nirali - - - Ber.
Niránjan - - - Bom.
Nirmohí - - - C.P.
Nohadanda - - - Ben.
Noliá - - - Ben.
Nombar - - - Bom.
Noniá - - - N.W.P.
Nunerá - - - N.W.P.
Nuniá - - - N.W.P.
Nuniyar - - - Ben.
Nurasávir - - - Bom.

O.

Odh - - - - Bar.
Odia or Od - - - Bom., Punj.
Ojhá - - - - Ber.
Oomad - - - Bar.
Oraon - - - Ben.
Oreá - - - - N.W.P.
Orh - - - - N.W.P.
Orha - - - - Ben.
Ostam - - - Bom.
Oswal - - - Ber.
Oswál - - - Bar.
Otári - - - Ber., Bom.

P.

Páb - - - - C.P.
Pabia - - - - C.P.
Padalor - - - Bom.
Padamsáli - - - Bom.
Padiyár - - - Bom.
Padsáli - - - Bom.
Padti - - - - Bom.
Padwálbaggi - - - Bom.
Padwalki - - - Bom.
Pági - - - - Bom.
Pahádi - - - Bom.
Pahár - - - C.P.
Pahari - - - Ben., Ber.
Paherí - - - C.P., N.W.P.
Pahri or Parahia - - N.W.P.
Páik - - - - Ben., C.P.
Pailwán - - - Bom.
Pairagh - - - Beng.
Pajane - - - Ber.
Pakháli - - - Bar.
Pákhandi - - - Bom.
Pálewár - - - C.P.
Pallar - - - C.P.
Palliwál - - - Bar.
Palotá - - - N.W.P.
Panárá - - - C.P.
Pánári - - - Bom.
Panbhará Singhária - - N.W.P.
Páncha - - - Bar. M.
Panchákshari - - - Bom.
Panchál - - - Ber., Bom., C.P.
Pancham - - - Ber.
Panchaputri - - - Bom.
Pánchkalsi and Chárkalsi - Bom.
Pancholi - - - Bom., Bar.
Pandari - - - Beng.
Pandit - - - Ben.
Pandrá - - - C.P.
Pandram - - - C.P.
Pangol - - - Ber.
Pángul - - - C.P., Bom.
Panjnigar - - - Bom.
Panká - - - C.P.

Pannikan - - - C.P.
Panwariá - - - Ben., N.W.P.
Páradhi - - - Bar.
Paralyáchi or Paráchi - C.P. M.
Paramhans - - - C.P.
Paramhansa - - - Ber.
Parbhú - - - Ber., Bom., C.P.
Parbhu-Káyasth - - Bom.
Parbhu-Pátáné - - Bom.
Pardeshi - - - Bom.
Pardesi - - - Ber.
Párdhí - - - Ber., C.P., Bom.
Paria - - - - N.W.P.
Pariah - - - C.P.
Parimalbaggi - - - Bom.
Parith - - - Ben.
Pariwar - - - Ber.
Parjapat - - - N.W.P.
Parká - - - C.P.
Parokhá - - - N.W.P.
Parorá - - - N.W.P.
Parsai - - - Bom.
Parwári - - - Bom.
Páshi - - - Bom.
Pasiá - - - - N.W.P.
Patahrá - - - N.W.P.
Patali - - - Ben. M.
Patárá - - - N.W.P.
Pátar - - - - N.W.P.
Patariya - - - Ber.
Patel - - - - C.P.
Patelia - - - Bom.
Pátharvat - - - Bom.
Pátharwat - - - C.P.
Pathrot - - - Ber.
Pathuri - - - Ben.
Patial - - - Ben.
Pator - - - Ben.
Patrá - - - C.P. M.
Patsáli - - - Bom.
Pattiár - - - N.W.P.
Patuni - - - Ben.
Paturia - - - N.W.P.
Patvegár - - - Bom.
Patwá - - - C.P., N.W.P., Bar.
Patwar - - - Ben.
Patwi - - - Ber.
Pawáya - - - Bom.
Pelle - - - C.P.
Pendhári - - - Bom., Ber.
Perani - - - Bom.
Perki - - - Ber., C.P.
Phanadi - - - Ber.
Phánse-Párdhi - - Bom.
Pharjan - - - Bom.
Phulári or Hugar - - Bom.
Pinchátí - - - Bom.
Pinglé - - - Bom.
Pinjárá - - - C.P., Bar.
Pinjári - - - Bom.
Pillai - - - - Ber. M.
Pille - - - - Bom.
Pomla - - - Bom., Bar.
Ponwar - - - Ber.
Porwar - - - Ber.
Pradhan - - - Ben.
Pudwál - - - Bom.
Pujári - - - Bom.
Punjabi - - - Ben.
Pura - - - - Ben.
Purabhaia - - - Bom.
Puran - - - Ben.
Purbhaya - - - Ber.
Purbia - - - N.W.P.
Purwal - - - Bar.
Putwargi - - - Bom.

R.

Rabárí - - Bom., Bar.
Ráchádi - - - Bom.
Ráchávar - - - Bom.
Rachhbandhiá - - N.W.P.
Ráchwár - - - C.P.
Radha - - - N.W.P.
Ráe - - - - N.W.P.
Raidas - - - N.W.P.
Ráj - - - - C.P., N.W.P., Pun.
Rajbhar - - - C.P., N.W.P.
Rájbhara - - - Bom.
Rajbhat - - - N.W.P.
Rájdhári - - - Bom.
Rajjhar or Lajhar - - C.P.
Rajkumar - - - N.W.P.
Raju - - - - Ben. M.
Ramaiyá - - - N.W.P.
Rámánandí - - - C.P.
Ramáwat - - - C.P.
Rámjani - - - N.W.P.
Rámoshi - - - Bar.
Rámosi - - - Ber., Bom., C.P.
Rámpanthi - - - C.P.
Rámsanchí - - - C.P.
Ráne - - - - Ber.
Rangárí - - - Ber., Bom., C.P. M.
Rangáswámi - - - N.W.P.
Rangrez - - - N.W.P., Pun.
Rangwa - - - - Ben.
Ranmall - - - Bom.
Rasot - - - - Ber.
Rastogi - - - N.W.P.
Rathi - - - - Ber., Pun. M.
Rathor - - - Ber.
Ráút - - - - Ber.
Rautia - - - Ben.
Rawá - - - - N.W.P.
Ráwal - - - Bom., Punj.
Rawál - - - Bom.
Ráwaliá - - - Bar., Bom.
Ráwat - - - Bom.
Rawat - - - C.P., Pun.
Reang - - - Ben.
Reddi - - - Ber., C.P. M.
Redo - - - - Ber.
Redká - - - C.P.
Rehti - - - - N.W.P.
Relli - - - - C.P. M.
Reshamgar - - - N.W.P.
Revo - - - - Ber.
Rewári - - - C.P.
Riwári - - - N.W.P.
Roghangar - - - N.W.P.
Roniá - - - N.W.P.
Ror - - - - N.W.P., Pun.
Rorá - - - - N.W.P.
Rorh - - - - N.W.P.
Rungrej - - - Bar.

S.

Sábalia - - - Bom.
Sádar - - - Bom.
Sadhoos of Dheds - Bar.
Sádhú - - - Bom., C.P., Bar. M.
Sagariá - - - Bom., Bar.
Sagirdpesha - - - Ben.
Saharia - - - N.W.P.
Saibar - - - Bom.
Saikalgar - - - N.W.P.
Sairi - - - - Bom.
Saís - - - - N.W.P.
Saivá - - - - C.P. M.
Sájind - - - Bom.
Sajjan - - - C.P.
Salát - - - - Bom., Bar.
Saltankar - - - Bom.
Sálwi - - - Bar.
Sámaliá - - - Bom.
Samanta - - - Ben. M.
Sameráya - - - Bom.
Sampheriya - - - Ben.
Samshil - - - Bom.
Samvás - - - Bom.
Sanádia - - - Bar.
Sanál - - - - Bom.
Sangar - - - Bom.
Sanghár - - - N.W.P.
Sangtarásh - - - N.W.P.
Sáni - - - - N.W.P. M.
Sankhari - - - Ben.
Sannáshettar - - - Bom.
Sansiá - - - C.P., N.W.P.
Sántál - - - Bom.
Sanyási - - - C.P. M.
Saont - - - Ben.
Saperá - - - N.W.P.
Sapliger - - - Bom.
Sápná - - - C.P.
Sapola - - - N.W.P.
Sarábu - - - C.P. M.
Saránia - - - Bom.
Saráogí - - - Ber., C.P.
Sarekari - - - Bom.
Sargará - - - C.P.
Sarode - - - Ber.
Sarup - - - Ben.
Satál - - - - Bom.
Satarkár - - - Bom.
Sathawárá - - - Bar.
Sathwárá - - - Bom.
Saudar - - - Bom.
Savara - - - Ben. M.
Sawardi - - - Bom.
Sejna - - - Ben.
Sejwári - - - N.W.P.
Sen - - - - C.P.
Sengarh - - - Ber.
Sengdiyár or Chag-diyar - C.P.
Setwal - - - Ber.
Setwár - - - N.W.P.
Shakta - - - Ben.
Shenwa - - - Bom.
Sherugár - - - Bom.
Shetti - - - Bom. M.
Shettigár - - - Bom.
Shikari - - - Ben.
Shikalgar - - - Bom.
Shilbalki - - - Bom.
Shilwant - - - Bom.
Shimpi - - - Bom., Bar.
Shinde - - - Bom.
Shishágar - - - N.W.P.
Shivabhakta - - - Bom.
Shiváchárya - - - Bom.
Shivasamshetti - - Bom.
Shivaswámi - - - Bom.
Shivawánshi - - - Bom.
Shivdás - - - Bom.
Shivjúti - - - Bom.
Shivjogi - - - Bom.
Shivsáli - - - Bom.
Shivsammati - - - Bom.
Shorágar - - - N.W.P., Pun.
Shrimal - - - Ber.
Shriváli - - - Bar.
Shudir or Shudrapaik - Bom.
Shukli - - - Ben.
Shurnaik - - - Bom.
Siddapohori - - - Bom.
Siddi (Maratha) - - Bom.
Sidhira - - - C.P.
Sikalgar - - - Ben., Bar., Ber.
Siklígar - - - C.P.

Silâwat - - - C.P.
Silingigaud - - - Bom.
Simpi - - - Ber.
Sindhu - - - Bom., Pun.
Sindhwa - - - Bom.
Singrahá - - - C.P.
Singrar - - - Ber.
Sinwá - - - Bar.
Sipti - - - C.P.
Siwane - - - Ber.
Soiri - - - - N.W.P.
Solahá - - - C.P.
Solanki - - - Ber.
Somosi - - - C.P.
Somsáli - - - Bom.
Somshetti - - - Bom.
Somwanshi - - - Bom.
Son - - - - N.W.P.
Sonbar - - - Bom.
Soni - - - - Bar.
Soujhara - - - C.P.
Sorathiyá - - - Bar.
Soráti - - - Bom.
Sowar - - - Bom.
Sthánik - - - Bom.
Súd - - - - Ben., C.P., Punj.
Sudgádsidh - - - Bom.
Sujráj - - - C.P.
Sukiar - - - Beng.
Suliá - - - C.P.
Súnawar - - - Ben.
Sundi - - - C.P. M.
Sunkar - - - C.P.
Sunkár - - - N.W.P., Ber.
Sunnyasi - - - Bar.
Supach - - - N.W.P.
Surahiya - - - Ben.
Suratwala - - - Ben.
Sûrggibaggi - - - Bom.
Susondhí - - - N.W.P.
Sutárbaggi - - - Bom.
Sutrashahi - - - Ben.

T.

Tada - - - - Ben.
Taddoder - - - Bom.
Tadsalvar - - - Bom.
Tadvi - - - - Bom.
Tagara - - - C.P.
Tágwálo - - - Bom.
Takankar - - - Ber.
Takárí or Taksali - - Bom., C.P.
Takarkar - - - Ber.
Talaviá - - - Bar.
Talwár - - - Bom.
Tamaria - - - Ben.
Tambalu - - - C.P.
Támbat - - - Bom., Bar.
Tambatkar - - - Ber.
Tamberá - - - C.P.
Támboli - - - Bom., N.W.P., Bar., Punj.
Tamhorá - - - N.W.P.
Tamil - - - Ben.
Tamtá - - - N.W.P.
Tárikash - - - N.W.P.
Tarkihár - - - N.W.P.
Táru - - - Bom., Punj.
Tarwariá - - - N.W.P.
Tawaif - - - N.W.P.
Telangi - - - Bom.
Telinga - - - Ben.
Tengin-Divar or Hálepaik - Bom.
Thákar - - - Bom., Punj.
Thákur - - - N.W.P.
Thakur - - - Ber.
Thánápati - - - C.P.
Thápatkarí - - - C.P.
Thappa - - - Ben.
Thárú - - - N.W.P.
Tharu - - - Ben.
Thatherá - - - N.W.P., Pun.
Thori - - - Bom., Bar., Punj.
Thoti - - - Ber. M.
Thuria - - - C.P.
Tigler - - - Bom.
Tikayat - - - Ben.
Tilári - - - Bom.
Tilgár - - - Bom., N.W.P.
Tilole - - - Ber.
Tilvi - - - - Bom.
Timalia - - - Bom.
Tior - - - C.P.
Tipperah - - - Ben.
Tirgar - - - Bom., N.W.P.
Tirmalle - - - C.P.
Tirmalli - - - Bom.
Tirumali - - - Ber.
Tisghare - - - Ber.
Tivti - - - - Bom.
Tiyar - - - Bom.
Togati - - - Bom.
Tolgaud - - - Bom.
Totgár - - - Bom.
Toti - - - - C.P. M.
Tragála - - - Bom.
Trigal - - - Bom.
Tsákala - - - C.P.
Tulabhina - - - Ben.
Tulwar - - - Bom.
Tunkar - - - Ber.
Turaha - - - Ben.
Turhá - - - N.W.P.
Turi (Toriá) - - - N.W.P.
Turi - - - - Bom., Ben.
Turkar - - - Bom.

U.

Uchalia - - - Bom.
Udási - - - Bom., C.P. M.
Umar - - - Ber.
Unáyá - - - N.W.P.
Upniger - - - Bom.
Uppara - - - C.P. M.
Uriya - - - Ben. M.
Utrájer - - - Bom.

V.

Vaidú - - - Bom., C.P.
Vaishnao - - - C.P.
Vaishya - - - Ber. M.
Vaisya - - - Beng.
Valvi - - - Bar.
Vánsphorâ - - - Bar.
Váyak - - - Bom.
Velaiyan - - - C.P.
Yellála - - - C.P. M.
Veragi - - - Bar.
Vetakár - - - C.P.
Vibhuti - - - Bom.
Vidur - - - Ber.
Vir - - - - Bom.
Virakta - - - Bom.
Virbhadra - - - Ber.
Virshaiv - - - Bom.
Vitholia - - - Bom.

W.

Waddar	Ber., Bom., C.P.
Wadewár	C.P.
Wádhél	Bar.
Wádi	Bom., Bar.
Wádkar	Bom.
Wádwal	Bom.
Waenjas	Ber.
Wághé	Ber., Bom..
Wagher	Bar.
Wághree	Bar.
Wághri	Bom.
Wájantri	Bom.
Wálekar	Bom.
Walshil	Bom.
Wálum	Bar.
Wálvi	Bom.
Wangár	Bom.
Wani	Ber.
Wania Northern	Bar.
Wanophoda	Bom.
Wanzárá	Bar.
Wárik	Bom.
Warlawáru	C.P.
Warli	Bom.
Wastrada	Bom.
Wasudeo	Ber.
Wasuden	Bom.
Watári	C.P.
Watkari	C.P.
Watwál	Bom.
Wáyadá	Bar.

Y.

Yákalar	Bom.
Yákar	Bom.
Yakka	Ben.
Yeligar	Bom.
Yelmar	Bom.
Yemalor	Bom.

Z.

Zargar	N.W.P., Pun.
Zárolá	Bar.
Zingar	C.P.

List of Occupations of Males.

Province.	Order I. Sub-Order I. (1.) Civil Service.	(2.) Government Artificers, Workmen, Messengers.	(3.) The Viceroy, Governors, Lieut.-Governors, Chief Commissioners.	(4.) Judges, Superior and Local.	(5.) Magistrates.	Sub-Order II. 1. Honorary Magistrates and Unpaid Magistrates.	2. Officers of Law Courts.	3. Police.	4. Municipal, Local, Village Servants.
Ajmere	345	633	—	—	—	—	122	1,480	819
Bengal	38,073	4,066	1	170	227	—	3,543	26,767	162,132
Berar	1,088	4,431	—	—	—	—	153	1,937	24,163
Bombay	121,841	42,545	1	—	—	—	—	17,204	11,140
Burmah	5,508	1,870	—	—	—	—	—	7,285	1,477
Central Provinces	5,103	9,687	1	5	3	19	359	8,998	54,791
Coorg	328	1,028	—	—	—	—	50	51	46
Madras	23,096	41,591	1	138	54	1	3,208	24,360	113,429
North-west Provinces	16,725	14,063	1	104	167	4	1,731	31,841	116,924
Punjab	36,214	25,988	36 N.S., 1 B.L.	101	325	—	3,038	25,864	51,248
Baroda	7,281	25,339	1	—	—	—	—	2,286	—
Central India	8	163	—	—	—	—	—	—	5,427
Mysore	65,015	—	—	—	—	—	—	—	—
Travancore	—	—	—	—	—	—	—	—	—
Total	320,625	171,404	43	518	776	24	12,204	148,073	541,596

Province.	Order I. Sub-Order II. 5. Prison Officers.	6. Sheriff.	7. Executioner.	Sub-Order III. 1. Consuls.	2. Officers of Independent Governments and N. States.	Order II. Sub-Order I. 1. Army Officers.	2. Army, Half-pay, Retired.	3. Soldiers.
Ajmere	35	4	—	—	276	58	—	4,361
Bengal	1,142	1	11	—	11	302	—	11,862
Berar	149	—	—	—	—	19	—	1,349
Bombay	—	—	—	3	243	—	—	14,579
Burmah	177	—	—	—	—	174	—	6,079
Central Provinces	312	—	—	—	7,013	159	—	5,331
Coorg	38	—	—	—	—	17	1	410
Madras	645	—	—	—	2,284	629	166	12,462
North-west Provinces	730	—	—	—	—	1,061	—	25,601
Punjab	1,452	—	—	—	929	5,017	—	63,685
Baroda	—	—	—	—	—	188	—	2,809
Central India	—	—	—	—	20,631	—	—	61,040
Mysore	—	—	—	—	—	—	—	7,806
Travancore	—	—	—	—	—	—	—	—
Total	4,680	5	11	3	31,387	7,624	167	217,374

Province.	Order II. Sub-Order I. 8A. Army Clerk, Peon Servant.	5. Army Pensioners.	6. Army Agent, Remount Agent, Clothing Agent.	7. Storekeeper, Commissariat, Barrack Master.	8. Army Hospital.	Sub-Order II. Navy.	Order III. Sub-Order I. 1. Clergyman.	2. Priests, Hindoo.
Ajmere	20	—	—	104	10	—	—	858
Bengal	—	—	1	21	30	12	40	185,037
Berar	165	55	—	—	4	—	1	306
Bombay	841	3,203	—	—	—	282	2,087	768
Burmah	67	—	—	—	—	—	—	60
Central Provinces	118	372	—	365	29	1	8	3,052
Coorg	33	—	—	—	—	—	—	58
Madras	2,006	7,818	—	45	56	1	33	25,694
North-west Provinces	4,510	35	—	—	176	—	6	81,318
Punjab	1,736	2,190	—	4,775	247	—	42	86,428
Baroda	3,038	26	—	—	—	—	658	—
Central India	—	—	—	—	—	—	—	1,931
Mysore	1,077	—	—	—	—	—	—	3,879
Travancore	—	—	—	—	—	—	38	2,285
Total	13,606	13,699	1	5,310	552	296	2,913	397,954

Province.	Order III. Sub-Order I. 3. Priests, Muhammedan.	4. Protestant Minister.	5. Roman Catholic Priest.	6. Missionary, Scripture Reader, Itinerant Preacher.	7. Church, Chapel, Officer.	8. Temple Officer, Hindoo and Muhammedan.	9. Theological Student.	10. Monks.	11. Lay Officer, Religious Institution.
Ajmere	129	—	1	8	—	59	—	—	—
Bengal	8,982	—	1,582	123	1	10,254	4	—	9
Berar	103	—	—	2	5	329	—	—	—
Bombay	2,036	—	—	1,797	—	4,639	—	—	—
Burmah	246	6	18	277	12	62	—	626	575
Central Provinces	122	5	4	30	10	59	—	—	—
Coorg	14	—	6	—	—	11	—	—	8
Madras	4,045	49	248	2,076	175	42,727	293	1	1,940
North-west Provinces	569	106	4	39	13	3,947	—	—	—
Punjab	32,915	—	—	7	2	1,674	1,976	258	—
Baroda	—	—	—	—	—	2,968	—	—	9
Central India	—	724	—	38	—	—	—	—	—
Mysore	213	—	—	90	10	5,641	—	—	—
Travancore	589	7	18	289	430	2,048	158	—	—
Total	49,963	897	1,881	4,776	658	74,413	2,431	885	2,541

Province.	Order III. Sub-Order I. 12. Burial Ground, Cemetery.	13. Jain Priest, Syrian Christian Priest, Demon Worshippers Priest.	Sub-Order II. 1. Barrister, Advocate, Lawyer, Master of Law, Bachelor of Law.	2. Solicitor, Attorney, Pleader, Vakfel.	3. Law Student.	4. Law Clerk, Deed Writer, Stamp Vendor.	5. Law Stationers.	6. Law Agent.	Sub-Order III. 1. Physicians, Surgeons.
Ajmere	2	—	—	26	—	89	—	—	6
Bengal	323	257	63	2,558	3	1,548	—	4,422	9,092
Berar	—	11	2	100	—	183	—	—	4
Bombay	42	171	32	1,200	7	554	6	105	514
Burmah	67	8,245	101	361	—	438	—	—	104
Central Provinces	62	73	3	47	—	1,106	—	23	1
Coorg	—	267	2	17	—	67	—	—	—
Madras	163	2,358	98	2,867	3	1,718	—	19	581
North-west Provinces	2,896	—	14	1,648	—	2,910	—	2,859	508
Punjab	119	—	46	314	—	1,908	—	—	69
Baroda	4	—	—	240	—	7	—	1	94
Central India	—	—	—	515	—	—	—	—	647
Mysore	—	—	—	247	—	143	—	—	982
Travancore	—	178	—	774	—	432	—	—	18
Total	3,678	11,560	361	10,914	13	11,103	6	7,429	12,620

Province.	Order III. Sub-Order III. 2. Medical Assistant, Student.	3. Dentist.	4. Chemist, Druggist.	5. Accoucheurs.	6. Unqualified Practitioner.	7. Subordinate Medical Service.	Sub-Order IV. 1. Author, Editor, Writer.	2. Reporter.	3. Interpreter.
Ajmere	24	—	—	—	120	14	84	—	—
Bengal	269	—	1,697	—	28,611	1,923	1,272	4	21
Berar	43	—	54	—	387	56	3	—	—
Bombay	2,136	9	562	—	1,173	82	121	13	2
Burmah	7,269	6	603	—	10	31	9	—	45
Central Provinces	—	—	516	—	1,601	145	—	—	—
Coorg	97	—	24	—	—	5	—	—	—
Madras	696	2	1,630	41	15,904	521	158	7	—
North-west Provinces	1,830	1	2,560	—	5,701	1,757	18	5	17
Punjab	151	—	10,074	35	5,651	1,053	5	—	—
Baroda	21	—	6	—	499	10	102	—	—
Central India	—	—	—	—	—	—	198	—	—
Mysore	—	—	—	—	—	—	15	—	—
Travancore	—	—	—	—	1,071	—	—	—	20
Total	12,036	18	17,726	76	60,678	5,597	1,985	29	105

Province.	Order III. Sub-Order IV. 4. Literary Private Secretary, Copyist.	6. Student.	7. Literary Institution, Service Clerk, Reading Room, Reading Clerk.	Sub-Order V. 1. Painter Artist.	2. Sculptor.	3. Engraver Artist.	4. Photographer.
Ajmere	14	—	—	28	—	1	—
Bengal	1,289	90	1	5,460	83	618	141
Berar	—	—	6	75	—	—	2
Bombay	1,144	83	3	552	7	—	95
Burmah	—	244	—	1,073	26	—	11
Central Provinces	208	85	—	263	2	—	3
Coorg	—	—	—	—	—	—	3
Madras	16,178	2,630	2	4	15	27	90
North-west Provinces	197	—	—	206	18	—	4
Punjab	736	694	—	190	—	—	—
Baroda	—	—	—	60	17	—	3
Central India	—	80	—	55	—	—	1
Mysore	—	—	—	—	302	2	12
Travancore	—	4,805	—	80	12	—	2
Total	19,766	8,711	12	8,046	482	648	367

Province.	Order III. Sub-Order VI. 1. Musicians, Music Master.	2. Ballad Singer, Singer, Songester, Vocalist.	Sub-Order VII. 1. Actor.	2. Exhibition, and Show Service.	3. Theatre Service.	4. Conjurer, Performer.	5. Billiard Marker.	6. Pugilist, Fencer.	7. Racket, Tennis Court.
Ajmere	39	267	41	—	—	75	—	—	—
Bengal	54,032	7,354	417	951	5,673	2,229	—	21	—
Berar	2,180	66	84	519	307	82	2	—	—
Bombay	9,745	1,554	903	264	1,419	1,325	32	—	—
Burmah	1,873	75	1,181	973	299	15	39	—	—
Central Provinces	10,637	781	200	542	567	1,282	4	—	4
Coorg	43	12	61	—	12	1	—	—	—
Madras	19,270	1,156	2,346	1,078	4,788	2,981	15	403	2
North-west Provinces	18,608	9,170	1,196	527	5,488	3,244	40	—	—
Punjab	11,682	157	327	108	1,718	4,273	—	—	7
Baroda	1,263	342	515	—	559	30	2	225	—
Central India	2,654	—	80	—	128	39	—	—	—
Mysore	1,898	—	24	137	750	47	—	55	—
Travancore	872	155	70	—	—	1,016	—	—	—
Total	135,996	21,089	7,445	5,099	21,708	16,639	134	704	13

Province.	Order III. Sub-Order VII. 8. Wrestler.	9. Cricket Ground Service.	10. Fortune teller.	Sub-Order VIII. 1. School Master, Mistress, or School Manager.	2. Teacher, Professor, Lecturer.	4. School Service.	Sub-Order IX. 1. Civil Engineer.	2. Scientific Persons.	3. Museum Service
Ajmere	25	4	—	—	139	—	—	43	
Bengal	748	—	21	5,271	31,490	3	60	1,816	3
Berar	—	—	—	1,447	4	35	—	829	—
Bombay	—	—	—	10,588	471	—	149	273	—
Burmah	—	—	—	574	1,255	—	89	1	—
Central Provinces	111	—	11	2,288	—	—	3	624	1
Coorg	—	—	—	—	34	—	—	60	—
Madras	—	1	587	19,980	7,955	590	41	4,597	—
North-west Provinces	259	—	—	17,353	279	4	13	509	—
Punjab	172	—	—	3,740	8,530	—	—	2	—
Baroda	—	—	—	864	—	—	42	—	—
Central India	104	—	—	3,646	40,807	—	—	83	—
Mysore	63	—	—	2,026	—	18	—	—	—
Travancore	—	—	—	570	376	—	—	1,366	—
Total	876	5	619	68,347	91,340	650	397	10,203	12

Province.	Order V. Sub-Order I. 1. Innkeeper, Hotel Keeper, Publican.	2. Beer Seller, Spirit Seller.	3. Lodging, Boarding House Keeper.	4. Coffee House, Eating House Keeper.	5. Institution Service.	6. Club House Service.	7. Mess Contractor, Mess Man.	8. Bath and Wash-house Service.
Ajmere	—	—	149	—	—	—	—	—
Bengal	503	51	10	82	1	—	5	—
Berar	—	—	—	30	—	2	—	—
Bombay	293	—	21	246	5	26	14	—
Burmah	55	—	—	278	—	—	—	—
Central Provinces	41	—	11	35	2	—	4	—
Coorg	2	75	3	—	—	2	1	—
Madras	288	97	1,277	1,930	455	57	—	—
North-west Provinces	6,580	—	—	2,126	—	1	—	—
Punjab	42	—	—	4,766	—	—	—	7
Baroda	—	—	—	—	2	—	1	—
Central India	—	7,205	437	—	—	—	—	—
Mysore	49	—	—	—	—	45	—	—
Travancore	39	—	—	39	192	—	—	—
Total	7,887	7,428	1,908	9,532	657	133	25	7

Province.	Order V. Sub-Order II. 1. Domestic Servant, General.	2. Housekeeper.	3. Cook, Scullion.	5. Nurse.	6. Laundry Man.	7. Coachman.	8. Groom, Stable Man, living in his Master's House.	9. Gardener.
Ajmere	3,180	—	618	—	—	139	749	3
Bengal	896,495	117	18,800	1	—	10,282	—	3,264
Berar	10,802	—	983	109	—	6	339	103
Bombay	136,558	—	2,994	—	—	—	—	—
Burmah	10,300	818	2,902	—	1,740	335	576	503
Central Provinces	37,429	—	4,178	—	—	151	—	—
Coorg	366	—	621	—	—	—	—	—
Madras	111,200	37	14,970	2	—	1,602	—	4,596
North-west Provinces	296,289	—	—	—	—	—	—	—
Punjab	86,994	—	12,660	—	—	—	—	—
Baroda	3,741	—	970	—	—	—	1,425	—
Central India	152,342	—	408	—	—	—	—	—
Mysore	11,659	—	1,137	—	—	458	1,251	624
Travancore	8,373	—	4,917	—	—	—	—	—
Total	1,765,678	972	66,153	112	1,740	12,973	4,340	9,093

Province.	Order V. Sub-Order II. 13. Office Keeper (Porter, not Government).	14. Park Gate and a Lodge Keeper (not Government).	15. Bazaar Man.	16. Bhisti (Domestic). Beesties (Domestic).	Order VI. Sub-Order I. 1. Merchant.
Ajmere	—	67	—	476	213
Bengal	2,050	9,426	143	1,677	27,954
Berar	—	—	—	690	1,903
Bombay	—	—	—	1,406	8,298
Burmah	—	108	—	1,779	2,687
Central Provinces	—	—	—	8,524	25
Coorg	—	—	—	9	224
Madras	—	5	510	6,828	46,041
North-west Provinces	—	—	—	—	4,855
Punjab	—	—	—	—	—
Baroda	—	—	—	1,065	392
Central India	—	—	—	—	6,967
Mysore	—	—	—	—	812
Travancore	—	—	—	—	—
Total	2,050	9,606	653	22,454	100,291

Province.	Order VI. Sub-Order I. 2. Banker.	3. Bank Service.	4. Insurance Service.	5. Broker, Agent.	6. Salesman.	7. Auctioneer, Valuer, House Agent.	8. Account-ant.	9. Commer-cial Clerk.	10. Traveller (Commer-cial).
Ajmere	128	604	—	407	—	4	4	34	—
Bengal	830	—	—	12,182	5	4,186	9,876	49,691	—
Berar	5,325	4,977	—	846	—	—	262	619	—
Bombay	154	168	36	9,164	878	97	215	20,484	3
Burmah	48	52	—	3,186	—	8	2,654	—	—
Central Provinces	—	2	—	2,279	—	—	—	14,252	3
Coorg	24	—	—	—	—	—	—	—	—
Madras	1,745	298	30	3,711	—	55	1,426	5,159	—
North-west Provinces	—	89	—	13,111	—	12	—	27,305	—
Punjab	351	—	—	8,627	—	8	—	—	—
Baroda	1,013	—	34	424	—	—	—	8,496	—
Central India	5,384	—	—	683	—	—	—	5,663	—
Mysore	—	474	—	304	—	144	—	—	—
Travancore	—	—	—	—	—	—	—	—	—
Total	15,002	6,664	100	54,924	883	4,514	14,437	131,703	6

Province.	Order VI. Sub Order I. 11. Capi-talist, Share-holder.	12. Money Lender, Bill Discounter.	13. Courie Seller, Money Changer, Money Dealer.	14. Lessee of Market.	Sub-Order II. 1. Pawn-broker.	2. Shop-keeper, General Dealer.	3. Huckster, Coster-monger.	4. Pedlar (Hawk-er).	Order VII. Sub-Order I. 1. Railway Engine Driver, Stoker, Engine Worker, Locomotive Fireman, Locomotive.
Ajmere	—	1,898	205	—	—	5,896	—	181	454
Bengal	—	76,561	8,379	43	410	419,931	470	14,415	494
Berar	—	—	809	5	—	1,643	—	478	54
Bombay	85	26,284	3,793	—	156	7,946	—	6,168	1,272
Burmah	—	847	155	—	—	21,098	—	150	177
Central Provinces	—	7,440	1,073	4	2	14,362	—	377	187
Coorg	—	—	—	—	—	3,011	—	—	—
Madras	—	16,595	3,204	6	19	100,830	5,823	1,230	747
North-west Provinces	—	37,900	7,547	1,004	—	16,641	—	24,418	9,066
Punjab	—	48,910	3,116	—	—	17,833	—	11,948	—
Baroda	—	3,368	518	—	—	3,588	—	1	113
Central India	—	—	—	—	—	88,634	—	929	—
Mysore	—	1,227	—	—	—	31,556	—	2,836	—
Travancore	—	—	—	—	—	—	—	—	—
Total	85	221,030	28,799	1,062	587	732,969	6,293	63,131	12,564

Province.	Order VII. Sub-Order I. 2. Railway Officer, Clerk, Station Master.	3. Railway Attendants, Servant.	Sub-Order II. 1. Toll Col-lector, Turn-pike Gate Keeper.	2. Coach, Cab Owner, Livery Stable Keeper.	3. Coachman, not Domestic, Cabman.	4. Carman, Carrier, Carter, Drayman.	6. Camel, Pack Bullock, Pack Pony Driver, Muleteer.	7. Palanquin Bearer, Cart Drawer, Pusher.
Ajmere	428	413	—	4	91	1,144	1,423	719
Bengal	289	909	169	3,202	8,558	40,165	45,529	91,288
Berar	117	587	—	—	13	4,398	419	42
Bombay	3,450	12,888	6	918	1,312	30,648	3,478	522
Burmah	271	125	—	130	987	137	—	8,775
Central Provinces	515	2,782	—	41	3,950	20,532	6,358	1,482
Coorg	—	—	—	—	—	2,200	—	—
Madras	1,893	9,147	490	3,960	5,855	49,713	3,594	4,370
North-west Provinces	—	—	—	1,273	3,895	49,441	61,036	42,882
Punjab	—	10,466	724	185	3,204	20,062	63,195	1,598
Baroda	60	676	—	—	967	—	822	174
Central India	—	—	—	—	469	—	135	951
Mysore	—	342	—	6	51	7,405	—	41
Travancore	—	—	—	—	615	1,344	—	534
Total	7,023	38,335	1,389	9,679	29,067	227,189	185,924	153,448

Province.	Order VII. Sub-Order III. 1. Canal and Inland Navigation Service.	2. Barge, Lighter.	3. Boat and Barge Owner, Agent.	Sub-Order IV. 1. Ship-owner.	2. Steam Navigation Service.	3. Ship Steward, Cook.	4. Seamen, Sailor, Mariner Master, Ditto Ships' Clerk.	5. Pilot.	6. Boatman on Seas.
Ajmere	—	—	—	—	—	—	—	—	—
Bengal	2	11,905	7,360	4	307	365	18,240	256	4,912
Berar	—	4	—	—	—	—	—	—	—
Bombay	1	2,800	—	850	1,119	1,825	35,857	174	5,617
Burmah	—	35,801	6,482	14	—	194	4,907	118	3,710
Central Provinces	—	1,563	161	—	—	—	—	—	—
Coorg	3	—	—	—	—	—	—	—	—
Madras	570	10,824	702	43	79	1,289	9,969	14	2,948
North-west Provinces	—	20,355	1,591	—	—	—	—	—	—
Punjab	—	10,509	94	—	—	—	—	—	—
Baroda	—	295	—	11	—	—	610	—	—
Central India	—	—	—	—	—	—	—	—	—
Mysore	—	—	167	—	—	—	1	—	—
Travancore	—	2,293	125	—	—	—	501	—	—
Total	576	296,349	16,682	922	1,505	3,673	70,085	562	17,187

Province.	Order VII. Sub-Order IV. 7. Dock Service, Harbour Service.	8. Diver.	9. Ship Agent.	Sub-Order V. 1. Warehouseman, Store-keeper.	2. Meter Weigher.	Sub-Order VI. 1. Messenger, Porter (not Government).	2. Telegraph Service (not Government).	3. Courier, Guide.	Order VIII. Sub-Order I. 1. Land Proprietor.
Ajmere	—	9	—	—	—	—	—	68	29,083
Bengal	1,646	121	4	9,446	10,683	55,217	—	—	307,027
Berar	—	—	—	—	143	4,619	—	—	1,495
Bombay	787	—	158	328	859	5,059	262	—	1,744,722
Burmah	945	—	—	6,689	43	2,130	—	—	12,887
Central Provinces	—	—	—	26	974	10,064	91	—	85,721
Coorg	—	—	—	—	—	—	—	—	138
Madras	229	4	9	4,250	1,816	51,875	183	—	777,193
North-west Provinces	—	—	—	391	14,348	45,558	—	—	977,976
Punjab	—	—	—	53	3,912	3,696	—	—	2,331 782
Baroda	—	—	—	—	91	85	16	—	5,324
Central India	—	—	—	9,277	45	35	—	—	19,533
Mysore	—	—	—	—	—	—	—	—	35,432
Travancore	—	—	—	—	—	—	—	—	—
Total	3,607	134	171	30,455	32,914	178,338	552	68	6,418,313

Province.	Order VIII. Sub-Order I. 2 Farmer, Grazier.	3. Farmers', Graziers' Sons, &c.	5. Farm Bailiff.	6. Tenant Cultivator, Puttadars, Ryots.	7. Agricultural Labourers' (includes Field Watchman).	8. Shepherd.	9. Farm Servant (In-door).	10. Land Surveyor, Land State Agent.
Ajmere	—	—	—	48,776	14,744	1,729	—	—
Bengal	13,057	—	27,245	11,427,142	1,103,220	22,465	4	70,272
Berar	246,695	74,118	—	12,767	351,782	—	—	—
Bombay	—	—	—	632,038	575,032	250,891	174,012	165
Burmah	273	—	—	416,399	191,584	—	—	
Central Provinces	3,756	—	1,268	1,594,797	882,834	9,744	—	2,559
Coorg	7,169	—	—	2,940	44,837	—	—	275
Madras	1	—	1	3,687,641	2,142,818	162,286	—	10,000
North-west Provinces	—	—	—	7,648,042	1,773,321	—	—	68,674
Punjab	12,321	—	—	1,473,846	357,366	20,635	—	1,246
Baroda	24,991	—	—	290,910	117,736	—	—	—
Central India	43,681	—	—	1,389,074	21,554	—	—	779
Mysore	67,468	—	—	682,778	101,616	—	105,696	—
Travancore	—	—	—	—	—	—	—	—
Total	419,412	74,118	28,514	29,207,150	7,628,444	467,750	279,712	153,970

Province.	Order VIII.			Order IX.				
	Sub-Order II.	Sub-Order III.		Sub-Order I.				
	1.	1.	2.	1.	2.	3.	4.	5.
	Woodman.	Nurseryman, Seedsman, Florist.	Gardener, not Domestic.	Horse Proprietor, Breeder, Dealer.	Horse Breaker.	Horse-keeper, Groom, Jockey.	Farrier, Veterinary Surgeon.	Cattle, Sheep, Pig Dealer, Salesman.
Ajmere	—	—	260	25	21	—	22	230
Bengal	10,536	3,968	17,486	321	25	22,723	2,130	52,426
Berar	—	318	377	78	24	103	19	3,307
Bombay	2	—	2,991	262	15	5,580	624	9,596
Burmah	—	628	29,382	825	1	—	14	9,154
Central Provinces	372	—	8,034	332	137	9,381	144	6,200
Coorg	—	—	—	—	—	236	11	11
Madras	7,973	35	35,314	276	73	7,114	769	18,746
North-west Provinces	192	—	38,663	764	697	24,045	1,673	39,987
Punjab	—	320	5,653	250	163	10,843	478	13,637
Baroda	—	654	125	61	—	28	21	665
Central India	—	—	1,350	—	—	140	89	86
Mysore	—	—	—	—	54	—	174	15,397
Travancore	—	—	—	—	—	77	—	98
Total	19,075	5,918	139,635	3,194	1,210	80,270	6,168	169,490

Province.	Order IX.					
	Sub-Order I.					
	8.	9.	11.	12.	13.	14.
	Vermin Destroyer.	Fisherman.	Animal, Bird Dealer, Keeper.	Camel Dealer.	Crocodile Catcher.	Dog Broker
Ajmere	—	13	101	107	—	—
Bengal	—	153,177	2,862	—	6	24
Berar	—	884	107	26	—	—
Bombay	—	2,552	3,863	250	—	3
Burmah	—	20,355	253	—	—	1
Central Provinces	—	38,868	730	135	—	6
Coorg	—	120	—	—	—	—
Madras	195	61,465	3,600	—	—	—
North-west Provinces	13	7,657	1,131	62	—	—
Punjab	—	2,156	346	4,949	—	—
Baroda	—	343	—	—	—	—
Central India	—	755	—	—	—	—
Mysore	—	141	70	—	—	—
Travancore	—	1,035	—	—	—	—
Total	208	289,521	13,062	5,529	6	34

Province.	Order IX.					Order X.			
	Sub-Order I.					Sub-Order I.			
	15.	16.	17.	18.	19.	1.	2.	3.	4.
	Elephant Dealer.	Huntsman.	Leech Seller.	Silkworm Keeper.	Tiger Keeper.	Bookseller, Publisher.	Bookbinder.	Printer.	Newspaper Agent, Vendor.
Ajmere	6	—	—	—	—	20	10	29	—
Bengal	1,624	1,956	—	2,861	—	615	2,975	4,325	—
Berar	—	276	—	—	—	10	12	28	—
Bombay	1	331	1,268	—	—	269	547	2,392	25
Burmah	616	—	—	1,374	—	42	72	260	1
Central Provinces	241	1,021	—	83	—	83	104	35	—
Coorg	—	—	—	—	—	—	1	1	—
Madras	678	1,316	—	—	1	363	610	1,891	6
North-west Provinces	1,875	2,967	—	—	—	594	424	1,656	—
Punjab	—	899	5	—	—	409	309	194	—
Baroda	28	58	—	—	—	9	10	—	—
Central India	39	242	—	—	—	14	—	—	—
Mysore	—	—	—	—	—	102	—	118	—
Travancore	19	—	—	—	—	—	19	32	—
Total	5,122	9,096	1,273	4,318	1	2,530	5,293	10,961	32

Province.	Order X.							
	Sub-Order I.		Sub-Order II.			Sub-Order III.		
	5. Newspaper Proprietor, Publisher.	6. Book Agent, Librarian.	1. Musical Instrument Maker.	3. Music Seller, Publisher.	4. Musical String Maker.	1. Litho-grapher, Litho-graphic Printer.	2. Map Publisher, Seller.	3. Print and Map Colourer, Mounter.
Ajmere	5	1	—	—	—	—	—	2
Bengal	7	7	1,221	60	1	11	10	8
Berar	—	—	—	—	—	—	—	—
Bombay	63	8	97	—	—	17	—	8
Burmah	—	—	13	—	—	104	—	—
Central Provinces	—	2	967	—	—	5	—	—
Coorg	—	—	—	—	—	—	—	—
Madras	11	54	165	—	7	12	—	5
North-west Provinces	71	8	209	—	—	—	—	—
Punjab	—	2	56	—	—	—	—	—
Baroda	—	—	—	—	—	6	—	—
Central India	—	—	—	—	—	—	—	—
Mysore	8	—	6	—	—	—	—	—
Travancore	—	—	—	—	—	—	—	—
Total	165	82	2,734	60	8	155	10	23

Province.	Order X.							
	Sub-Order III.			Sub-Order IV.				Sub-Order V.
	4. Picture Cleaner, Dealer.	5. Copper, Steel Plate Printer.	6. Artist Colourman.	1. Wood Carver.	2. Artificial Flower Maker.	4. Jet and Coral Worker, Carver, Ornament Maker.	5. Figure and Image Maker.	1. Toy Maker, Dealer.
Ajmere	—	—	—	—	—	—	—	5
Bengal	128	—	604	4,199	1	5,692	1,980	1,171
Berar	—	—	—	—	—	—	14	21
Bombay	5	—	8	51	6	24	2,148	109
Burmah	18	—	—	80	5	—	36	44
Central Provinces	—	10,582	—	—	—	—	—	4
Coorg	—	—	—	—	—	—	—	—
Madras	17	—	—	85	8	66	166	181
North-west Provinces	6	—	—	—	274	—	105	290
Punjab	10	—	—	—	10	60	—	319
Baroda	—	—	—	10	1	—	—	15
Central India	—	—	—	—	—	—	—	—
Mysore	28	—	—	86	—	—	—	3
Travancore	—	—	—	261	—	—	—	—
Total	207	10,582	612	4,722	805	5,842	4,449	2,165

Province.	Order X.							
	Sub-Order V.				Sub-Order VI.			
	2. Fishing Tackle Maker.	3. Cage Maker.	4. Bat, Ball Maker.	5. Archery Goods Maker.	1. Type Caster.	2. Medal Maker.	3. Die Engraver.	4. Seal Engraver.
Ajmere	—	—	—	—	—	—	—	—
Bengal	669	81	—	1	13	—	—	44
Berar	—	—	—	—	—	—	—	1
Bombay	10	2	—	—	10	—	156	6
Burmah	31	—	—	—	—	70	—	—
Central Provinces	—	—	—	—	—	—	—	7
Coorg	—	—	—	—	—	—	—	—
Madras	—	26	14	1	28	—	1	—
North-west Provinces	—	154	—	413	1	—	4	—
Punjab	—	21	2	357	—	—	4	189
Baroda	—	—	—	—	—	—	—	1
Central India	—	—	—	—	—	—	—	—
Mysore	—	—	—	—	—	—	4	—
Travancore	—	—	—	25	—	—	—	—
Total	710	284	16	797	47	70	169	248

Province.	Order X.								
	Sub-Order VII.			Sub-Order VIII.	Sub-Order IX.				
	1. Watch-maker, Clock-maker.	2. Philoso-phical Instrument Maker.	3. Weighing Machine, Measure, Scale Maker.	1. Surgical Instrument Maker.	1. Gunsmith, Gun Manufac-turer.	2. Ammu-nition Maker, Dealer.	3. Percus-sion Cap Dealer.	4. Bayonet Maker, Sword Maker.	5. Scabbard Maker.
Ajmere	15	—	—	—	10	13	—	45	—
Bengal	1,337	26	55	—	165	169	—	19	—
Berar	6	—	—	—	—	3	—	—	—
Bombay	252	5	5	1	8	34	2	94	14
Burmah	88	6	1	—	2	—	—	—	25
Central Provinces	37	—	—	—	9	65	—	—	23
Coorg	—	—	—	—	—	—	—	—	—
Madras	272	—	131	—	84	65	—	1	—
North-west Provinces	206	16	62	—	18	—	—	1	4
Punjab	249	—	17	—	21	219	—	8	2
Baroda	29	—	—	—	—	—	—	179	—
Central India	28	—	—	—	—	433	—	—	—
Mysore	29	—	—	—	—	—	—	—	—
Travancore	—	—	—	—	—	—	—	—	—
Total	2,548	53	271	1	317	1,001	2	338	68

Province.	Order X.								
	Sub-Order IX.	Sub-Order X.							
	6. Armourer.	1. Engine, Machine Maker, Agent, Dealer.	2. Spinning, Weaving Machine Maker.	3. Agricul-tural Imple-ment Machine Maker.	4. Tool-maker, Dealer.	5. Saw-maker.	6. Cutler.	7. Needle-maker.	8. Bellows-maker.
Ajmere	—	230	—	21	—	—	—	—	—
Bengal	86	172	2,266	2,529	47	15	317	205	—
Berar	136	—	—	—	—	—	1	—	—
Bombay	35	2,056	495	69	18	—	610	277	—
Burmah	—	609	276	1,432	28	—	135	—	—
Central Provinces	—	86	72	9,460	—	—	204	—	—
Coorg	—	—	—	—	—	—	—	—	—
Madras	—	22	326	636	492	1	82	76	39
North-west Provinces	—	6	—	—	186	—	1,200	—	—
Punjab	735	—	3	26,439	2	—	101	12	—
Baroda	—	97	—	—	9	—	—	—	—
Central India	494	—	—	—	—	—	—	—	—
Mysore	31	—	—	—	44	—	—	—	—
Travancore	—	—	—	50	—	—	—	—	—
Total	1,517	3,278	3,438	40,636	826	16	2,650	570	39

Province.	Order X.							
	Sub-Order X.	Sub-Order XI.			Sub-Order XII.	Sub-Order XIII.		
	9. Sawmill-maker.	1. Coachmaker, Palanquin-maker, Howda-maker.	2. Wheel-wright, Cartmaker.	3. Railway Carriage Maker.	1. Saddle, Harness, Whip Maker.	1. Ship Builder, Shipwright, Boat, Barge Builder.	2. Sail-maker.	3. Ship-Chandler.
Ajmere	—	—	—	—	38	—	—	—
Bengal	—	4,226	2,022	—	259	13,095	55	140
Berar	—	8	—	—	333	—	—	—
Bombay	—	61	61	971	515	50	179	—
Burmah	—	54	826	—	28	2,804	75	—
Central Provinces	—	37	—	20	359	7	—	—
Coorg	—	—	—	—	—	—	—	—
Madras	1	2,470	348	3	163	352	5	—
North-west Provinces	—	29	467	—	2,060	2	—	—
Punjab	—	102	1	—	911	41	—	—
Baroda	—	9	2	—	64	—	—	—
Central India	—	—	—	—	140	—	—	—
Mysore	—	112	—	—	69	—	—	—
Travancore	—	—	—	—	—	—	—	—
Total	1	7,108	3,732	994	4,939	16,351	314	143

Province.	Order X. Sub-Order XIV. 1. House Proprietor.	2. Architect.	3. Surveyor.	4. Builder.	5. Carpenter.	6. Bricklayer.	7. Marble Mason.	8. Mason Pavior.	9. Slater, Tiler.
Ajmere	—	1,233	—	71	192	—	—	1,411	—
Bengal	1,003	26	6	2,056	80,131	8,869	—	29,077	—
Berar	30	—	—	—	9,636	1,266	—	—	3
Bombay	490	10	167	928	56,606	19,810	95	3,969	638
Burmah	97	160	—	34	11,502	5,882	—	—	—
Central Provinces	103	4	—	3,979	16,941	1,842	—	—	184
Coorg	—	—	—	—	811	109	—	—	—
Madras	1,262	4	26	137	72,917	41,627	—	13,646	418
North-west Provinces	1,474	4	—	89	95,857	28,664	—	—	—
Punjab	5,749	—	—	18	127,596	18,926	1	—	—
Baroda	16	—	—	—	7,635	—	—	2,429	332
Central India	3	—	—	—	13,010	192	—	3,636	9
Mysore	—	—	—	695	5,729	815	—	—	—
Travancore	—	—	—	37	685	—	—	190	—
Total	10,227	1,437	199	8,044	499,248	127,502	96	54,358	1,584

Province.	Order X. Sub-Order XIV. 10. Plasterer, Whitewasher.	11. Plumber, Painter, Glazier.	12. Blindmaker Fitter.	Sub-Order XV. 1. Cabinetmaker.	2. Undertaker.	3. Carver and Gilder.	4. Furniture Broker, Dealer.	5. Curiosity Dealer.
Ajmere	1	—	—	—	—	—	—	—
Bengal	—	118	—	1,860	179	770	1,362	—
Berar	—	—	—	40	—	—	—	—
Bombay	196	992	—	37	18	55	240	21
Burmah	—	—	—	14	213	97	16	—
Central Provinces	2	1	—	11	—	10	—	—
Coorg	—	—	—	—	—	—	—	—
Madras	126	2,107	12	300	6	104	38	—
North-west Provinces	—	2,211	—	1,674	2	99	477	—
Punjab	—	—	—	380	—	154	501	—
Baroda	—	—	—	—	—	—	2	—
Central India	—	—	—	—	—	—	—	—
Mysore	—	—	—	120	—	—	—	—
Travancore	135	36	—	—	—	—	—	—
Total	460	5,465	12	4,436	418	1,289	2,636	21

Province.	Order X. Sub-Order XVII. 1. Manufacturing Chemist.	2. Die Colour Manufacturer.	3. Dyer Calanderer.	4. Match, Fusee Maker, Seller.	5. Sulphur Dealer.	6. Firework Maker.	7. Ink Manufacturer.	Order XI. Sub-Order I. 1. Wool, Staple &c. Dealer, Warehouseman.
Ajmere	10	1,477	—	—	—	9	1	—
Bengal	14,815	2,096	2,537	—	3	676	279	242
Berar	8	240	—	22	—	18	15	—
Bombay	99	337	2,771	149	4	1,381	475	505
Burmah	—	22	—	3	—	—	—	—
Central Provinces	—	337	3	—	1	275	21	—
Coorg	—	—	—	—	—	—	—	—
Madras	1,072	2,360	5,220	51	99	465	43	—
North-west Provinces	11,239	2,817	361	50	1	1,687	211	—
Punjab	3,670	387	—	15	—	1,110	59	1,011
Baroda	—	38	36	23	—	28	30	36
Central India	109	10	—	—	—	4	—	—
Mysore	—	—	116	—	—	18	—	—
Travancore	—	—	—	—	—	—	—	—
Total	31,922	10,180	11,044	313	108	5,671	1,143	1,794

Province.	Order XI. Sub-Order I. 2. Felt Manufacturer.	3. Woollen Cloth Manufacturer.	4. Fuller.	5. Wool Dyer, Printer.	7. Cloth Merchant, Dealer.	9. Flannel Manufacturer.	10. Blanket Manufacturer.
Ajmere	—	32	—	—	—	—	3,573
Bengal	3	251	—	5	67	4	7,669
Berar	—	41	—	—	—	—	1,540
Bombay	50	885	2	—	22,871	—	8,457
Burmah	—	11	—	—	—	—	—
Central Provinces	1	332	—	—	—	—	6,349
Coorg	—	—	—	—	—	—	—
Madras	—	18	—	—	1,878	—	5,724
North-west Provinces	—	99	—	—	—	—	13,570
Punjab	206	1,283	4	190	41	—	3,530
Baroda	—	8	—	—	—	—	—
Central India	—	—	—	—	4,433	—	83
Mysore	—	6,490	—	—	—	—	—
Travancore	—	—	—	—	—	—	—
Total	260	9,450	6	195	29,290	4	50,495

Province.	Order XI. Sub-Order I. 11. Carpet Manufacturer.	12. Shawl Weaver.	Sub-Order II. 1. Silk Manufacturer.	2. Silk Dyer, Printer.	3. Silk Merchant, Dealer.	4. Silk Ribbon Manufacturer.	5. Silk Braid Manufacturer.	6. Silk Kincob Manufacturer.	Sub-Order III. 1. Flax, Linen Manufacturer.
Ajmere	—	1	—	—	38	—	—	—	—
Bengal	743	561	5,658	1	6,342	—	18	—	466
Berar	—	—	511	9	12	—	—	—	113
Bombay	98	27	9,970	1,551	675	360	642	177	—
Burmah	—	—	1,120	35	1,817	—	—	—	—
Central Provinces	2	—	1,830	28	283	—	—	—	—
Coorg	—	—	—	—	—	—	—	—	—
Madras	212	10	2,004	5	539	1	135	—	630
North-west Provinces	—	938	1,428	—	123	—	—	1,272	—
Punjab	68	13,076	6,502	704	874	1	—	—	—
Baroda	—	3	375	6	29	—	195	—	—
Central India	—	—	315	—	—	—	—	—	—
Mysore	—	—	1,242	—	—	—	—	—	—
Travancore	—	—	—	—	—	—	—	—	—
Total	1,123	14,616	30,985	2,339	10,732	362	990	1,449	1,211

Province.	Order XI. Sub-Order III. 2. Lace Manufacturer.	3. Thread Manufacturer, Dealer.	4. Tape Manufacturer.	5. Cotton Manufacturer.	6. Cotton, Calico Warehouseman, Dealer.	7. Calico, Cotton Printer.	8. Calico, Cotton Dyer.	9. Carpet Maker, Merchant (Cotton).	10. Fustian Manufacturer.
Ajmere	—	5	—	626	714	—	137	—	—
Bengal	43	9,068	202	406,169	65,681	1,247	1,747	211	19
Berar	—	145	21	17,786	—	7	2,750	176	—
Bombay	82	3,900	266	141,526	930	3,115	5,586	124	—
Burmah	—	—	—	315	544	—	—	—	—
Central Provinces	—	27	—	236,023	—	837	4,865	15	—
Coorg	—	—	—	67	590	—	—	—	—
Madras	127	911	52	384,767	32,243	198	1,050	87	—
North-west Provinces	—	—	—	436,017	42,059	12,115	15,484	4,773	—
Punjab	2	—	—	392,815	5,051	10,668	28,328	647	—
Baroda	—	10	194	21,728	175	1,956	770	—	
Central India	—	—	2	42,705	7	427	5,462	—	—
Mysore	119	—	—	24,636	—	—	176	—	—
Travancore	—	231	—	7,036	—	—	—	—	—
Total	323	11,207	737	2,115,196	147,944	30,570	66,864	6,033	19

Province.	Order XI.								
	Sub-Order III.	Sub-Order IV.				Sub-Order V.			
	11. Tent Maker.	1. Bleacher.	2. Trimming, Braid Maker.	3. Fancy Goods Dealer.	4. Girth, Web Maker.	1. Hair Dresser.	2. Hat Manufacturer, Turban Maker, Cap Makers, Sellers.	3. Farrier.	4. Tailor.
Ajmere	—	—	16	1	—	1,546	2	—	1,130
Bengal	19	—	3,418	530	9	170,539	514	—	55,077
Berar	—	—	—	—	—	8,780	439	—	3,785
Bombay	121	70	1,670	41	—	46,632	818	—	26,848
Burmah	—	108	930	6,468	—	1,145	3	—	5,583
Central Provinces	—	—	1,124	3	—	33,112	13	—	12,814
Coorg	—	—	—	—	—	250	—	—	174
Madras	—	—	—	—	1,173	67,122	159	—	19,288
North-west Provinces	239	—	12,958	—	—	172,418	1,425	—	84,332
Punjab	20	—	7,157	15,106	1	95,893	641	53	32,616
Baroda	—	—	171	—	—	8,852	724	—	5,042
Central India	—	—	2	—	—	17,420	76	—	9,100
Mysore	—	—	—	—	—	7,081	—	—	3,061
Travancore	—	—	—	—	—	3,881	—	—	1,005
Total	399	178	27,446	22,149	1,183	634,671	4,809	53	259,855

Province.	Order XI.								
	Sub-Order V.								
	5. Milliner.	6. Shoemaker.	7. Button-maker.	8. Laundry Keeper.	9. Embroiderer.	10. Hosier, Haberdasher.	11. Glover.	12. Leather Gaiter Maker.	13. Old Clothes Dealer.
Ajmere	466	1,309	—	571	—	—	—	—	—
Bengal	17	66,437	2	125,264	22	1,146	2	—	—
Berar	—	7,199	—	4,558	9	—	—	—	—
Bombay	75	49,598	41	22,362	61	79	84	—	6
Burmah	5	1,714	—	—	22	3	—	—	—
Central Provinces	—	42,093	—	20,226	20	—	4	—	—
Coorg	—	—	—	525	—	—	—	—	—
Madras	28	67,879	—	137,800	14	—	—	—	—
North-west Provinces	—	43,842	51	103,512	1,039	79	—	—	14
Punjab	28	168,610	57	38,897	853	241	—	55	162
Baroda	—	3,322	—	1,226	28	—	—	—	—
Central India	—	4,033	—	8,065	—	—	—	—	—
Mysore	—	2,497	—	12,530	—	—	—	—	—
Travancore	—	—	—	2,413	—	—	—	—	—
Total	609	458,533	151	477,949	2,068	1,548	40	55	182

Province.	Order XI.							
	Sub-Order V.				Sub-Order VI.			
	14. Outfitter.	15. Theatrical Property Maker.	16. Umbrella, Parasol, Stick Maker.	17. Shroud-maker.	1. Mat Maker, Seller.	2. Hemp Manufacturer.	3. Jute Manufacturer.	4. Rope cord Maker.
Ajmere	—	—	—	—	18	—	62	43
Bengal	1	252	982	—	11,911	131	14,061	5,608
Berar	230	—	—	—	429	223	—	176
Bombay	—	—	57	—	780	120	767	10,391
Burmah	—	—	757	—	—	—	52	168
Central Provinces	—	—	28	1	—	31	—	2,685
Coorg	—	—	—	—	—	—	—	—
Madras	3	2	486	—	10,023	118	2,652	3,174
North-west Provinces	—	—	425	—	—	70	—	7,474
Punjab	—	55	29	—	800	402	—	10,277
Baroda	—	—	65	—	3	—	29	44
Central India	—	—	167	—	—	—	—	—
Mysore	—	—	—	—	—	—	439	394
Travancore	—	—	—	—	517	—	—	1,456
Total	234	309	2,916	1	24,481	1,095	18,062	41,840

Province.	Order XI. Sub-Order VI. 5. Net-maker.	6. Canvas, Sailcloth Manufacturer.	7. Sacking Sack, Bag Maker, Dealer.	8. Cocoa-fibre Matting Maker.	9. Coin Manufacturer.	Order XII. Sub-Order I. 1. Cowkeeper, Milkseller.	2. Cheesemonger.	3. Butcher, Meat Salesman.	4. Provision Curer, Dealer.
Ajmere	—	—	—	—	—	129	82	535	—
Bengal	8,902	238	99	—	220	114,984	—	4,220	162
Berar	—	—	198	—	—	876	—	2,395	—
Bombay	79	—	59	—	97	21,667	6	10,177	188
Burmah	2,335	—	—	—	5	1,401	—	657	436
Central Provinces	9	—	861	—	—	5,427	—	2,076	—
Coorg	—	—	—	—	—	74	—	60	—
Madras	459	—	177	8	1,627	10,058	—	5,253	62
North-west Provinces	23	—	2,769	—	—	24,440	—	28,359	—
Punjab	4	—	284	—	—	12,736	18	11,346	—
Baroda	—	—	—	—	—	690	—	500	1,672
Central India	—	—	31	—	—	1,257	—	1,836	1809
Mysore	—	—	—	—	—	1,420	—	863	—
Travancore	8	—	41	56	—	143	—	216	—
Total	11,819	233	4,464	64	1,949	195,297	106	68,493	3,329

Province.	Order XII. Sub-Order I. 5. Poulterer, Game Dealer.	6. Fishmonger.	7. Honey Merchant.	8. Egg Merchant.	Sub-Order II. 1. Corn, Flour, Seed Merchant, Dealer.	2. Miller.	3. Baker, Grain Parcher.	4. Confectioner.	5. Greengrocer.
Ajmere	24	—	—	—	324	—	578	117	190
Bengal	3,068	205,185	452	233	94,929	21,619	29,640	18,366	34,800
Berar	—	3,094	3	—	4,839	235	578	493	709
Bombay	412	40,947	93	67	114,040	2,853	4,187	5,430	15,781
Burmah	138	9,794	34	15	857	3,769	637	7,215	24,584
Central Provinces	—	738	40	3	17,774	1,319	6,296	1,916	12,904
Coorg	—	—	—	—	330	—	2	6	—
Madras	51	32,567	711	144	37,132	16,174	989	11,722	63,544
North-west Provinces	—	—	165	—	191,138	7,393	80,606	34,708	32,281
Punjab	468	582	—	140	246,193	16,049	11,329	21,245	21,705
Baroda	9	384	—	—	14,694	1,209	412	504	4,810
Central India	—	132	189	46	16,070	—	1,787	1,783	7,275
Mysore	90	773	36	—	1,493	—	273	286	1,631
Travancore	—	16,178	17	—	872	117	902	—	—
Total	4,260	310,369	1,740	648	740,685	70,737	138,159	103,791	220,214

Province.	Order XII. Sub-Order II. 6. Herbalist.	7. Sugar Manufacturer.	Sub-Order III. 1. Brewer.	2. Wine and Spirit Merchant, Dealer.	3. Distiller.	4. Ginger Beer, Soda Water, Lemonade, Sherbet Maker, Dealer.	5. Syrup Manufacturer.	6. Grocer, Tea Dealer, Coffee Dealer.	7. Tobacco Manufacturer, Dealer.
Ajmere	—	38	—	221	—	1	—	208	199
Bengal	291	22,936	96	39,612	1,677	113	2	2,916	16,254
Berar	—	477	—	498	2,495	—	—	6,326	353
Bombay	7	766	24	957	7,041	349	11	1,850	6,143
Burmah	—	116	—	2,062	13	115	1,284	118	10,768
Central Provinces	—	2,048	—	13,024	71	11	—	—	5,672
Coorg	—	—	—	472	28	—	—	—	—
Madras	505	8,100	2	160,229	482	30	19	25	18,167
North-west Provinces	—	16,828	10	1,238	8,790	151	—	23,637	46,897
Punjab	—	2,147	—	848	27	141	—	67	3,778
Baroda	—	—	827	84	606	—	—	1,593	636
Central India	2	1	—	—	—	—	—	5,753	68
Mysore	—	332	—	5,755	—	—	—	—	1,058
Travancore	—	553	—	51,617	99	—	—		—
Total	805	54,342	959	276,605	21,329	911	1,266	42,492	110,493

Province.	Order XII. Sub-Order III. 8. Vinegar Maker.	9. Pickle, Relish, Condiment Maker, Dealer.	10. Perfumer.	11. Baugh, Narcotic Maker, Seller.	12. Coffee Manufacturer.	13. Opium dealer.	Order XIII. Sub-Order I. 1. Soap Boiler, Dealer.	2. Tallow Chandler.	3. Comb Maker.
Ajmere	4	—	51	198	3	7	29	—	66
Bengal	51	20,811	1,221	53,563	—	748	544	159	356
Berar	—	57	467	1,300	—	272	—	3	—
Bombay	8	2,424	2,258	4,234	1	323	160	98	69
Burmah	1	335	—	42	—	255	11	118	—
Central Provinces	—	8,608	310	4,443	—	612	—	11	82
Coorg	—	—	—	—	—	—	—	—	—
Madras	14	76	2,227	28,306	208	294	65	12	844
North-west Provinces	—	203	1,659	22,771	—	522	130	11	—
Punjab	13	196	361	1,993	—	434	410	—	—
Baroda	—	4	126	293	—	97	20	—	4
Central India	—	10	138	—	—	10	—	—	32
Mysore	—	—	359	1,091	—	20	—	10	—
Travancore	—	—	—	—	—	—	—	—	64
Total	91	32,724	9,172	118,284	212	3,594	1,369	362	1,510

Province.	Order XIII Sub-Order I. 4. Gut Maker.	5. Manure Dealer, Manufacturer.	6. Wax Refiner, Dealer.	7. Bone Dealer.	8. Ivory Dealer.	9. Coral Dealer.	11. Lac Dealer.	12. Glue Maker.
Ajmere	—	—	—	—	—	—	557	—
Bengal	171	980	75	79	56	17	12,134	4
Berar	—	107	—	—	—	—	148	—
Bombay	15	12	—	62	149	—	156	5
Burmah	—	3	—	1	—	—	—	—
Central Provinces	—	415	8	—	—	—	5,809	—
Coorg	—	—	—	—	—	—	—	—
Madras	—	1,106	109	52	48	999	—	—
North-west Provinces	58	3,011	30	—	—	96	27,755	1
Punjab	11	402	5	—	—	—	4,747	5
Baroda	35	276	—	—	—	—	45	—
Central India	—	—	—	—	—	—	1,750	—
Mysore	—	—	—	—	—	—	24	—
Travancore	—	294	—	—	—	—	—	—
Total	290	6,606	222	194	253	1,112	53,215	15

Province.	Order XIII. Sub-Order I. 13. Horns, Ivory Workers in.	Sub-Order II. 1. Fellmonger.	2. Tanner.	3. Carrier.	4. Leather Article Maker.	5. Feather Dealer.	6. Leather Dyer.	7 Quill Dealer, Worker.	8. Shagreen Dealer, Worker.
Ajmere	18	196	375	6	1,876	—	—	—	—
Bengal	137	21,896	918	493	3,419	3	3	5	—
Berar	10	529	19	—	227	—	307	—	—
Bombay	137	126	6,823	1,675	1,990	258	1,128	—	—
Burmah	54	106	9	—	—	—	—	—	—
Central Provinces	93	913	872	7	2,966	—	37	—	—
Coorg	—	—	—	—	71	—	—	—	—
Madras	146	10,811	366	46,490	2,555	2	2	7	—
North-west Provinces	8	4,064	25,462	—	—	141	10,801	—	33
Punjab	22	2,783	33,308	—	10,640	1	23	—	—
Baroda	3	—	3,474	—	156	—	3,025	—	—
Central India	—	—	—	—	31,416	—	1	—	—
Mysore	23	—	4,093	—	—	—	—	—	—
Travancore	46	—	—	—	822	—	—	—	—
Total	697	40,924	75,719	48,671	56,138	405	15,331	12	33

Province.	Order XIII. Sub-Order III. 1. Hair Bristle Manufacturer.	2. Brush and Broom Maker.	Order XIV. Sub-Order I. 1. Oil Miller, Refiner.	3. India Rubber Dealer, Worker.	4. Oil, Linseed Cake Maker.	5. Pitch, Tar Dealer, Worker.	6. Sealing Wax Dealer, Worker.	7. Gum Dealer and Worker.
Ajmere	—	9	614	—	—	—	—	—
Bengal	10	215	156,608	5	1,693	5	104	80
Berar	—	62	924	—	4,426	—	—	—
Bombay	22	—	25,406	—	5	2	—	10
Burmah	—	—	15,573	8	—	471	264	140
Central Provinces	—	—	22,141	—	—	—	—	273
Coorg	—	—	26	—	—	—	—	—
Madras	—	27	42,681	—	122	83	61	92
North-west Provinces	6	521	116,360	—	—	—	—	—
Punjab	5	2	38,624	—	—	—	—	132
Baroda	—	19	4,508	—	—	—	—	—
Central India	—	6	19,764	—	—	—	—	—
Mysore	7	—	2,988	—	—	—	—	—
Travancore	—	—	6,277	—	—	—	—	—
Total	50	861	452,439	13	6,243	561	429	727

Province.	Order XIV. Sub-Order I. 8. Oilskin Dealer, Worker.	Sub-Order II. 1. Timber, Wood Merchant, Dealer.	2. Sawyer.	3. Wood Turner, Worker.	4. Box, Packing Case Maker.	5. Cooper, Hoop Maker, Worker.	Sub-Order III. 1. Corkcutter, Manufacturer, Pith Worker.	2. Bark Worker, Dealer.	Sub-Order IV. 1. Basket Maker.
Ajmere	—	801	—	28	—	—	—	—	117
Bengal	—	33,851	8,822	2,566	355	548	877	49	49,983
Berar	—	5,181	512	52	—	—	—	3	948
Bombay	—	19,954	730	2,289	15	82	—	11	10,194
Burmah	—	5,433	6,543	315	298	98	—	57	5,594
Central Provinces	1	16,238	1,097	254	27	6	—	34	21,173
Coorg	—	—	353	—	—	—	—	—	584
Madras	21	52,877	8,288	48	703	273	73	1879	25,257
North-west Provinces	—	15,400	1,088	2,502	—	—	—	—	7,984
Punjab	—	20,360	247	3,298	91	—	—	1	5,349
Baroda	—	1,469	—	303	—	1	—	—	1,394
Central India	—	279	19	228	—	—	—	—	1,439
Mysore	—	235	143	670	—	—	—	108	2,399
Travancore	—	1,227	1,041	7,151	—	—	—	—	2,231
Total	22	173,305	28,883	19,704	1,489	1,008	950	2,142	134,646

Province.	Order XIV. Sub-Order IV. 2. Hay and Straw Dealer.	3. Thatcher.	4. Cane Worker, Dresser.	5. Leaf, Fan, Umbrella Maker, Worker.	6. Broom Dealer (made of Reed), Reed Manufacturer, Dealer, Rush Mat.	7. Check Maker, Seller.	Sub-Order V. 1. Rag Gatherer, Dealer.	2. Paper Manufacturer.	3. Stationer
Ajmere	455	171	1	21	9	43	—	8	—
Bengal	8,112	29,188	2,873	5,995	2,836	38	69	2,114	488
Berar	8,509	22	1,164	2,004	—	—	—	29	—
Bombay	9,614	147	46	2,647	6,328	1	120	798	468
Burmah	2,249	4,463	1,284	1,018	2,795	—	—	8	—
Central Provinces	201	—	95	640	1,120	8	—	77	—
Coorg	—	—	—	—	—	—	—	—	—
Madras	17,178	655	1,622	11,080	3,965	—	1	460	6
North-west Provinces	28,225	1,702	19,766	10,405	10,801	—	15	1,026	—
Punjab	26,637	3,414	5,721	2,958	2,625	118	—	1,127	—
Baroda	857	5	2	3	82	—	46	14	50
Central India	—	—	—	193	—	—	—	92	—
Mysore	79	—	—	—	—	—	—	—	—
Travancore	—	—	—	2,316	309	—	—	—	—
Total	96,916	39,767	32,574	39,280	30,870	208	251	5,753	1,012

Province.	Order XIV.		Order XV.					
	Sub-Order V.		Sub-Order I.					
	4. Card-maker.	5. Papier Maché Dealer, Maker.	1. Coal Miner.	2. Coal Mine Service.	3. Mine Service.	4. Iron Mine Service.	5. Rock Mine Service.	7. Diamond Mine Service.
Ajmere	—	—	—	—	—	—	—	—
Bengal	33	—	607	1,109	22	335	—	—
Berar	—	—	—	—	—	—	—	—
Bombay	—	—	—	—	—	—	—	—
Burmah	—	26	—	—	378	—	—	—
Central Provinces	—	—	683	—	88	—	—	1
Coorg	—	—	—	—	—	—	—	—
Madras	—	—	6	1	38	30	26	—
North-west Provinces	—	—	—	—	—	—	—	—
Punjab	—	—	—	—	—	—	—	—
Baroda	—	—	—	—	—	—	—	—
Central India	—	—	—	—	—	—	—	12
Mysore	—	—	59	—	—	—	—	—
Travancore	—	—	—	—	—	—	—	—
Total	33	26	1,355	1,110	526	365	26	13

Province.	Order XV.							
	Sub-Order II.		Sub-Order III.					
	1. Coal Merchant.	2. Coal Labourer.	1. Stone Quarrier.	2. Stone Agent, Merchant, Cutter, Polisher, Dresser.	3. Lime Dealer, Worker.	4. Clay Dealer, Labourer.	5. Brick and Tile Maker, Dealer.	6. Railway Labourer.
Ajmere	—	—	—	712	190	19	3	1,847
Bengal	1,746	248	2	1,674	6,374	14,692	5,541	74
Berar	—	—	1,155	160	219	5,131	1,436	161
Bombay	59	28	6,843	827	186	454	542	536
Burmah	501	—	34	658	685	—	4,633	—
Central Provinces	1	—	989	1,976	645	50	3,578	5,027
Coorg	—	—	158	—	2	—	123	—
Madras	18	—	6,583	3,110	255	147,714	3,755	19
North-west Provinces	—	—	4,942	533	3,475	96	2,957	—
Punjab	—	—	—	1,071	5,391	184	5,516	—
Baroda	—	—	65	482	183	59	254	—
Central India	—	—	—	640	103	1,204	—	—
Mysore	—	—	—	—	—	5,862	—	—
Travancore	—	—	2,551	—	—	—	—	—
Total	2,325	276	23,322	11,843	17,708	175,465	28,388	7,164

Province.	Order XV.								
	Sub-Order III.						Sub-Order IV.		Sub-Order V.
	7. Road Labourer.	8. Chalk Dealer, Worker.	9. Scavenger.	10. Gravel and Sand Dealer, Digger.	11. Chunam Worker, Dealer.	12. Grindstone, Millstone Worker, Slate Pencil Maker.	1. Earthenware Manufacturer.	2. Earthenware Dealer, Importer.	1. Glass Manufacturer.
Ajmere	280	—	1,472	—	—	4	1,481	—	41
Bengal	1,766	209	7,780	2,136	19	78	136,916	5,900	1,542
Berar	4,853	—	380	14	—	1,067	5,184	—	2,103
Bombay	10	—	3,547	30	1,450	1,742	36,062	144	7,366
Burmah	1	—	—	—	—	—	1,994	2,138	64
Central Provinces	11,018	13	4,709	5	—	84	20,162	—	1,664
Coorg	—	—	1	—	—	—	377	—	33
Madras	5,798	9	11,841	75	5,993	324	69,465	86	924
North-west Provinces	12,340		106,311	—	—	823	100,789	40	1,077
Punjab	5,206	—	182,684	—	—	388	87,242	—	597
Baroda	—	—	2,734	—	—	274	10,163	—	253
Central India	—	—	8,084	—	—	—	15,108	—	4,013
Mysore	—	—	—	—	787	—	7,072	—	892
Travancore	—	—	—	—	—	—	2,124	—	—
Total	41,267	231	329,493	2,260	8,249	4,779	494,184	8,308	20,479

Province.	Order XV.								
	Sub-Order V.	Sub-Order VI.		Sub-Order VII.					Sub-Order VIII.
	2. Bead Maker, Dealer, Stringer.	1. Salt Manufacturer, Salt Proprietor.	2. Salt Agent, Dealer, Broker.	1. Well Sinker.	2. Pond Maker.	3. Water Carrier, Dealer.	4. Ice Maker, Dealer.	5. Jalagar.	1. Goldsmith, Silversmith, Jeweller.
Ajmere	—	—	28	—	—	458	—	—	1,283
Bengal	27	6,412	11,583	221	226	6,929	47	—	88,835
Berar	—	—	171	36	—	—	—	4	6,656
Bombay	1,805	1,363	738	31	—	4,007	112	7	47,350
Burmah	78	1,277	446	7	—	3	10	—	6,404
Central Provinces	—	—	8,528	241	3,420	2,247	—	—	18,804
Coorg	—	—	—	—	—	—	—	—	757
Madras	911	3,056	12,481	2,744	1,282	—	15	—	77,693
North-west Provinces	14	—	8,952	481	—	81,494	95	—	67,524
Punjab	—	736	2,864	1,147	—	107,980	126	—	54,897
Baroda	352	—	28	8	—	—	1	—	4,406
Central India	—	—	82	352	—	4,902	—	—	10,839
Mysore	—	—	2,014	396	—	—	—	102	11,850
Travancore	—	—	—	—	—	—	—	—	4,184
Total	3,187	12,844	47,915	5,664	4,928	208,020	406	113	401,582

Province.	Order XV.								
	Sub-Order VIII.				Sub-Order IX.		Sub-Order X.		
	2. Plated Ware Manufacturer.	3. Electro-plater.	4. Dealer in Precious Stones.	5. Lapidary.	1. Copper Manufacturer.	2. Coppersmith.	1. Tin Manufacturer.	2. Tin-plate Worker, Tinman.	3. Tinker.
Ajmere	—	—	—	—	—	—	—	49	—
Bengal	126	53	6	—	1	328	1,478	538	64
Berar	—	—	70	—	8	300	27	88	—
Bombay	—	136	550	185	4,025	3,406	183	1,733	—
Burmah	—	7	303	98	—	32	—	232	—
Central Provinces	—	—	69	—	—	382	—	244	—
Coorg	—	—	—	—	—	176	—	—	7
Madras	29	3	1,935	515	113	1,035	274	224	65
North-west Provinces	—	139	297	789	—	—	—	2,238	—
Punjab	—	51	129	241	—	127	138	1,065	—
Baroda	—	4	68	72	—	42	10	89	—
Central India	—	—	—	—	—	—	163	—	—
Mysore	—	—	65	—	—	—	—	—	345
Travancore	—	—	—	—	—	166	363	—	—
Total	155	393	3,492	1,900	4,147	5,994	2,636	6,500	481

Province.	Order XV.								
	Sub-Order X.		Sub-Order XI.	Sub-Order XII.			Sub-Order XIII.		
	4. Quicksilver Dealer.	5. Reflector Maker.	1. Zinc Manufacturer.	1. Lead Manufacturer.	2. Antimony Refiner, Worker.	3. Pewterer, Pewter Ornament Maker.	1. Brass Manufacturer, Worker, Brazier.	2. Bell Maker.	3. Burnisher.
Ajmere	—	—	—	—	—	—	195	—	—
Bengal	5	—	96	28	10	44	32,050	36	—
Berar	—	—	1	—	—	—	1,054	3	—
Bombay	—	—	11	3	4	—	4,428	8	52
Burmah	—	82	—	12		—	769	439	—
Central Provinces	—	—	—	—	1	—	6,625	1,529	1,282
Coorg	—	—	—	—	—	—	14	—	2
Madras	2	2	—	639	—	—	5,070	11,571	—
North-west Provinces	8	—	5	—	170	23	26,954	1,625	—
Punjab	—	—	1	—	28	8	14,317	3	6
Baroda	—	—	—	—	—	—	1,013	12	—
Central India	—	—	—	—	—	—	351	—	—
Mysore	—	—	—	—	—	—	1,174	—	—
Travancore	—	—	—	—	—	—	1,433	—	—
Total	15	84	114	682	213	75	95,447	15,226	1,342

Province.	Order XV. Sub-Order XIII. 5. Lamp, Vessel, Lantern Maker.	6. Locksmith, Brass.	7. Gas-fitter.	Order XV. Sub-Order XIV. 1. Iron Manufacturer.	2. Blacksmith, Hammerman.	3. Ironmonger, Hardware Dealer, Ironsmith.	4. Locksmith, unspecified.	5. Nail Maker.
Ajmere	11	—	—	—	932	30	—	—
Bengal	64	—	—	691	91,481	15,907	11	34
Berar	3	—	—	—	4,241	—	1	1
Bombay	63	249	9	1,404	23,003	564	10	38
Burmah	—	—	—	—	4,414	191	—	—
Central Provinces	—	—	—	428	28,476	528	—	—
Coorg	—	—	—	—	277	—	—	—
Madras	7	2	—	5,293	45,575	1,261	79	24
North-west Provinces	—	20	—	—	80,805	2,141	—	—
Punjab	13	—	—	1,170	74,595	494	—	17
Baroda	2	—	—	—	4,203	82	—	—
Central India	—	—	—	—	17,076	840	—	—
Mysore	—	—	—	—	5,256	—	—	—
Travancore	—	—	—	—	5,074	—	—	—
Total	163	271	9	8,986	384,908	22,038	101	114

Province.	Order XV. Sub-Order XIV. 6. Steel Worker.	7. Weight Marker.	Order XVI. Sub-Order I. 1. General Labourer.	Sub-Order II. 1. Artizan, Mechanic.	2. Engine Driver.	3. Shopman.	4. Manager, Superintendent.	5. Contractor.	6. Watchman, private, not Government.
Ajmere	—	—	8,490	—	—	—	16	14	28
Bengal	6	19	2,543,075	9,601	5,613	6	1,718	27,855	—
Berar	—	—	30,588	—	—	—	34	369	—
Bombay	—	11	326,729	310	94	1,445	10	1,441	—
Burmah	—	—	92,056	147	—	213	—	349	—
Central Provinces	—	—	121,664	44	—	360	2,493	1,957	—
Coorg	—	—	5,667	—	—	—	—	—	—
Madras	—	3	541,364	394	15	14,642	1,492	14,965	2,230
North-west Provinces	2	—	1,010,808	432	—	—	1,266	5,225	—
Punjab	—	—	322,692	684	12	—	739	7,118	—
Baroda	—	—	40,556	25	—	81	—	155	—
Central India	—	—	520,972	121,978	—	—	—	778	—
Mysore	—	—	53,856	—	—	—	—	—	—
Travancore	—	—	195,420	31	—	—	14	72	—
Total	8	33	5,813,932	133,646	5,734	16,747	7,782	60,098	2,258

Province.	Order XVII. Sub-Order I. 1. Gentlemen, Annuitant.	Order XVIII. Sub-Order I. 1. Beggar, Gipsy, Vagrant.	2. Religious Devotees.	3. Others.	4. Unspecified.	Total.
Ajmere	246	5,959	—	76,875	—	248,844
Bengal	31,688	259,829	2,091	12,949,055	—	34,517,587
Berar	—	30,072	2	404,235	—	1,380,492
Bombay	904	172,886	22,016	3,020,531	—	8,497,718
Burmah	1	966	846	5,641	850,370	1,991,005
Central Provinces	—	70,115	178	6,491	2,074,247	5,827,122
Coorg	1	642	—	—	22,586	100,489
Madras	1,904	89,781	1,481	30,186	4,938,679	15,421,043
North-west Provinces	877	284,397	3,132	11,823	7,560,352	22,912,556
Punjab	1	306,840	—	4,646,504	—	12,322,356
Baroda	2,246	22,596	15,657	206	409,979	1,139,513
Central India	—	39,747	—	393	2,136,581	4,882,826
Mysore	138	22,155	—	4,283	716,617	2,085,842
Travancore	109	574	200	1,210	885,133	1,197,184
Total	38,115	1,256,559	45,598	21,157,433	19,544,494	112,524,473

CLASS I.

ORDER I.

Persons engaged in the General or Local Government of the Country.

Sub-Order I.

Officers of National Government.

Group Head 1.—Civil Service—

Abkary gauger. Abkary inspector. Accountant (Government service). Administrator General. Advocate General. Amildar. Anicut superintendent. Apprentice, press (Government). Assistant engineer. Assistant salt commissioner. Assistant superintendent of telegraphs. Astronomer (Government). Auditor (Government service). Branch postmaster. Burmese interpreter. Canal agent. Canal banker. Canal clerk. Canal engineer. Cashier (Government). Census officer. Chemical examiner. Classifier. Clerk of Government. Collector, deputy. Collector, general. Collector, treasury, deputy. Commissioner, assistant, salt revenue. Computor, survey. Conservator of forests. Curator (Government). Custom officer. Delta superintendent. Demand amins. Deputy collector. Deputy commissioner. Deputy commissioner of forests. Deputy conservator of forests. Deputy inspector of schools. Director of Public Instruction. Director of Revenue Settlement. Director of Revenue Settlement, deputy. Draftsman, P.W.D. Educational Department, clerk. Educational Department, writer. Engineer, assistant. Engineer, assistant, P.W.D. Engineer, executive. Engineer, Government. Engineer, sub. Engineer, superintending. Estimate maker. Estimator. Examiner of medical accounts. Examiner of P.W. accounts. Examiner of railway accounts (if Government service). Excise officer. Field surveyor (if Government service). Firkadar, forest. Forest conservator. Forester. Forest conservator, deputy assistant. Forest officer. Gauger, Abkary (Government). Gauger, Excise (Government). Gomashta (Government). Government agent. Government pleader. Government solicitor. Hospital apprentice (Government). Hospital assistant (Government). Inland Custom service. Inspector General of Registration. Inspector General of Post Offices. Inspector General of Post Offices, deputy. Inspector General of Post Offices, sub. Inspector of schools. Inspector of schools, deputy. Inspector of telegraph. Inspector of tolls (Government). Inspector of vaccination. Irrigation Amin. Jungle Amin (Government). Korumboo, Amin. Korumboo, Gomashta. Korumboo, Samprathy. Korumboo, superintendent. Land custom, Amin. Land custom, clerk. Lock Amin. Master attendant. Master attendant's clerk. Member of Council and Board of Revenue. Money counter. Money tester. Munshi (Government). Opium agent, deputy. Opium Department, clerk. Paid probationer, Medical and Postal Department. Pensioner, civil. Pleader (Government). Political agent. Postal Department, postmaster. Postal Department, postmaster, branch. Postal Department, postmaster, deputy. Postal Department, postmaster, general. Postal Department, postmaster, sub. Postal Department, writer. Pressman (Government), reader. Prosecutor, public. Railway service (Government). Railway superintendent (Government service). Record keeper (Government). Record keeper, assistant (Government). Registrar of assurances, district. Registrar of assurances, sub. Revenue accountant. Revenue inspector. Salt, assistant commissioner of. Salt, assistant superintendent of. Salt, clerk. Salt, commissioner of. Salt, deputy commissioner of. Salt, shroff. Salt, superintendent. Sanitary Commissioner. Sea Custom, clerk. Sea Custom, shroff. Sea Custom, superintendent. Sea Custom, weigher. Secretary to Government Revenue Board. Secretary (private) to Governor. Serishtadar, collector's. Serishtadar, taluq. Serishtadar, hazoor. Serishtadar, sub-collector's. Shroff, hazoor, or taluq. Signaller of flag staff. Solicitor (Government). Stamp vendor (Government). Storekeeper (Government). Sub-postmaster. Sub-

registrar of assurances. Superintendent of Anicut. Superintendent of Dolta. Superintendent of forest, deputy. Superintendent, Government Central Museum. Superintendent of Government farm. Superintendent of Government press. Superintendent of lighthouse. Superintendent of post offices. Superintendent of revenue survey. Superintendent of salt. Superintendent of salt, assistant. Superintendent of schools. Superintendent of school of arts. Superintendent of sea customs. Superintendent of sea customs, assistant. Superintendent of stamps and stationery. Superintendent of survey, deputy. Superintendent of telegraph. Superintendent of vaccination. Superintendent of vaccination, deputy. Superintendent of works. Superintending engineer. Supervisor (Government service). Supervisor, P.W.D. Survey and settlement clerk. Survey and settlement gomashta. Survey and settlement writer. Surveyor (Government). Tahsildar. Tahsildar, deputy. Telegraph master. Telegraph signaller (clerk). Telegraph superintendent. Translator. Treasurer (Government). Uncovenanted assistant. Writer (Government).

Group Head 2.—Government artificers, workmen, messengers—

Abkary peon. Attender (Government, an office attendant). Ballman (Government, Government Printing Press). Bill collector (Government). Canal amin. Canal labourer. Canal lascar. Canal overseer. Canal servant. Canal watchman. Compositor (Government). Dalayet (Government). Darogha (Government). Dubash, Government House. Duffadar (Government, not military). Dufterbund. Dufteri (Government). Educational Department peon. Elephant mavathi (driver, Government). Elephant fouzedar. Foreman (Government Press). Forest guard. Forest overseer. Forest ranger. Gallak (a watchman generally employed as a treasure guard). Government messenger. Government servant (unsp.). Guard, forest. Head compositor, press (Government). Inker (Government press). Jungle gardener. Jungle maistry. Jungle watchman. Korumboo maistry. Lamplighter, taluq (Government). Land custom peon. Lascar (Government). Lighter (Government). Maistry, road. Masalchee (Government). Master attendant's peon. Messenger (Government). Opium department overseer. Overseer, P.W.D. Overseer, sub, P.W.D. Peon (Government offices). Postal Department, delivery peon. Postal Department, line overseer. Postal Department, postman, village. Postal Department, runner, coachman. Postal Department, servant. Process server, revenue. Pygust, forest. Road maistry (Government). Runner, postal. Salt peon. Sea custom watchman. Sub-observer, P.W.D. Surveyance settlement peon. Telegraph servants. Type caster, founder (Government service). Village postman. Watchman, canal. Water distributor. Workman (Government service).

Group Head 3.—The Viceroy, Governors, Lieutenant-Governors, Chief Commissioner—

Governor.

Group Head 4.—Judges, superior and local—

District munsiff. District registrar. District sessions judge. Judge, district. Judge, sub. Judge of small cause court. Judge of high court. Munsiff, district. Munsiff, village. Village munsiff.

Group Head 5.—Magistrates—

Magistrate. Magistrate, deputy. Magistrate, police. Serishtadar, magistrate's. Serishtadar, sub-division. Sub-magistrate.

Sub-Order II.

Officers of Municipal, Local, and Village Government.

Group Head 1.—Honorary magistrates and unpaid magistrates—

Bench magistrate. Justice of peace. Magistrate, honorary. Magistrate, village. Naidu (village magistrate).

Group Head 2.—Officers of law courts—

Amin. Bailiff. Civil court decree writer. Civil court officer. Clerk under receiver appointed for the management of some estate. Court clerk. Court

copyist. Court gomashta. Court lamplighter (masalchee). Court peons. Court record keeper. Court sweeper. Court translator. Court writer. Deposition writer. Inspector under receiver appointed by civil court for the management of some estate. Nazir. Peon under receiver appointed by civil court for the management of some estate. Process amin. Process peon. Process server. Puttamanagar, under receiver, appointed by civil court for the management of some estate. Receiver appointed by civil court for the management of some estate. Seristahdar, court. Seristahdar, sub-court. Seristahdar, district court. Shroff, under receiver, appointed by civil court for the management of some estate.

Group Head 3.—Police—

Constable, police. European constable, police. Head constable, police. Inspector of police. Inspector of police, deputy. Inspector of police, sub. Inspector-general of police. Inspector-general of police, deputy. Police, assistant superintendent. Police, constable. Police, deputy inspector of. Police, divisional inspector of. Police, head constable. Police, head-quarter inspector. Police, inspector. Police, station writer. Police, storekeeper. Police, sub-inspector. Police, superintendent of. Police, salt detective.

Group Head 4.—Municipal, local, village servants—

Ambalgar (village servant). Artizan (village). Avenue maistry. Avenue pruner. Avenue watchman. Batta amin. Batta peon. Clerk in the establishment under court of wards. Clerk, municipal. Collector of market fees. Commissioner, municipal. Curnan (village accountant). Estate (court of wards), manager. Gomashta in the estate under court of wards. Headman, village. Inspector of nuisance, municipal. Irrigation monegar. Karbar (for the management of some estate in Tanjore). Kanungo. Kavalgar (for the management of some estate in Tanjore). Korumboo monegars. Kurnam (for the management of some estate in Tanjore). Kurnam, village. Lamplighter, municipal. Local fund accountant. Local fund auditor. Local fund clerk. Local fund draftsman. Local fund engineer. Local fund gomashta. Local fund inspecting schoolmaster. Local fund inspector. Local fund lascar Local fund managers. Local fund officer. Local fund overseer. Local fund peon. Local fund road maistry. Local fund schoolmaster. Local fund supervisor. Local fund vice-president. Local fund writer. Lock monegar. Manager, deputy, of estates under court of wards. Marriage registrar. Monegar, irrigation (village headman in charge of irrigation). Municipal accountant. Municipal amin. Municipal bill collector. Municipal cash keeper. Municipal clerk. Municipal commissioner. Municipal conservancy inspector. Municipal gardener. Municipal lamplighter. Municipal lighting superintendent. Municipal maistry. Municipal manager. Municipal masalchee. Municipal pensioner. Municipal peon. Municipal scavenging inspector. Municipal secretary. Municipal shroff. Municipal sweeper. Municipal tax collector. Municipal totti. Municipal vice-president. Nattamagar. Nirgunti. Notagar. Overseer, municipal. Peon in estate under court of wards. Poor house superintendent, establishment. Pound keeper. Pound kurnam. President of municipality. President-Vice of municipality. Protector of emigrants. Receiver of Carnatic property. Redy, village. Registrar of births and deaths. Samasthanam, sirdar naick. Shroff in estates under court of wards. Superintendent of emigration. Taliaries. Taliaries, village. Town crier. Vettyan. Vettyan village. Vicharoppuvargal (one that makes inquiries). Village accountant. Village headman. Village kowalgar (village watchman). Village kurnam. Village servants. Village watcher. Watcher, village. Watchman. Watchman, superintendent.

Group Head 5.—Prison officer—

Inspector of jails. Jail clerk. Jail keeper. Jail service. Jail warder. Jail writer. Jailor. Jailor, deputy. Superintendent of district jail. Warder in jails. Warder (jails, hospitals).

Group Head 6.—Sheriff—

Sheriff.

Group Head 7.—Executioner—

Executioner.

Group Head 8.—Coroner—

Coroner.

Sub-Order III.

ependent Governments and Native States.

ORDER II.

Sub-Order I.

Group Head 1.—Army Officers—

Adjutant. Adjutant-General. Brigadier-General. Captain. Chaplain to Forces. Colonel. Controller of military accounts. Deputy assistant, adjutant-general. Deputy assistant quartermaster general. Ensign. Inspector of musketry. Inspector-general of ordnance. Jemadar, adjutant. Judge Advocate General. Lieutenant. Lieutenant-colonel. Major. Military officer. Officer, army. Paymaster. Paymaster, army. Quartermaster. Quartermaster-general. Staff officer. Subadar. Subadar major. Sub-lieutenant. Veterinary surgeon, army.

Group Head 2.—Army, half-pay, retired—

Army clerk.

Group Head 3.—Soldier—

Armourer (Government service). Bandsman (regimental). Bandmaster. Body guard trooper. Bombardier. Boy, havildar. Boy, private. Bugle major. Bugler. Column maker, army. Corporal major. Corporal sergeant of the band. Cymbalman (regimental). Driver, army. Drum major. Drummer. Farrier, shoeing smith, army. Fifer. Gunner. Harness maker, army. Havildar. Havildar major. Kettle drummer. Lance naik. Leather worker, army. Naik, lance. Ordnance conductor. Ordnance store, sergeant. Pipe, major. Piper (regimental). Private. Recruit boy. Rough rider, army. Saddler, army. Sawar. Sepoy. Sergeant. Sergeant-major. Sergeant, mess. Staff sergeant. Trumpeter. Trumpet major.

Group Head 3A.—Army clerk, peon, servant—

Army peon. Army coolie. Bhoesty (regimental). Chowdary, regimental, army. Clerk, military department. Lascar. Mochi, ordnance. Orderly, army. Orderly, military. Painter, ordnance (Government service). Peon, regimental. Pukhalie, regimental, ordnance. Serang, army camp follower. Servant, regimental. Sweeper (military). Tent lascar, pitcher. Tindal, military. Totti, regimental.

Group Head 4.—Militia volunteers—

Volunteers.

Group Head 5.—Army pensioners—

Army pensioner. Pension boy. Pensioner, Chelsea. Sepoy, pensioner. Soldier, pensioner. Veteran.

Group Head 6.—Army agent, remount agent, clothing agent—

Remount agent. Superintendent and agent of army clothing.

Group Head 7.—Storekeeper, commissariat, barrack master—

Army commissariat service. Barrack sergeant or master. Commissariat service. Commissariat staff sergeant. Commissary-general. Executive commissariat officer. Military manager. Military storekeeper. Storekeeper (military).

Group Head 8.—Army hospital—

Apothecary, army. Army hospital service. Assistant surgeon (regimental). Deputy surgeon-general. Surgeon-general or major. Surgeon-general or major, deputy.

Sub-Order II.

Navy. Details not given.

ORDER III.

Sub-Order I.

Group Head 1.—Clergyman—

Chaplain, clergyman, rector, vicar, or curate.

Group Head 2.—Priests, Hindoo—

Achari (a priest). Archacan (an officiating priest). Birt (unspecified). Cremation priest. Family priest (pandit). Guroo (family priest). Guryai (Hindoo religious teacher). Hindoo priest. Panda (pilgrim conductor). Peerohit, village. Pilgrim's guide. Prayer mutterer, reader, Hindoo. Preacher (pujary). Priest. Priestess. Priest, Brahmin. Priest officiating on the occasion of marriage and private ceremonies. Priests to Sudras, pujary. Puranum reader. Purohit. Reader of almanac. Reader of calendar. Reader of puranams, vedas. Reciter of muntras on the occasion of religious rites. Reciter of vedas (Hindoo poems). Sastri or Shastri. Village priests.

Group Head 3.—Priests, Mahomedan—

Cajee, cazi. Kajée (Kazi). Khatib (worshipper in a mosque). Koya (Mahomedan priest). Mahomedan priest. Moilar (Mahomedan priest or preacher). Muazzim (Mahomedan caller to prayer). Mulla. Naib (a priest). Pesh imam. Prayer leader, Mahomedan. Reader of Koran. Repeater at mosques.

Group Head 4.—Protestant minister—

American Baptist missionary. Baptist minister. Baptist dissenting minister. Minister of religion. Minister, Protestant. Protestant minister Protestant pastor. Wesleyan minister.

Group Head 5.—Roman Catholic priest—

Deacon, Roman Catholic. Jesuit father, brother, secular priest. Seminarist. Monk. Priest, Roman Catholic. Reader, Roman Catholic. Rector, Roman Catholic. Roman Catholic bishop. Roman Catholic priest.

Group Head 6.—Missionary Scripture reader, itinerant preacher—

Bible woman. Catechist. Evangelist. Local preacher. Missionary (Church of England or others). Preacher, local. Preacher, street. Scripture reader.

Group Head 7.—Church, chapel officer—

Bell toller. Chapel keeper. Church clerk. Church servant. Church warden. Servant of churches not maintained by Government. Sexton.

Group Head 8.—Temple officer, Hindoo and Mahomedan—

Andi (a temple official). Attendant at sacred bathing places. Confectioner to Jagannath. Devastanam, accountant. Devastanam, clerk. Devastanam, member. Devastanam, peshkar. Devastanam, servant. Devastanam, trustee. Florist in temple. Ganges water seller. Idol guardian. Image bearer. Malaya (servant of a demi-god temple). Mosque servant. Pagoda servant. Sacrifices, officiator at. Servant of mosques. Servant of pagodas. Servant of temples. Shrine keeper. Superintendent of temples, Cooch, Behar. Temple service, not religious. Temple storehouse keeper. Temple worshipper. Worshipper. Worshipper in temples. Worshippers of domestic idols. Worshipper of household deities.

Group Head 9.—Theological student—

Student, religious. Theological student.

Group Head 10.—Convent—

Convent superior. Inmate (sister) of convent. Lady superintendent. Nun.

Group Head 11.—Lay officer, religious institution—

Lay brother. Lay trustee.

Group Head 12.—Burial ground, cemetery—

Burial ground servant or service. Burial ground watcher. Cemetery clerk. Cemetery gravedigger. Cemetery officer. Cemetery servant. Cemetery

superintendent. Corpse bearer. Corpse burner. Funeral, officiator at. Funeral eulogium repeater. Gravedigger. Keeper of burial ground. Tomb keeper.

Group Head 13.—Jain priest, Syrian Christian priest—

Jain priest. Kathnar (a Syrian Christian priest).

SUB-ORDER II.

Group Head 1.—Barrister—

Advocate. Bachelor of law. Barrister. Barrister at law. Counsel. Lawyer. Master of law.

Group Head 2.—Solicitor, attorney, pleader, vakeel—

Attorney. Licensed revenue agent. Pleader. Solicitor. Vakeel district court. Vakeel high court. Vakeel local lower court. Vakeel munsiff's court.

Group Head 3.—Law student—

Law student. Mahomedan law doctor. Mahomedan law, interpreter of.

Group Head 4.—Law clerk, deed writer, stamp vendor—

Deed writer. Law clerk. Lawyer's clerk. Stamp vendor (not official).

Group Head 5.—Law stationer—

Group Head 6.—Law agent—

Agent, law. Gomashta to barristers and pleaders. Law agent. Muktiar (one that holds power of attorney).

SUB-ORDER III.

Group Head 1.—Physician, surgeon—

Accoucheur. Apothecary (private). Assistant surgeon. Assistant to a surgeon. Aurist. Cancer doctor. Civil hospital surgeon. Doctor. Honorary surgeon. Medical practitioner. Oculist. Physician. Private practitioner. Surgeon (not army). Surgeon, honorary. Surgeon, native. Surgeon, zilla.

Group Head 2.—Medical assistant, student—

Apprentice, hospital. Assistant, hospital. Clerk, hospital. Civil hospital assistant. Civil hospital dresser. Doctor, native. Dresser in hospital. Dresser in independent charge. Hospital apprentice. Hospital assistant. Medical assistant. Medical pupil. Native doctor. Probationary vaccinator.

Group Head 3.—Dentist—

Dentist.

Group Head 4.—Chemist, druggist—

Catechu, maker, seller. Chemist. Civil hospital compounder. Compounder. Dealers in drugs and sundries. Druggist. Druggist, botanical. Medicine maker. Medicine vendor. Native druggist. Seller of senna.

Group Head 5.—Accoucheurs.

Group Head 6.—Unqualified practitioner—

Hakeem, vaid. Arab doctor. Hindu physician. Medicinal herbs, collector of. Native doctor (untrained). Native physician. Physician, native. Physician, skilled in surgery. Practitioner (unqualified). Quack doctor. Unqualified practitioner.

Group Head 7.—Subordinate medical service—

Blood letter. Cupper. Inoculator. Leech applier.

SUB-ORDER IV.

Group Head 1.—Author, editor, writer—

Almanac writer, maker. Author. Calendar, Brahmin. Calendar maker. Dramatist. Editor. Genealogist. Journalist. Moulvie (a learned Mussulman). Newspaper editor. Newspaper manager. Poet.

Group Head 2.—Reporter—

Newspaper reporter. Shorthand writer. Writer, shorthand.

Group Head 3.—Interpreter—

Interpreter.

Group Head 4.—Literary, private secretary, copyist—

Caligrapher. Copyist, section writer. Copyist of Hindu books. Letter writer. Private writer. Writer, private.

Group Head 5.—Graduate of university—

Bachelor of Arts. Graduate. Graduate of university. Graduate, undef. Master of Arts. Undergraduates.

Group Head 6.—Student—

Collegian. Scholar. Student.

Group Head 7.—Literary Institution service—

Clerk in library. Curator (not Government). Secretary to reading rooms, clubs.

Group Head 8.—Orator—

Orator.

Sub-Order V.

Group Head 1.—Painter artist—

Artist. General painter. Miniature painter. Painter, picture. Painter, portrait. Painter, scene. Picture painter or portrait painter.

Group Head 2.—Sculptor—

Sculptor.

Group Head 3.—Engraver, artist—

Engraver (artist).

Group Head 4.—Photographer—

Photographer.

Sub-Order VI.

Group Head 1.—Musician, music master—

Band master (not army). Bandsman (not regimental). Cymbalman (not regimental). Fiddle player. Fiddler. Flageolet player. Flute player. Kettle drummer (unsp.). Lute player. Music composer. Musician. Musician for dancing girls. Music master. Music student. Native drummer. Native trumpeter. Organist. Pipers (not military). Player on clarionet. Player on drum. Player on fiddle. Player on flute. Player on guitar, valhiem Player on instruments. Player on the horn. Player on the kimiarai. Player on the lute. Player on the mruthungam. Player on the venai. Player on the violin. Teacher of music. Teacher of singing.

Group Head 2.—Ballad singer, singer, songster, vocalist—

Ballad singer. Singer. Songster. Songstress. Vocalist.

Sub-Order VII.

Group Head 1.—Actor—

Actor. Buffoons. Clown. Jester. Mimic.

Group Head 2.—Exhibition and show service—

Bear exhibitor (showman). Bullock showman (if for exhibition). Circus keeper. Doll dancer. Doll player. Exhibitor of bull playing. Exhibitor of snakes. Monkey dancer or bear (monkey) showman. Puppet actor. Puppet showman. Show exhibitor, showman. Show exhibitor, show puppet. Show-exhibitor. Show player. Snake charmer. Swing and merry-go-round keeper.

Group Head 3.—Theatre service—

Dancers. Dancing eunuchs. Masquerader. Performer, theatrical. Proprietor, theatrical. Strolling player. Theatrical agent. Theatrical clerk. Theatrical manager. Theatrical proprietor. Theatrical servants. Theatrical service.

Group Head 4.—Conjuror, performer—

Acrobat. Charmer. Conjurors. Devil driver. Exhibitor of dexterous feats. Exhibitor of petty tricks. Exhibitor of sleight of hand. Exorciser. Exorcist. Gymnasts. Hail averter. Juggler. Magician. Demonologist. Necromancy. Performer. Performing mendicants. Pole dancer. Professor of magic. Rope dancer. Soothsayer. Storytellers.

Group Head 5.—Billiard marker—

Billiard marker. Billiard table servant.

Group Head 6.—Pugilist, fencer—

Boxer (pugilist). Fencer. Pugilist.

Group Head 7.—Racket, tennis court—

Racket service.

Group Head 8.—Wrestler—

Wrestlers.

Group Head 9.—Cricket ground service—

Cricket ground service.

Group Head 10.—Fortune teller—

Fortune teller.

Group Head 11.—Race course service—

Racecourse servant. Racecourse service.

Sub-Order VIII.

Group Head 1.—Schoolmaster, school manager—

Assistant master. Head master. Manager of schools. Master. (private schools). Principal of college. Private teacher. Schoolmaster. Schoolmaster, private, to other than local, or Government, or municipal schools. Superintendent of industrial schools. Teacher at industrial schools. Teacher at school. Training teacher. Tutor. Usher.

Group Head 2.—Teacher, professor, lecturer—

Dancing master. Fencing and gymnastic teacher. Gymnastic professor. Gymnastic teacher. Lecturer. Professor. Professor of grammar. Professor of logic. Professor of mimansa. Professor of Vedantic philosophy. Pundit (pandit). Pupil, monitor. Religious instructor. Sacred historian. Teacher of dancing. Teacher of Koran. Teacher of philosophy. Teacher of theology. Teacher of Vedas. Teacher, private. Teacher of sacred history. Teacher of Sanskrit.

Group Head 3.—Head of college, ditto fellow.

Group Head 4.—School service—

Private school service. School munshi. School peon. School servant. School watchman. School writer. Servant of private schools.

Sub-Order IX.

Group Head 1.—Civil engineer—

Bachelor of civil engineering. Engineer (not Government).

Group Head 2.—Scientific persons—

Antiquarian. Astrologer. Astronomer. Botanist. Chronologist. Geographer. Geologist. Geometer. Horoscope caster. Mathematician. Metallurgist. Meteorological observer. Philosopher. Theologist.

Group Head 3.—Museum service—

Clerks, museum. Superintendent, Central Museum (not Government).

ORDER V.

Sub-Order I.

Group Head 1.—Innkeeper, hotel keeper, publican—

Hotel keeper. Hotel proprietor. Hotel servant. Innkeeper. Publican.

Group Head 2.—Beer seller, spirit seller—

Beer and wine retailer. Beer dealer. Beer retailer. Beer seller. Toddy-shop keeper. Wine retailer.

Group Head 3.—Lodging, boarding house keeper—

Choultry keeper. Choultry servant. Chuttrum accountant. Chuttrum clerk. Chuttrum establishment. Chuttrum manager. Chuttrum servant. Chuttrum servants and others. Chuttrum superintendent. Lodging-house keeper. Servant, choultry.

Group Head 4.—Coffee house, eating-house keeper—

Coffee house keeper. Cooked food seller. Eating-house keeper. Food seller (if eating-house keeper). Refreshment room keeper. Refreshment room proprietor. Tea seller by the cup. Water pandalman.

Group Head 5.—Institution service—

Attendant, private hospital. Cook, hospital. Lunatic asylum service. Matam servant. Nurse (private hospital).

Group Head 6.—Club house service—

Club clerk. Club servant. Mess house service. Servant, club house.

Group Head 7.—Mess contractor, messman.

Group Head 8.—Bath and washhouse service—

Bath keeper.

Sub-Order II.

Group Head 1.—Domestic servant general—

Attendant. Barber (domestic). Butler. Chokra, dressing boy. Dressing boy. Flag bearer. Footman. General servant. Hall servant. House steward. Hukaburdar. Lamplighter (domestic service). Mace-bearer. Pipe-bearer. Punka puller. Servant (domestic). Servant (general). Servant (unspecified). Steward, house. Sweeper (if domestic). Tent Lascar, pitcher (not military). Torchman. Valet.

Group Head 2.—Housekeeper—

Housekeeper.

Group Head 3.—Cook, scullion—

Cook. Dish cleaner and plasterer of dining floor. Masalchi. Maty. Milkman (domestic). Scullion (maty).

Group Head 5.—Nurse—

Nurse.

Group Head 6.—Laundryman—

Dhobee (domestic). Laundry-keeper.

Group Head 7.—Coachman—

Coachman (domestic).

Group Head 8.—Groom, stableman living in his master's house—

Horsekeeper syce (if domestic).

Group Head 9.—Gardener.

Group Head 11.—Assembly, public rooms service—

Servant of library.

Group Head 13.—Office keeper, porter (not Government).

Group Head 14.—Park, gate and lodge keeper (not Government)—

Gatekeeper. Porter, domestic. Doorkeeper.

Group Head 15.—Bazaarman—

Bazaarman.

Group Head 16.—Bhisti (domestic), Beesties domestic—

Bhisti (domestic) beesties (domestic). Cowadees (domestic). Pukkali E., unspecified. Water carrier (domestic). Water-drawer (domestic). Water-man (domestic).

Group Head 17.—Eunuch serving in female apartments—

Eunuch serving in female apartments.

ORDER VI.

Sub-Order I.

Group Head 1.—Merchant—

Bombay merchant. Bullion merchant. Cabul merchant. Cocoa nut merchant. Coffee merchant. Copper merchant. Corn merchant. Cotton merchant, Flax merchant. Gold merchant. Gum merchant. Indigo merchant. Jewel merchant. Lead merchant. Leather merchant. Merchant. Metal merchant. Oil merchant. Oil seed merchant, dealer. Opium merchant. Silver merchant. Sugar merchant. Tin merchant. Wool merchant.

Group Head 2.—Banker—

Banker. Soucar.

Group Head 3.—Bank Service—

Bank accountant. Bank agent. Bank bill collector. Bank clerk. Bank manager. Bank officer. Bank service.

Group Head 4.—Insurance service.

Group Head 5.—Broker, agent—

Agent. Agent, commercial, Agent, commission. Agent, emigration. Agent, insurance. Bill broker. Bill (exchange-hundi) dealer. Broker in coin. Broker in cotton. Broker in dyewood. Broker in fish. Broker in general. Broker in grain. Broker in jewels. Broker in leather. Broker in oil. Broker in rice. Broker in silk. Broker in sugar. Broker in timber. Broker in tobacco. Commercial agent. Commission agent. Corn broker. Cotton broker. Emigration agent. Emigration manager. Fish broker. General broker. Grain broker. Indigo broker. Jewel broker. Leather broker. Oil broker. Rice broker. Silk broker. Tobacco broker.

Group Head 6.—Salesman.

Group Head 7.—Auctioneer, valuer, house agent—

Appraiser. Auctioneer and auction valuer.

Group Head 8.—Accountant—

Accountant (not Government service). Auditor (not Government service).

Group Head 9.—Commercial clerk—

Cashier (not Government). Clerk, commercial (unspecified). Clerk, private. Clerk, unspecified. Debt collector, dunner. Emigration clerk. Emigration recruiter. Karkoon. Treasurer (not Government).

Group Head 10.—Commercial traveller.

Group Head 11.—Capitalist, shareholder.

Group Head 12.—Money lender, bill discounter—

Money lender. Usurer.

Group Head 13.—Cowrie seller, money changer, money dealer—

Cowrie seller. Money changer. Money dealer. Shroff.

Group Head 14.—Lessee of market—

Lessee of market. Market lessee.

SUB-ORDER II.

Group Head 1.—Pawnbroker—

Pawnbroker.

Group Head 2.—Shopkeeper, general dealer—

General dealer in other things (other than gold, silver, and precious stones). General shop dealer. Petty shopkeeper. Retail dealer, miscellaneous. Retail shopkeeper. Seller of sundry articles. Shopkeeper. Tradesman.

Group Head 3.—Huckster, costermonger—

Costermonger. Huckster.

Group Head 4.—Hawker, pedlar—

Cloth dealer (pedlar). Flour seller. Hawker. Pedlar. Thread merchant (really pedlar).

ORDER VII.

SUB-ORDER I.

Group Head 1.—Railway engine driver, stoker, engine worker, locomotive—

Driver, locomotive. Engine driver, railway. Engine keeper. Engine worker. Fitter, locomotive. Foreman, locomotive. Greaser, locomotive. Lifter, locomotive. Railway driver. Railway engine driver. Railway engine keeper. Railway engine worker. Railway engine fitter. Railway engine greaser. Railway stoker.

Group Head 2.—Railway officer, clerk, stationmaster—

Agent, railway. Checker, assistant, goods. Checker, railway. Checker, through goods. Checker, through road goods. Clerk, assistant, goods. Clerk, assistant, parcels. Clerk, auditor's office. Clerk, booking. Clerk, booking, assistant. Clerk, chief, goods. Clerk, district, traffic. Clerk, locomotive. Clerk, parcels. Clerk, railway. Clerk, railway traffic. Clerk, waggon. Draftsman, railway, engineer's. Engineer, assistant, railway. Engineer, chief, railway. Engineer, deputy chief. Engineer, railway. Examiner, railway accounts (not Government service). Fireman, locomotive. Goods' clerk. Inspector, railway. Inspector, railway platform. Inspector, travelling, railway. Inspector, train. Inspector, way, railway engineer's. Inspector, sub-, railway engineer's. Luggage clerk. Manager, assistant, railway office. Manager, locomotive. Manager railway. Manager, railway, auditor's office. Manager, railway, engineer's, office. Manager, railway office. Officer, railway. Overseer, railway engineer's Railway accountant. Railway agent. Railway auditor. Railway cashier Railway cash keeper. Railway checker. Railway clerk. Railway draftsman Railway engineer. Railway inspector. Railway officer. Railway overseer. Railway shroff. Railway stationmaster. Railway storekeeper. Railway superintendent. Railway ticket collector. Railway writer. Resident engineer. Rolling stock inspector. Shroff, railway, agent's office. Shroff, railway, auditor's office. Stationmaster, assistant. Stationmaster's clerk. Stationmaster, railway Storekeeper, locomotive. Storekeeper, railway, auditor's office. Storekeeper railway engineer's. Superintendent, district traffic. Superintendent, locomotive. Ticket collector or clerk. Traffic manager. Waggon clerk. Writer district traffic. Writer, engineer's. Writer, locomotive. Writer, railway agent's office. Writer, railway, auditor's office. Writer, traffic.

Group Head 3.—Railway attendant, servant—

Attendant, railway office. Dresser, railway. Foreman, assistant, railway. Foreman, railway. Fuel storekeeper, locomotive. Gate checker. Guard, railway. Lampman, railway. Level crossing man. Lorry man. Peon, railway. Pointsman, railway. Porter, head, railway. Porter, railway. Probationer, railway. Railway attendant. Railway carriage examiner. Railway cleaner. Railway dresser. Railway foreman. Railway guard. Railway peon. Rail-

way pointsman. Railway porter. Railway probationer. Railway servant. Railway service (not Government). Railway shunter. Railway signaller. Railway watchman. Railway water carrier. Servant, railway. Shunter, assistant. Shunter, railway. Signaller, railway. Signalman (railway servant). Watchman, railway. Water carrier, railway.

SUB-ORDER II.

Group Head 1.—Toll collector, turnpike gatekeeper—

Agent, toll. Boat-bridge maker. Collector of tolls. Gatekeeper, toll. Inspector of tolls (not Government). Toll collector. Toll contractor. Toll gatekeeper.

Group Head 2.—Coach, cab owner, livery stable keeper—

Bandy owners. Bullock owners. Bylee owner. Cab owner. Cab, coach, &c. proprietor. Carriage (ornamental) proprietor. Coach owner. Ekka owner. Jutka owner. Livery stable keeper. Palanquin owner.

Group Head 3.—Coachman (not domestic), cabman—

Bandy driver. Bullock bandyman. Bylee driver. Coachman (not domestic). Driver. Drayman. Ekka driver. Jutka driver. Omnibus driver. Stage coach waggon service. Timekeeper, omnibus. Tramway stage carriage. Tramway driver. Tramway guard.

Group Head 4.—Carman, carrier, carter, drayman—

Carrier. Carter. Cart hirer carrier.

Group Head 5.—Wheel chair, proprietor, attendant.

Group Head 6.—Camel, pack bullock, pack pony driver, muleteer—

Camel, letter out of. Camel driver. Muleteer. Pack bullock owner. Pack bullock driver.

Group Head 7.—Palanquin bearer—

Baggage bearer. Bandy drawer. Bandy men. Bandy puller. Bearer. Bearer paid by rent-free land. Cart drawer (not agricultural labourer). Carter (not agricultural labourer). Coolie. Carrier on roads. Munchil (palanquin) bearer. Palanquin bearer. Porter carrier. Transit carrier. Transit man.

SUB-ORDER III.

Group Head 1.—Canal and inland navigation service—

River steamer service. Agent, river steamer.

Group Head 2.—Barge, lighter, waterman—

Basket boatman. Boatman. Ferry conductor. Ferryman. Rower, river navigation.

Group Head 3.—Boat and barge owner, agent—

Basket boat agent. Basket boat contractor. Basket boat owner. Boat owner. Ferry agent. Ferry boat owner. Ferry contractor. Ferry owner.

SUB-ORDER IV.

Group Head 1.—Shipowner—

Dhony owner. Shipowner. Ship proprietor. Smack owner. Vessel owner.

Group Head 2.—Steam navigation service—

Agent, steamer. Engineer, ship. Navigation Company, agent. Navigation Company, clerk, Navigation Company, engineer. Navigation Company, fireman. Navigation Company, officer. Navigation Company, packet agent. Steamer agent. Steamer, Navigation Company.

Group Head 3.—Ship steward, cook—

Cook, ship. Ship cook. Ship steward. Steward, ship.

Group Head 4.—Seaman, sailor, mariner, master mariner—

Captain, ship. Clerk, ship. Dhonyman. Mariner. Master mariner. Sailor. Sailor, native. Seaman. Serang (sailor). Ship captain. Skipper. Supercargoes.

Group Head 5.—Pilot—

Pilot.

Group Head 6.—Boatman on seas—

Boatman, catamaran. Boatman, maistry. Boatman, masula. Malimis. Rower at sea.

Group Head 7.—Dock service, harbour service—

Dock service. Harbour diver. Harbour engineer. Harbour service. Harbour superintendent. Lighthouse keeper. Lighthouse keeper and other servants in ships.

Group Head 8.—Diver.

Group Head 9.—Ship agent—

Ship agent.

Sub-Order V.

Group Head 1.—Warehouseman, storekeeper—

Granary keeper. Granary labourer. Granary porter. Packer. Warehouse keeper. Warehouseman. Warehouse proprietor. Warehouse servant.

Group Head 2.—Meter, weigher—

Commeter (grain weigher). Grain measurer. Grain weigher. Weigher. Weighman.

Sub-Order VI.

Group Head 1.—Messenger, porter (not Government)—

Coolee, porter and messenger. Emigration peon (messenger). Inquiror (employed under zemindar as news collector). Jemadar (unspecified). Messenger (not Government), commissionaire. Peon. Tindal (not military).

Group Head 2.—Telegraph service (not Government)—

Signaller, telegraph (not Government). Telegraph signaller (not Government). Telegraph service (not Government).

Group Head 3.—Courier, guide—

Courier.

ORDER VIII.

Sub-Order I.

Group Head 1.—Land proprietor—

Freeholder (inamdar). Inamdar. Indigo planter. Jaghirdar. Landholder. Landlord. Land proprietor. Malguzar. Mittadar. Oobaridar. Yenamdar (inamdars). Zemindars.

Group Head 2.—Farmer, grazier—

Farmer. Grazier, Land farmer. Permanent leaseholder. Sheep and goat grazier. Village farmer.

Group Head 3.—Farmers', graziers' sons, &c.—

Farmer's brother. Farmer's grandson. Farmer's nephew. Farmer's son. Grazier's brother. Grazier's grandson. Grazier's nephew. Grazier's son.

Group Head 5.—Farm bailiff.

Group Head 6.—Tenant cultivator—

Agriculturist (if not labourer or servant). Cultivator. Cultivator, paying half the crops as rent. Irrigator (not Government). Leaseholder. Puttadar. Renter of lands. Ryot. Sub-tenant. Tacksman (tenant). Tenant. Tenant, sub or under. Tillers. Under tenant.

Group Head 7.—Agricultural labourer (includes field watchman)—

Agricultural labourer. Agricultural servant (by the month). Agricultural servant (by the year). Bullock tender (if agricultural labourer). Carter. Cattle driver (if agricultural labourer). Coffee farm servant. Cow boy. Cowherd, agricultural labourer. Cowman, farm servant. Ditcher. Farmer's servant. Farm servant (if not indoor). Field watchman. Goatherd (if agricultural labourer). Hedger. Herdsman (if agricultural labourer). Labourer, agricultural. Labourer, cultivator. Oxman (if agricultural labourer). Ploughman. Sower.

Group Head 8.—Shepherd—

Shepherd.

Group Head 9.—Farm servant, indoor.

Group Head 10.—Land surveyor, land estate agent—

Agricultural agent. Coffee planter's agent. Collector of rents (zemindar's service). Deewan, under mokhassadars. Deewan, under proprietors. Deewan, under zemindars. Farmer's agent. Field surveyor (not Government service). Land estate agent. Land estate agent's accountant. Land estate agent's clerk. Land estate agent's other servants. Landholder's agent. Land steward. Land surveyor. Manager under mokhassadars, proprietor. Mitta agent. Mitta amin. Mitta gomashta (a petty jaghirdar).

Group Head 11.—Agricultural student—

Student, agricultural.

SUB-ORDER II.

Group Head 1.—Woodman—

Forest, conservator of (not Government). Forest lessee. Forest peon (not Government). Forest ranger (not Government). Jungle amin (not Government). Jungle gardener (not Government). Jungle maistry (not Government). Jungle watchman (not Government). Renter of jungles. Woodcutter. Woodman (if cutter).

SUB-ORDER III.

Group Head 1.—Nurseryman, seedsman, florist—

Florist.

Group Head 2.—Gardener (not domestic)—

Areca-nut Topo gardener. Betel gardener. Betel grower. Cocoa-nut gardener. Garden bullock driver. Gardener. Garden labourer. Gardener (not domestic). Gardener (independent). Gardener (military). Gardener under receiver appointed for the management of same estate. Mowha crop farmer. Renter of gardens. Tobacco grower. Vegetable grower. Vine and grape grower. Water-nut cultivator.

ORDER IX.

Group Head 1.—Horse proprietor, breeder, dealer—

Dealer in horses. Horse breeder. Horse dealer. Horse proprietor.

Group Head 2.—Horse breaker—

Colt breaker. Rough rider.

Group Head 3.—Horsekeeper, groom, jockey—

Grass cutter (if for horses or animals). Groom. Horsekeeper (syce). Horse trainer. Jockey. Stablekeeper.

Group Head 4.—Farrier, veterinary surgeon—

Cattle doctor. Cow leech. Farrier, shoeing smith. Horse doctor. Nalbund (farrier). Salootri. Veterinary surgeon or doctor.

Group Head 5.—Cattle, ship, pig dealer, salesman—

Beast salesman. Bullock dealer. Bullock shower. Cattle dealer. Cattle driver (not agricultural labourer). Cowman (not farm servant). Cowherd (not agricultural). Goat dealer. Pig dealer. Pig salesman. Sheep and goat dealer. Sheep and goat dresser. Sheep and goat grazer. Sheep and goat seller and salesman. Sheep and goat shaver, shearer. Sheep and goat owner. Swineherd

Group Head 6.—Drover.

Group Head 7.—Gamekeeper.

Group Head 8.—Vermin destroyer—

Ratcatcher.

Group Head 9.—Fisherman—

Fisherman. Fishery renter. Fishing boatman. Oyster dredger.

Group Head 11.—Animal, bird dealer, keeper—

Animal catcher. Animal dealer. Animal keeper. Animal trainer. Ass dealer. Ass keeper. Bird catcher or snarer. Bird dealer. Bird keeper. Bird seller. Dealer in animals. Dealer in birds. Donkey dealer. Duck keeper. Duck, goose, dealer. Falconer. Geese dealer. Goose keeper. Monkey catcher. Mule dealer. Pigeon and other bird dealer. Pigeon keeper. Poultry dealer. Poultry keeper. Poultry, live, keeper. Quail keeper. Turkey dealer.

Group Head 12.—Camel dealer—

Camel dealer. Camel keeper.

Group Head 13.—Crocodile catcher—

Crocodile catcher.

Group Head 14.—Dog broker—

Dog broker. Dog dealer. Dog feeder. Dog keeper.

Group Head 15.—Elephant dealer—

Elephant dealer. Elephant doctor. Elephant driver. Elephant keeper. Elephant merchant. Elephant man. Elephant mavathie, driver (not Government).

Group Head 16.—Huntsman—

Hunter. Hunting dog keeper. Huntsman. Shikari.

Group Head 17.—Leech-seller—

Leech-seller.

Group Head 18.—Silk-worm keeper—

Silk-worm keeper.

Group Head 19.—Tiger keeper—

Tiger-keeper.

CLASS V.

ORDER X.

Sub-Order I.

er, publisher—

okseller. Publisher.

der—

Bookbinder. Dafedi (not Government).

Group Head 3.—Printer—

Ballman (not Government). Compositor (not Government). Foreman, press (not Government). Inker, private press. Pressman (not Government reader). Printer (not Government). Printing press proprietor. Printing servant. Proprietor of printing office. Superintendent of press (not Government).

Group Head 4.—Newspaper agent, vendor—

Newspaper office clerk.

Group Head 5.—Newspaper proprietor, publisher—

Newspaper proprietor. Newspaper publisher. Newspaper servant. Proprietor of newspaper.

Group Head 6.—Book agent, librarian—

Bible depôt keeper. Book agent. Clerk in reading room or reading club. Colporteur.

SUB-ORDER II.

Group Head 1.—Musical instrument maker—

Bugle maker. Chikara (stringed instrument maker). Dealer in musical instruments. Drum maker. Flageolet maker. Flute maker. Guitar maker. Harp maker. Musical instrument seller, maker. Tambaur maker.

Group Head 2.—Music engraver, printer.

Group Head 3.—Music seller, publisher.

Group Head 4.—Musical string maker—

Musical instrument string maker.

SUB-ORDER III.

Group Head 1.—Lithographer, lithographic printer—

Lithographer.

Group Head 2.—Map publisher, seller—

Map seller.

Group Head 3.—Print and map colourer, mounter—

Illuminator of manuscripts. Map colourer. Map drawer. Map mounter.

Group Head 4.—Picture cleaner, dealer—

Picture cleaner, restorer. Picture dealer.

Group Head 5.—Copper, steel plate printer—

Plate printer, copper, steel.

Group Head 6.—Artist's colourman—

Paint maker.

SUB-ORDER IV.

Group Head 1.—Wood carver—

Wood carver.

Group Head 2.—Artificial flower maker—

Artificial flower maker. Artificial vegetable maker.

Group Head 3.—Animal bird preserver, stuffer—

Bird or beast stuffer. Taxidermist.

Group Head 4.—Jet and coral worker, carver, ornament maker—

Worker, carver, dealer in jet. Jet worker, carver. Coral worker, carver.

Group Head 5.—Figure and image maker—

Figure caster. Figure maker. Idol maker. Image maker. Plaster figure maker.

SUB-ORDER V.

Group Head 1.—Toy maker—
Doll maker. Kite maker. Top maker. Toy dealer. Toy maker.

Group Head 2.—Fishing tackle maker—
Fishing tackle maker. Fishing tackle seller.

Group Head 3.—Cage maker—
Bird cage maker. Cage maker, seller.

Group Head 4.—Bat, ball maker—
Ball maker. Leather ball maker.

Group Head 5.—Archery goods maker—
Bow maker, seller.

Group Head 6.—Racket maker—
Racket maker.

SUB-ORDER VI.

Group Head 1.—Type caster—
Type caster, founder (not Government service).

Group Head 2.—Medal maker—
Medal maker.

Group Head 3.—Die engraver—
Die engraver.

Group Head 4.—Seal engraver—
Engraver of seals. Seal engraver. Seal maker. Stone engraver (if for seals or dies).

SUB-ORDER VII.

Group Head 1.—Watch maker, clock maker.
Clock maker, seller, repairer. Watch regulator. Watch repairer.

Group Head 2.—Philosophical instrument maker—
Optician. Scientific instrument maker. Spectacle glass grinder.

Group Head 3.—Weighing machine, measure, scale maker—
Measure maker. Measure stamper. Scale maker. Weighing machine maker.

SUB-ORDER VIII.

Group Head.—Surgical instrument maker.

SUB-ORDER IX.

Group Head 1.—Gunsmith, gun manufacturer—
Barrel maker (gun barrel). Gun maker.

Group Head 2.—Ammunition maker, dealer—
Ammunition dealer. Ammunition maker. Gunpowder (country) dealer. Gunpowder dealer. Gunpowder dealer and maker. Gunpowder maker. Gunpowder merchant.

Group Head 3.—Percussion cap dealer—
Percussion cap dealer.

Group Head 4.—Bayonet maker, sword maker—
Bayonet maker. Scimitar maker. Sword maker.

Group Head 5.—Scabbard maker—
Scabbard maker.

Group Head 6.—Armourer—

Armourer (private), sikligar.

SUB-ORDER X.

Group Head 1.—Engine, machine maker, agent, dealer—

Blow pipe maker. Boiler maker. Engine fitter. Engine machine maker.

Group Head 2.—Spinning, weaving machine maker—

Loom maker. Spinning machine maker. Weaving machine maker.

Group Head 3.—Agricultural implement machine maker—

Agricultural implement maker. Agricultural machine maker. Indigo vat maker. Oil press maker. Plough share maker. Sieve maker. Winnowing basket maker, seller.

Group Head 4.—Tool maker, dealer—

Axe maker. Tool dealer. Tool grinder. Tool maker. Tweezer maker.

Group Head 5.—Saw maker—

Saw maker.

Group Head 6.—Cutler—

Cutler (sikligar). Knife grinder. Knife maker.

Group Head 7.—Needle maker—

Needle maker.

Group Head 8.—Bellows maker—

Bellows maker.

Group Head 9.—Saw mill maker—

Saw mill maker.

Group Head 10.—Mill (water) maker—

Mill (water) maker.

SUB-ORDER XI.

Group Head 1.—Coachmaker, palanquin maker, howda maker—

Bandy maistry. Bandy merchant. Bullock, coachmaker. Carriage builder Coach builder. Coach merchant. Howda maker. Palanquin maker.

Group Head 2.—Wheelwright, cart maker—

Cart maker. Wheelwright.

Group Head 3.—Railway carriage maker—

Railway carriage maker. Waggon (railway) maker.

SUB-ORDER XII.

Saddler, harness, whip maker—

Bit maker. Collar maker (not army). Girth maker (not web). Harness maker (not army). Saddle maker. Saddle cloth maker. Saddler. Whip dealer, seller. Whip maker.

SUB-ORDER XIII.

Group Head 1.—Shipbuilder, shipwright, boat, barge builder—

Barge builder. Boat builder. Boat maker. Boat and phatemar builder. Shipbuilder.

Group Head 2.—Sail maker—

Sail maker.

Group Head 3.—Ship's chandler—

Ship chandler.

Sub-Order XIV.

Group Head 1.—House proprietor—

House proprietor. House renting.

Group Head 2.—Architect—

Architect.

Group Head 3.—Surveyor—

Surveyor.

Group Head 4.—Builder—

Builder. Building material dealer. Contractor for buildings. Contractor of public works. Dealer in building materials.

Group Head 5.—Carpenter—

Carpenter. Maistry (unspecified). Pandal erector, decorator, maker.

Group Head 6.—Bricklayer—

Brick cutter. Bricklayer. Bricklayer, labourer.

Group Head 7.—Marble, mason—

Engraver of marble. Marble mason.

Group Head 8.—Mason, pavior—

Mason. Mason, children employed by—Stone mason.

Group Head 9.—Slater, tiler—

Tiler.

Group Head 10.—Plasterer, whitewasher—

Plasterer. Whitewasher.

Group Head 11.—Plumber, painter, glazier—

Glazier. House painter. Decorator. Painter, house. Plumber.

Group Head 12.—Blind maker, fitter—

Blind fitter or maker. Blind maker.

Group Head 13.—Drain service—

Drain service.

Sub-Order XV.

Group Head 1.—Cabinet maker—

Bed dealer and maker. Cabinet maker and joiner. Chairs, &c. Carver. Chairs, tables, and box maker. Cot maker. Seller. Worker on furniture.

Group Head 2.—Undertaker—

Furnishing undertaker. Undertaker.

Group Head 3.—Carver and gilder—

Dealer in looking glass. Gilder. Looking glass dealer (mirror). Looking glass maker (mirror). Picture frame maker. Picture frame seller.

Group Head 4.—Furniture broker, dealer—

Furniture broker. Furniture dealer.

Group Head 5.—Curiosity dealer—

Curiosity dealer.

Sub-Order XVI. combined with Sub-Orders X. and XI.

Sub-Order XVII.

Group Head 1.— Manufacturing chemist—

Alum seller. Ammonia seller. Borax seller. Cinchona bark manufacturer. Collyrium maker. Saltpetre maker. Saltpetre manufacturer. Soda, crude, maker, seller. Tooth powder maker, seller.

Group Head 2.—Dye, colour manufacturer—

Aldye maker. Aldye seller. Colour maker, dealer. Dye manufacturer. Dye seller. Henna preparer, seller. Indigo manufacturer. Madder (Indian) preparer. Madder (Indian) seller. Vermillion.

Group Head 3.—Dyer, calenderer—

Calenderer.

Group Head 4.—Match, fusee maker, seller.

Group Head 5.—Sulphur dealer—

Sulphur dealer, seller.

Group Head 6.—Firework maker—

Firework maker. Firework manufacturer. Firework seller.

Group Head 7.—Ink manufacturer—

Bhilawa nut (ink nut) seller. Ink maker, seller. Ink manufacturer.

ORDER XI.

Sub-Order I.

Group Head 1.—Wool staple, &c. dealer, warehouseman.

Group Head 2.—Felt manufacturer—

Felt maker.

Group Head 3.—Woollen cloth manufacturer—

Cloth stamper with lac. Wool cleaner. Wool spinner. Wool weaver, worker (Pushm-weaver). Woollen cloth or woollen manufacturer. Wool scutcher, cleaner.

Group Head 4.—Fuller—

Fuller.

Group Head 5.—Wool dyer, printer—

Wool dyer.

Group Head 6.—Worsted manufacturer.

Group Head 7.—Cloth merchant, dealer—

Cloth seller. Warehouseman (cloth).

Group Head 8.—Stuff manufacturer.

Group Head 9.—Flannel manufacturer.

Group Head 10.—Blanket manufacturer—

Blanket maker or weaver. Cumbly manufacturer. Weaver of blankets.

Group Head 11.—Carpet manufacturer—

Carpet dealer, seller. Carpet maker (not cotton). Carpet merchant (not cotton).

Group Head 12.—Shawl weaver—

Shawl repairer. Shawl seller, maker. Shawl weaver.

Sub-Order 2.

Group Head 1.—Silk manufacturer—

Bleacher (silk). Silk gown weaver. Silk manufacturer. Silk sizer. Silk twister. Silk weaver. Silk winder. Silk worker, spinner. Weaver of silk cloth.

Group Head 2.—Silk dyer, printer—

Dyer of silk cloth. Silk dyer. Silk printer.

Group Head 3.—Silk merchant, dealer—

Silk cloth dealer. Silk dealer. Silk merchant. Silk salesman. Tassar dealer.

Group Head 4.—Silk ribbon manufacturer—

Ribbon maker.

Group Head 5.—Silk braid manufacturer—

Maker of silk braid. Silk braid, silk and tassel maker. Silk braid seller.

Group Head 6.—Silk kincob manufacturer—

Kincob maker, seller.

SUB-ORDER III.

Group Head 1.—Flax linen manufacturer—

Bleacher (flax). Dyer of flax. Flax dealer. Flax manufacturer. Linen manufacturer. Warehouseman, flax (linen).

Group Head 2.—Lace manufacturer—

Lace dealer. Lace manufacturer.

Group Head 3.—Thread manufacturer—

Brahminical thread maker. Cord thread (coloured) seller. Thread maker. Thread manufacturer. Thread weaver.

Group Head 4.—Tape manufacturer—

Tape dealer. Tape manufacturer.

Group Head 5.—Cotton manufacturer—

Bleacher (cotton). Bobbin carrier. Bobbin preparer. Carder, cotton. Cloth maker (cotton). Cloth weaver (cotton). Cotton beater. Cotton carder. Cotton cleaner. Cotton cloth weaver. Cotton ginner. Cotton handloom weaver. Cotton manufacturer. Cotton newar-maker. Cotton packer, presser. Cotton scutcher. Cotton spinner. Cotton weaver. Cotton web maker. Engineer, mill. Fireman, mill engine. Handkerchief manufacturer. Handloom weaver. Hindu male cloth manufacturer. Manager (mill). Overseer (mill). Packer (cotton factory). Sheeting, cloth manufacturer. Timekeeper (cotton factory). Weaver of mosquito curtains and fringes. Weaver (not otherwise specified).

Group Head 6.—Cotton, calico warehouseman, dealer—

Cotton dealer. Cotton newar seller. Cotton twist merchant. Cotton warehouseman. Dealer in cotton. Dealer in yarn. Twist merchant.

Group Head 7.—Calico, cotton printer—

Calico printer.

Group Head 8.—Calico, cotton dyer—

Cloth dyer. Cotton dyer. Dyer of cotton.

Group Head 9.—Carpet maker, merchant (cotton)—

Carpet maker (cotton). Carpet merchant (cotton). Cotton carpet manufacturer.

Group Head 10.—Fustian manufacturer—

Fustian manufacturer.

Group Head 11.—Tent maker—

Tent maker.

SUB-ORDER IV.

Group Head 1.—Bleacher—

Bleacher (not otherwise described).

Group Head 2.—Trimming, braid maker—

Braid maker. Embroiderer. Embroidery seller. Ornament maker, stringer. Patuckar. Patwa.

Group Head 3.—Fancy goods dealer—

Fancy goods dealer. Fancy goods maker. Fancy goods spinner. Silver wire, covering with silk.

Group Head 4.—Girth, web maker—

Girth, web maker.

Sub-Order V.

Group Head 1.—Hair-dresser—

Barber (whether village or not). False lock (hair) maker. Hair dresser. Human hair merchant. Village barber.

Group Head 2.—Hat manufacturer—

Cap seller. Hat merchant, maker. Turban tier.

Group Head 3.—Furrier—

Furrier. Leather skin coat maker.

Group Head 4.—Tailor—

Tailor.

Group Head 5.—Milliner—

Boddice-maker. Dressmaker. Milliner.

Group Head 6.—Shoemaker—

Boot and shoemaker. Cobbler. Mochi (shoemaker). Sandal-maker. Shoemaker. Shoe repairer. Shoe seller. Slipper maker.

Group Head 7.—Button maker—

Button maker. Dealer. Cotton button maker.

Group Head 8.—Laundry keeper—

Calenderer (laundry). Cloth pleater (with hot iron). Dhobee (not domestic). Ironers. Ironman. Laundry keeper (not domestic). Laundryman (not domestic). Washerman. Washerman, village.

Group Head 9.—Embroiderer—

Darner. Embroiderer (dress).

Group Head 10.—Hosier, haberdasher—

Haberdasher. Stocking knitter, maker.

Group Head 11.—Glover—

Glove maker.

Group Head 12.—Leather-gaiter maker—

Leather-gaiter maker.

Group Head 13.—Old clothes dealer—

Old clothes dealer.

Group Head 14.—Outfitter—

Outfitter.

Group Head 15.—Theatrical property maker—

Theatrical property maker. Tinsel maker.

Group Head 16.—Umbrella, parasol, stick maker—

Stick dealer. Umbrella dealer. Umbrella maker or repairer.

Group Head 17.—Shroud maker—

Shroud maker.

Group Head 18.—Shoeblacks—

Shoeblacks.

Sub-Order VI.

Group Head 1.—Matmaker, seller—

Grass matmaker. Matmaker. Mat seller. Mat weaver. Palmyra matmaker.

Group Head 2.—Hemp manufacturer—

Hemp dresser. Hemp manufacturer. Hemp merchant. Hemp spinner.

Group Head 3.—Jute manufacturer—

Bobbin carrier (jute manufacture). Carder (jute manufacture). Gunny bag manufacturer. Gunny bag seller. Gunny cloth manufacturer. Gunny weaver.

Jute dealer. Jute factory service. Jute manufacturer. Mechanic (jute manufacture). Shifter (jute manufacture). Spinner (jute manufacture). Twister (jute manufacture). Warder (jute manufacture). Warper (jute manufacture).

Group Head 4.—Rope, cord maker—

Cable spinner, maker. Rope dealer. Rope maker. Rope manufacturer. Rope seller. Ship rope maker. Twine dealer, maker, seller.

Group Head 5.—Net maker—

Fishing net maker. Net maker.

Group Head 6.—Canvas, sail-cloth manufacturer—

Canvas maker. Sail cloth maker.

Group Head 7.—Sacking, sack, bag maker, dealer—

Bag dealer. Bag maker. Nose-bag weaver, maker. Sack dealer. Sack maker. Sacking maker, dealer. Weaver of sackcloth.

Group Head 8.—Cocoa fibre matting maker—

Cocoa-nut matting maker.

Group Head 9.—Coir manufacturer—

Coir dealer. Coir manufacturer.

ORDER XII.

Sub-Order I.

Group Head 1.—Cowkeeper, milk seller—

Butter, milk seller. Butter monger, seller. Cowkeeper (dairyman, not farm servant). Curd seller. Dairyman (not farm servant). Ghee dealer. Ghee manufacturer. Ghee merchant. Ghee seller. Milk drawer. Milkman (not domestic). Milk seller.

Group Head 2.—Cheesemonger—

Cheesemonger.

Group Head 3.—Butcher, Meat salesman—

Butcher. Meat salesman. Meat seller.

Group Head 4.—Provision curer, dealer—

Provision curer. Provision dealer.

Group Head 5.—Poulterer, game dealer—

Fowl monger. Game dealer. Poulterer. Poultry salesman.

Group Head 6.—Fishmonger—

Fish contractor. Fish curer. Fish dealer. Fish merchant. Fishmonger. Fish salesman. Oyster dealer.

Group Head 7.—Honey merchant—

Dealer in honey. Honey collector. Honey dealer. Honey maker. Honey merchant. Honey seller.

Group Head 8.—Egg merchant—

Egg merchant. Egg seller.

Sub-Order II.

Group Head 1.—Corn, flour, seed merchant, dealer—

Arrowroot dealer, manufacturer. Beaten rice seller. Bengal grain seller. Black grain seller. Bran dealer. Chaff seller. Cholum seller. Coriander, &c. seller. Corn dealer. Cotton seed seller (for cattle). Cumboo seller (Madras only). Dealer in corn and seed. Dealer in paddy. Dealer in other grains. Dholl seller. Flour dealer. Flour merchant. Flour seller. Grain dealer (petty). Grain grocer. Grain lender (really seed dealer). Grain merchant. Grain seller. Green grain seller. Paddy merchant. Pulse merchant. Raggy seller. Rice merchant, dealer. Rice seller. Seller of beaten rice. Seller of grains. Seller of peas. Wheat seller.

Group Head 2.—Miller—

Corn grinder. Corn sifter. Grain husker. Grain miller. Paddy and rice beater or pounder. Rice cleaner or husker. Rice miller. Sesame (sesamum) washer, husker. Wheat miller.

Group Head 3.—Baker, grain parcher—

Baker. Biscuit dealer. Biscuit seller. Biscuit warehouseman. Bread maker. Bread seller. Dough maker, seller. Grain parcher.

Group Head 4.—Confectioner—

Cake seller. Confectioner. Flummery seller. Food seller (if confectioner). Seller of fried grain. Sweetmeat maker. Sweetmeat seller (sweet trayman). Trayman.

Group Head 5.—Greengrocer—

Betel nut merchant. Brinjal seller. Cabbage seller. Chillies, &c. dealer. Chilly merchant. Cocoanut seller. Fruit dealer. Fruit merchant. Fruit seller. Garlic seller. Greengrocer. Green seller. Ground nut seller. Nut seller. Onion dealer. Onion seller. Orange seller. Plantain merchant. Potato merchant. Potato seller. Saffron seller. Seller of vegetables. Tamarind merchant. Vegetable dealer. Vegetable seller.

Group Head 6.—Herbalist—

Gatherer of wild fruits and herbs. Jungle root sellers.

Group Head 7.—Sugar manufacture—

Dealer in jaggery. Dealer in molasses. Jaggery manufacture. Sugar baker. Sugar manufacturer.

SUB-ORDER III.

Group Head 1.—Brewer—

Beer manufacturer.

Group Head 2.—Wine and spirit merchant, dealer—

Abkari contractor. Abkari merchant. Arrack manufacturer. Arrack seller. Arrack shopkeeper. Arrack sub-contractor. Arrack sub-renter. Arrack toddy seller. Dealer in liquors. Distillery agent. European liquor merchant. Liquor, European, retailer. Liquor seller. Seller of European spirits. Spirit agent. Spirit merchant. Spirit retailer. Toddy contractor. Toddy drawer. Toddy seller. Toddy sub-renter. Wine agent. Wine merchant.

Group Head 3.—Distiller—

Arrack distiller. Distiller. Gauger (not Government). Spirit maker. Spirit refiner.

Group Head 4.—Ginger beer, soda water, lemonade, sherbet maker, dealer—

Ginger beer agent. Ginger beer dealer. Ginger beer manufacturer. Lemonade dealer. Sherbet maker, seller. Soda water agent. Soda water dealer. Soda water manufacturer. Soda water seller.

Group Head 5.—Syrup manufacturer—

Syrup manufacturer.

Group Head 6.—Grocer, tea dealer, coffee dealer—

Grocer. Tea, coffee maker. Seller. Tea dealer. Tea manufacturer.

Group Head 7.—Tobacco manufacturer, dealer—

Cheroot merchant. Cigar manufacturer. Cigar seller. Fireball-maker (for lighting hukhas). Hooka-maker, seller. Hooka snake maker. Pipe maker. Snuff maker. Snuff manufacturer. Snuff seller. Tobacco and salt seller (itinerant). Tobacco manufacturer. Tobacco merchant. Tobacco seller.

Group Head 8.—Vinegar maker—

Vinegar dealer.

Group Head 9.—Pickle, relish, condiments maker, dealer—

Dealer in condiments. Pickle seller. Relish seller. Spice dealer, seller, and grinder.

Group Head 10.—Perfumer.

Attar manufacturer. Attar seller. Dealer in perfumery. Dealer in scents. Perfumer. Perfumery maker. Perfumery seller. Scent maker. Scent seller.

Group Head 11.—Bangh, narcotic maker, seller—

Bangh seller. Betel leaf seller. Chandu and madak seller. Dealer in gunja and other intoxicants. Dealer in drugs. Gudak seller. Gunja dealer. Gunja manufacturer. Narcotic dealer. Pan seller.

Group Head 12.—Coffee manufacturer—

Coffee manufacturer.

Group Head 13.—Opium dealer—

Opium dealer. Opium renter. Opium seller.

ORDER XIII.

Sub-Order I.

Group Head 1.—Soap boiler dealer—

Soap boiler. Soap dealer.

Group Head 2.—Tallow chandler—

Candle dealer, seller. Coach and cart grease maker, seller. Fat seller.

Group Head 3.—Comb maker—

Comb maker (horn). Comb maker, seller (not wooden). Horn comb maker. Horn comb repairer.

Group Head 4.—Gut maker—

Gut maker, seller.

Group Head 5.—Manure dealer, manufacturer—

Bratty maker. Bratty seller. Fuel vendor (cow dung). Manure dealer.

Group Head 6.—Wax refiner, dealer—

Wax bangle dealer. Wax bangle maker. Wax dealer. Wax merchant.

Group Head 7.—Bone dealer—

Bone dealer, worker. Bone gatherer. Bone merchant.

Group Head 8.—Ivory dealer—

Ivory dealer. Ivory merchant.

Group Head 9.—Coral dealer—

Coral merchant. Coral seller.

Group Head 10.—Jet dealer—

Jet dealer. Jet merchant.

Group Head 11.—Lac dealer—

Bangle maker, lac. Bangle seller, lac. Lac article maker. Lac bangle maker. Lac bracelet maker. Lac bracelet dealer. Lac propagator.

Group Head 12.—Glue maker—

Glue maker, seller.

Group Head 13.—Horns, ivory, workers in—

Horn articles, dealer in and worker of. Horn seller, merchant. Horn workers. Ivory workers.

Sub-Order II.

Group Head 1.—Fellmonger—
Dealer in hides, fellmonger. Hide dealer. Hide salesman. Skin merchant.

Group Head 2.—Tanner—
Chamois leather worker. Dead cattle reversioner. Leather tanner. Tanner.

Group Head 3.—Currier—
Currier. Leather dealer. Leather dresser. Worker in skins.

Group Head 4.—Leather article maker—
Leather jar, bottle, bucket maker. Leather portmanteau maker. Leather rope maker. Leather, water, bag maker. Leather, worker. Sieve maker, leather or parchment.

Group Head 5.—Feather dealer—
Feather dealer. Feather ornament, maker.

Group Head 6.—Leather dyer—
Leather dyer.

Group Head 7.—Quill dealer, worker—
Quill dealer.

Group Head 8.—Shagreen dealer, worker—
Shagreen maker.

Sub-Order III.

Group Head 1.—Hair bristle manufacturer—
Hair seller. Chowrie maker. Chowrie seller. Necklace seller, maker (horsehair). Sieve maker (horsehair).

Group Head 2.—Brush and broom maker—
Brush maker (bristle). Broom dealer (bristle). Broom maker (bristle).

ORDER XIV.

Sub-Order I.

Group Head 1.—Oil miller, refiner—
Gingelly oil dealer. Gingelly oil manufacturer. Lamp oil manufacturer. Lamp oil miller. Lamp oil seller. Oil dealer. Oil maker. Oil manufacturer. Oil miller. Oil monger. Oil refiner. Oil seed husker. Oil vendor. Sweet oil miller. Sweet oil seller.

Group Head 2.—Oil and colourman.

Group Head 3.—India rubber dealer, worker.

Group Head 4.—Oil, linseed cake maker—
Linseed cake dealer. Linseed cake maker. Linseed cake seller. Oil cake dealer. Oil cake maker. Oil cake merchant.

Group Head 5.—Pitch, tar, dealer, workers—
Tar dealer. Tar maker.

Group Head 6.—Sealing wax dealer, worker—
Sealing wax maker. Sealing wax seller.

Group Head 7.—Gum dealer—
Bird lime maker. Gall gatherer, dealer. Forest produce vendor (gum). Gum seller.

Group Head 8.—Oilskin dealer, worker—
Oil bag dealer. Oil bag maker.

Sub-Order II.

Group Head 1.—Timber, wood merchant, dealer—

Bamboo dealer. Bamboo merchant. Bamboo seller. Brushwood seller. Charcoal burner. Charcoal dealer. Charcoal seller. Faggot seller. Firewood contractor. Firewood cutter. Firewood maker. Firewood seller. Firewood tier. Fuel merchant. Railway fuel contractor. Sandal wood seller. Timber contractor. Timber cutter. Timber dealer. Timber merchant. Wood dealer.

Group Head 2.—Sawyer—

Sawyer.

Group Head 3.—Wood turner, worker—

Club dealer and cudgel seller. Comb maker seller (wooden). Inkstand case maker (wooden). Necklace seller, maker (wooden). Tooth-stick brush maker, seller. Turner. Wood worker.

Group Head 4.—Box, packing case maker—

Box maker, dealer. Wooden box dealer, maker. Wooden bottle maker (for Ganges water). Wooden bowl maker.

Group Head 5.—Cooper, hoop maker, worker—

Barrel maker, dealer.

Sub-Order III.

Group Head 1.—Cork cutter, manufacturer, pith worker—

Cork dealer, manufacturer. Pith dealer. Velambutta dealer.

Group Head 2.—Bark worker, dealer—

Avaram bark dealer. Avaram bark seller. Bark dealer. Choppers of Thungadeo and Jumma bark. Dealer in Hanyadi bark.

Sub-Order IV.

Group Head 1.—Basket maker—

Bamboo basket maker. Basket box maker. Basket box merchant. Basket chair dealer. Basket chair maker. Basket maker. Wicker work maker.

Group Head 2.—Hay and straw dealer—

Fodder seller. Grass cutter (unspecified). Grass seller. Hay and straw dealer. Khuss grass seller. Straw cutter. Straw dealer. Straw seller.

Group Head 3.—Thatcher—

Thatcher.

Group Head 4.—Cane worker, dresser—

Cane dealer. Cane seller. Cane weaver. Cane worker. Cane work dealer, Rattaner of chairs. Rattan worker.

Group Head 5.—Leaf, fan, umbrella maker, worker—

Aloe leaves umbrella seller. Fan dealer. Fan maker. Flower-bel leaf seller. Keeth dealer. Leaf fan maker, dealer. Leaf plate maker. Leaf seller. Leaf umbrella maker. Teak leaf seller.

Group Head 6.—Broom dealer (made of reed), reed manufacturer, dealer, rush mat—

Broom dealer (reed). Broom maker (reed). Reed cutter. Rush mat maker. Rush mat manufacturer. Screen seller (reeds or grass, sirki). Lathe maker. Tinder maker, seller.

Group Head 7.—Chick maker, seller—

Chick maker, seller.

Sub-Order V.

Group Head 1.—Rag gatherer, dealer—
Rag dealer. Rag gatherer.

Group Head 2.—Paper manufacturer—
Paper maker. Paper manufacturer. Paper merchant. Paper, waste, dealer. Waste paper seller.

Group Head 3.—Stationer—
Stationery dealer.

Group Head 4.—Card maker—
Card maker.

Group Head 5.—Papier-maché dealer, maker—
Papier-maché, maker, dealer.

ORDER XV.

Sub-Order I.

Group Head 1.—Coal miner—
Coal miner. Hewer (coal mine).

Group Head 2.—Coal mine service—
Coal mine service. Fireman (coal mine). Foreman (coal mine).

Group Head 3.—Mine service—
Engineer (mining).

Group Head 4.—Iron mine service—
Iron mine worker. Ironstone miner.

Group Head 5.—Rock mine service—
Rock miner.

Group Head 6.—Salt mine service—
Salt miner, cutter.

Group Head 7.—Diamond mine service—
Diamond miner.

Sub-Order II.

Group Head 1.—Coal merchant—
Coal merchant. Seller. Coke dealer.

Group Head 2.—Coal labourer—
Banksman (coal mine). Coal carter.

Group Head 3.—Gas worker—
Gas worker.

Sub-Order III.

Group Head 1.—Stone quarrier—
Kulchatti miner. Stone breaker. Stonecutter or dresser. Stone quarrier.

Group Head 2.—Stone agent, merchant, cutter, polisher, dresser—
Bangle (stone maker). Manufacturer of mortars. Manufacturer of pestles. Mortar, pestle seller, maker. Mosaic worker. Repairer of pestle. Stone dealer (not precious stones). Engraver (not precious stones). Stone polisher (not precious stones).

Group Head 3.—Lime dealer, worker—

Kunkur seller. Lime agent. Lime burner. Lime dealer. Lime merchant. Lime quarrier. Limestone burner. Limestone dealer. Limestone quarrier. Limestone worker. Mortar grinder, pounder. Soorkee pounder. Stone burner.

Group Head 4.—Clay dealer, labourer—

Clay seller. Earth digger. Labourer (not agricultural).

Group Head 5.—Brick and tile maker, dealer—

Brick agent. Brick burner. Brick dealer. Brick maker. Brick seller. Tile agent, seller, worker. Tile dealer. Tile maker. Tile merchant.

Group Head 6.—Railway labourer—

Excavator. Labourer, railway. Platelayer. Railway labourer.

Group Head 7.—Road labourer—

Bridge contractor. Earthwork contractor (road, railway, canal). Road contractor. Road labourer.

Group Head 8.—Chalk dealer, workers—

Chalk miner. Chalk vendor. Red chalk digger. Red chalk gatherer.

Group Head 9.—Scavenger—

Dust and rubbish sifter. Dust contractor. Rubbish carter. Rubbish contractor. Rubbish sweeper. Scavenger. Sweeper (not domestic).

Group Head 10.—Gravel and sand dealer, digger—

Gravel contractor. Gravel digger. Gravel labourer. Sand dealer.

Group Head 11.—Chunam worker, dealer—

Chunam burner. Chunam dealer. Chunam maker. Chunam seller. Chunam shell burner. Chunam shell digger. Chunam shell maker. Chunam shell seller.

Group Head 12.—Grindstone, millstone worker, slate-pencil maker—

Grindstone dealer. Grindstone maker. Hand mill dresser (mill stone). Hand-mill, letter out of (mill stone). Manufacturer of stone hand-mill. Millstone dealer. Millstone worker, rougher. Repairer of pestle stone hand-mill. Rubbing-stone dealer. Rubbing-stone maker. Slate pencil maker.

Sub-Order IV.

Group Head 1.—Earthenware manufacturer—

Balegar (bangle maker or seller). Bangle (earthenware) dealer. Bangle (earthenware) manufacturer. Dealer in earthenware bangles. Dealer in pots. Earthenware ornament maker. Inkstand maker (earthenware). Jug seller. Painter on pottery. Pot maker. Pot seller. Potter.

Group Head 2.—Earthenware dealer, importer—

Earthenware dealer.

Sub-Order V.

Group Head 1.—Glass manufacturer—

Bangle (glass) dealer. Bangle (glass) maker. Bangle (glass) seller. Glass bottle seller. Glass blower. Glass cutter. Glass dealer. Glass jewellery, bracelets, bangles, maker, seller. Glass maker. Glass window maker. Lantern maker. Mosaic worker (glass). Mould maker (glass). Spectacle glass grinder.

Group Head 2.—Bead maker, dealer, stringer—

Bead seller, maker.

Sub-Order VI.

Group Head 1.—Salt manufacturer—

Salt earth manufacturer. Salt labourer, digger. Salt manufacturer. Salt weigher.

Group Head 2.—Salt agent, dealer, broker—

Salt agent. Salt broker. Salt dealer. Salt merchant. Salt proprietor. Salt, retail dealer. Salt ryot. Salt seller.

Sub-Order VII.

Group Head 1.—Well sinker—

Well sinker.

Group Head 2.—Pond maker—

Pond contractor. Pond maker. Reservoir sinker. Tank digger. Tank repairer.

Group Head 3.—Water carrier, dealer—

Bhishee (not domestic). Cowadee (not domestic). Water bearer (not domestic). Water carrier (not domestic). Water man (not domestic). Water seller.

Group Head 4.—Ice maker, dealer—

Ice cooler. Ice dealer. Ice maker.

Group Head 5.—Jalagar—

Jalagar (one that searches tanks and wells for lost money).

Sub-Order VIII.

Group Head 1.—Goldsmith, silversmith, jeweller—

Bracelet maker (unspecified). Chain maker (if not chain cables, &c.). Dealer in gilt jewels. Dealer in jewels mounted with precious stones. Embroiderer in gold thread. Enameller. False (imitation) pearl maker. General dealer in gold, silver, and precious stones. Gilt trinket seller. Gold and silver smith. Gold braid maker. Gold leaf maker. Gold sifter. Gold and silver waste collector. Goldsmith. Jeweller. Lace (gold and silver) manufacturer. Metal bangle seller (gold and silver). Ornament maker, stringer (if jewellery). Pearl ornament maker. Silver ornament maker. Silversmith. Thread makers in gold and silver. Toe-ring maker. Worker in precious stones.

Group Head 2.—Plated ware manufacturer.

Group Head 3.—Electroplater—

Electroplater.

Group Head 4.—Dealer in precious stones—

Dealer in pearls. Dealer in precious stones. Pearl dealer. Pearl merchant. Precious stone dealer (emerald dealer). Stone dealer (if precious stones). Turquoise merchant.

Group Head 5.—Lapidary—

Diamond cutter. Gem cutter, seller. Lapidary. Pearl cutter. Pearl worker. Polisher of precious stones. Ruby worker.

Sub-Order IX.

Group Head 1.—Copper manufacturer—

Dealer in copper.

Group Head 2.—Coppersmith—

Coppersmiths. Copper work dealer. Copper worker.

Sub-Order X.

Group Head 1.—Tin manufacturer—

Tin worker. Tin pot maker. Tin seller. Tinware dealer.

Group Head 2.—Tin plate worker, tinman—

Kalaigar (a tinman in Madras). Koloyman (a tinman in Madras). Tin box maker. Tin bracelet maker. Tin liner. Tinman. Tinner of pots. Tinner. Tin plate maker. Tin plate worker. Tin ware manufacturer, worker.

Group Head 3.—Tinker—

Tinker.

Group Head 4.—Quicksilver dealer—

Quicksilver dealer.

Group Head 5.—Reflector maker—

Reflector maker.

Sub-Order XI.

Group Head 1.—Zinc manufacturer—

Metal bangle seller (zinc). Toe ring maker (if zinc). Zinc merchant. Zinc plate worker. Zinc vessel maker, seller. Zinc worker.

Sub-Order XII.

Group Head 1.—Lead manufacturer—

Lead manufacturer. Lead moulder. Lead planter (Madras). Lead pot maker. Lead smelter. Lead vessel dealer. Lead vessel maker. Lead vessel worker. Metal bangle seller (lead).

Group Head 2.—Antimony refiner, worker—

Antimony grinder. Antimony seller.

Group Head 3.—Pewterer, pewter ornament maker—

Pewter ornament maker.

Sub-Order XIII.

Group Head 1.—Brass manufacturer, worker, brazier—

Bell maker. Brass manufacturer. Brass merchant. Brass ornament maker. Brass ring maker. Brass vessel dealer or seller. Brass wire maker. Brass workman. Brazier. Dealer in brass. Dealer in brass and copper. Idol maker. Inkstand case maker (brass). Inkstand maker (brass). Manufacturer and dealer in brass vessels. Metal bangle seller. Metal inlayer. Metal vessel seller, maker. Toe ring maker (if brass or mixed metals). Wire drawer. Wire worker.

Group Head 2.—Bell maker—

Bell maker. Bell metal maker. Bell metal ornaments (ear) maker, seller. Bell metal worker. Dealer in bell metal utensils. Dealer in brass and bell metal.

Group Head 3.—Burnisher—

Burnisher.

Group Head 4.—Lacquerer—

Lacquerware painter.

Group Head 5.—Lamp, vessel, lantern maker—

Lamp, vessel, &c. maker.

Group Head 6.—Locksmith, brass—

Locksmith.

Group Head 7.—Gas fitter—

Gas fitter.

Sub-Order XIV.

Group Head 1.—Iron manufacturer—

Dealer in iron. Iron manufacturer. Iron smelter. Iron vessel maker. Mould-maker for castings (iron).

Group Head 2.—Blacksmith, hammerman—

Blacksmith. Blacksmith in town. Chainmaker (if chain cables, &c.). Hammerer, Hammerman.

Group Head 3.—Ironmonger, hardware dealer—

Hardware dealer. Iron merchant. Ironmonger. Ironsmith. Iron vessel dealer. Ironware dealer. Iron utensils maker (iron).

Group Head 4.—Locksmith—

Iron lock dealer. Iron lock maker. Key repairer.

Group Head 5.—Nail maker—

Nail maker.

Group Head 6.—Steel worker—

Steel worker.

Group Head 7.—Weight maker—

Weight maker.

CLASS VI.

ORDER XVI.

Sub-Order I.

Group Head 1.—General labourer—

Coolie, general labourer. Day labourer. General labourer. Labourer (day) above 15 years of age. Labourer (day) under 15 years of age. Lascar (unspecified). Workman.

Sub-Order II.

Group Head 1.—Artisan, mechanic—

Artisan. Bellows blower. Emigration mistry, Mechanic (unspecified).

Group Head 2.—Engine driver, stoker—

Engine driver (branch undefined). Engine keeper (unspecified). Engine worker (unspecified). Stoker (unspecified).

Group Head 3.—Shopman—

Shopman (branch undefined).

Group Head 4.—Manager, superintendent—

Agent (authorised). Agent (labour). Chowdhry (unspecified). Darogha (unspecified). Manager. Market headman, chowdhry. Matam agent. Superintendent (branch undefined). Timekeeper, manager (branch undefined).

Group Head 5.—Contractor—

Army contractor. Contractor. General contractor.

Group Head 6.—Private watchman.

ORDER XVII.

Group Head 1.—Gentleman, annuitant—

Annuitant. Funded property holder. Fund holder. Gentleman. Independent gentleman. Independent person. Poligar (if not landed property). Proprietor (if not landed). Shrotriemdar. Wealthy person with no occupation.

ORDER XVIII.

Sub-Order I.

Group Head 1.—Beggar, gipsy, vagrant—

Almsman. Beggar. Dasara (Hindoo religious mendicant). Gipsy. Gondaliga (Hindoo religious mendicant). Halo vakki (fortune telling beggar). Professional beggar. Religious mendicant. Singer, mendicant, Hindoo. Tramp (traveller). Vagrant.

Group Head 2.—Religious devotees—

Anchoret. Ascetic. Byragie (hermit, Madras). Devotee. Disciple. Fakeer. Gossain. Hermit. Religious devotee. Sanyasi.

Group Head 3.—Others—

Amulet maker. Brothel keeper. Caste mark, wafer, maker. Courtier. Dead body washers Debtor (in prison dependent on relatives). Ear cleaner. Ear, nose, piercer. Emigrant. Eunuch. Fee receiver, hereditary. Forehead wafer, caste mark, maker, seller. Gambler. Garland maker. Giver of information about festivals. Head of caste. Herald (nakib). Idol, offering maker. Informer. Inmate of charitable house. Inmate of chuttrum. Lunatic Marriage maker. Oracle. Panegyrist. Pauper. Pensioner (not Government) Pensioner, political. Pensioner, private. Pickpocket. Pimp. Prisoner Prisoner, civil. Prisoner, state. Prostitute. Receiver of dead man's clothes Renter (who does not cultivate land himself). Servant paid by Chakran lands Servant paid by rent free lands. Tattooer. Tazia maker. Tracker (private) Traveller. Under trial prisoner. Visitor.

APPENDIX.

APPENDIX A.

CONTAINING EXTRACTS FROM SOME OF THE PROVINCIAL CENSUS REPORTS ILLUSTRATING THE DENSITY OF THE POPULATION.

Bengal.

It will better enable the reader to arrive at a proper estimate of the vast size of Bengal, and of the various units of which its great whole is composed, if they are measured by well understood and well known capacities elsewhere. The area of the Lieutenant Governorship of Bengal then, including the Feudatory States, and the tiger haunted swamps of the Sundarbuns, viz., 193,198 square miles, is very little less than that of the kingdom of Spain (195,775 square miles), and a good deal more than half as large again as that of Great Britain and Ireland (121,115 square miles). Bengal proper, which, including the Sundarbuns, covers 76,406 square miles of country, is half as large again as England and Wales (50,498 square miles), and exceeds in area the aggregate of five European States, viz., Denmark, Holland, Belgium, Switzerland, and Greece, whose total area is only 74,615 square miles. Behar is nearly as extensive as the new kingdom of Roumania or the ancient kingdom of Poland. Chota Nagpore is a little larger than Ceylon, and a little smaller than Bavaria. Orissa and the kingdom of Saxony are of almost equal extent, and the area of the Feudatory States is rather more than that of Portugal. Taking the administrative divisions one with another, their average area is somewhat larger than that of Switzerland, while of the two largest, viz., Patna and Bhaugulpore, it may be said that the former is exactly co-extensive with the kingdom of Belgium together with the kingdom of the Netherlands, while the Bhaugulpore Division is considerably larger than the kingdom of Greece. The Dacca Division is the size of Denmark, and the combined area of Rajshahye and Burdwan equals that of Scotland. The average Bengal district, with an area of 3,323 square miles, is considerably larger than any county in England and Ireland, except Yorkshire, and is most nearly approached by Argyleshire in Scotland. The very large districts, it need hardly be said, exceed in extent any single county that the United Kingdom shows, and the largest of them, Lohardugga, is greater than the whole of Wales together with the county of York. Hazaribagh (7,021 square miles) is larger than the Irish province of Connaught by 100,000 acres. The districts of the Sonthal Pergunnahs and the Chittagong Hill Tracts are each about as extensive as the newly acquired German territory of Alsace-Lorraine. The smallest Bengal district, Howrah, is nearly twice the size of Middlesex, rather larger than Bedfordshire, and not much smaller than the kingdom of Fife. This is, however, an exceptionally small district, not much more extensive than the average Bengal subdivision, and the next district to it in order of littleness, viz., Hooghly, is nearly four times its size. Hooghly, then, with 1,223 square miles, and Darjeeling, with 1,234 square miles, which may be taken as types of the smaller districts in Bengal, are each almost as large as the English county of Gloucester, or the Irish counties of Clare and Tyrone.

If surprise has been caused by the great extent of Bengal, it will be increased when the population of the whole country, and of its various sections, is compared with that of countries which are usually acknowledged to be of the first class in the heirarchy of nations. The total of inhabitants in the Lieutenant Governorship of Bengal being 69,536,861, they exceed in number the population of any European nation except Russia; they do not fall far short of the total population of France and the United Kingdom added together, and they exceed by 50 per cent. the population of the great German Empire, and by 38 per cent. that of the United States of America. The population of Bengal proper falls short by half a million only of that of the whole of the United Kingdom. Behar supports a population larger than that of Spain and Portugal, and not much less than that of England and Wales. The Ooriyas are exactly as numerous as the inhabitants of Scotland, and the mixed multitude which dwells in the districts of the Chota Nagpore Division are very nearly as many as the whole population of Canada and other British possessions in North America. The Commissioner of the Patna Division rules the fortunes of nearly thrice as many persons as the King of the Belgians or the Khedive of Egypt. The Chittagong Division, which is the smallest in Bengal in point of numbers, has a population nearly twice that of Norway, and the total of the Feudatory States is just that of the Continent of Australia. Every other Division contains a population which takes an intermediate place between that of European Turkey and of the kingdom of Belgium. The average Bengal district has a population equal to that of the Grand Duchy of Baden, the Irish province of Leinster, the English county of Surrey, or the State of Virginia. For the larger districts few parallels can be found in the United Kingdom, but Mymensingh (3,051,966) has its counterpart in the great States of Illinois (3,077,871) and Ohio (3,198,062), and the county of Lancaster* (3,454,225) with its commercial cities and swarming manufacturing population. Middlesex* (2,918,814), and Yorkshire* (2,886,309), have more inhabitants than any Bengal district, except Mymensingh, but while the number of districts in these provinces with more than one million inhabitants is 35, there are only four counties in England, viz., Lancashire, Yorkshire, Middlesex, and Surrey, which exceed that total.

Berar.

The population of Berar by the present census is 2,672,673, or about seven tenths of that of London (3,814,571). The Akola district stands first as regards its urban and its total population. In it and in

* *Note.*—The revised figures for the populations of these counties are, Lancashire, 3,454,441; Middlesex, 2,920,485; Yorkshire, 2,886,564, as published in the Final Report on the Census of England and Wales, which was not in the hands of Mr. Bourdillon.

the Amraoti district the density is over 200 to the square mile; in Wun it is only 100·4. The changes since 1867 are shown in final Census Table No. ii. Towns and villages are scattered most thickly in the Ellichpur taluk, where there are 45 to every square mile; whereas in the Melghat there is only one village to every five square miles. There are now in Berar the same number of houses to the square mile as there were in England and Wales 80 years ago; while the number of persons to an occupied house is at the present time about the same in both countries.

Bombay.

It covers the area of Hungary with the population of Spain. Sindh is equal in extent to Roumania, or (not to take as an instance a country more talked about than known), to the aggregate of Bavaria, Baden, and Alsace-Lorraine; but its population is less than that of Switzerland, which has about a third of its area.

Similarly, the Deccan has the population of Ireland in 1871 on a little more than the area of Portugal, or to go farther west, on that of the State of Kentucky.

Take away the Collectorate of Ahmednagar, and the rest is about the size of Scotland. The Karnátic extends over an area a little below that of Greece, and has a population a little above that of Switzerland. Gujarát is about the same size as the State of Vermont, but its population is larger, and stands about half way between that of Saxony and Wallachia.

It is interesting to compare this division with the most fertile and thickly populated country in Europe. The area of Belgium exceeds that of Gujarát by some 1,200 square miles, but if the former be reduced to the size of the latter, the population would exceed that of its Indian rival by about 34 per cent. Hainault, a province that is of very nearly the same size as Broach, supports a population of 956,364 compared with the 326,930 of the latter. The well-known department in France of the Alpes Maritimes, with its two large towns, has a considerably smaller population than Broach, which it equals in area, or than Kolába, which it resembles in its situation on the coast backed by numerous ranges of hills. For the Konkan, as a whole, I cannot find any European equivalent. . . . .

Compared to the English counties, the Bombay district, which has a mean size of about 4,200 miles, is equivalent to the combined area of Essex, Hertford, and Suffolk. The combined population of these three, however, exceeds that of the Indian area by about 27 per cent.

British Burmah.

The territory administered by the Chief Commissioner has an area of 87,220 square miles.

The average area of a district is 4,590 square miles, and while of the 19 districts 9 exceed the average area in extent, 10 are less than this. They vary from 15,189 square miles, the area of Amherst, which is almost as large as the whole of Arakan, to 14 square miles in the case of the Moulmein town district. The Tenasserim Division occupies more than half the area of British Burmah. Some idea of the extent of the province and of the different districts may be gathered from a comparison with other Provinces of India, or with countries in Europe. The Province with its 87,220 square miles is nearly as large as England, Wales, and Scotland (89,005 square miles) put together, larger than the North-Western Provinces without Oudh (81,434), the Central Provinces (84,963), or Bombay, excluding Sindh (77,528). Comparing the districts with the counties of England we find that the smallest, Northern Arakan, with an area of 1,213 square miles, is nearly as large as Gloucestershire (1,258 square miles) and larger than the East Riding of Yorkshire (1,173 square miles). Amherst, as before mentioned, the most extensive district, is nearly twice the size of Monmouthshire and Wales, and five times the area of Cheshire and Lanchashire put together. Akyab and Thonegwa are each of them as large as all Durham, Northumberland, Cumberland, and Westmoreland put together. Mergui is more extensive than Wales. Shwaygyin, again, is equal in extent to all the north Midland counties, which include Leicestershire, Rutlandshire, Lincolnshire, Nottinghamshire, and Derbyshire. But though the areas are so large, the population as a rule are small and sparse, and confined to the low-lying lands about the foot of the hills or near the rivers and streams. . . . . British Burmah contains a population exceeding that of Scotland by 2,000, but while the numbers of inhabitants are nearly equal, the area of this country is more than 2½ times as large as that of Scotland, and the density of population, which is here 42·8, there reaches 121 persons to the square mile.

Central Provinces.

The total area of the Central Provinces is shown to be 113,279 square miles. This area is divided into 18 districts, grouped into four divisions. To five of these districts are attached Feudatory States, viz., to the Hoshangabad district the smallest State, Makrai, area only 215 square miles; and to Chanda the largest State, Bastar, area 13,062 square miles; and to the three districts of the Chhatisgarh Division the remaining 13 Feudatory States, containing an aggregate area of 15,557 square miles.

The average area of each district is 6,293 square miles, the smallest being Narsingpur, 1,916 square miles, and the four largest being—

	Square Miles.
Bilaspur	8,800
Raipur	14,543
Sambalpur	16,418
Chanda	23,847

Of these larger districts, the first three form the Chhatisgarh Division, which is the most extensive in the Provinces, containing an aggregate area of 39,761 square miles, as compared with the Nagpur Division, 37,102 square miles, the Jubbulpore Division, 18,688, and the Nerbudda Division, 17,728 square miles. The Feudatory States, though attached to districts, are under direct administration of

their own Chiefs. Excluding Feudatory States, the average area in each district is 4,691 square miles, the largest districts then being—

	Square Miles.
Sambalpur	4,521
Mandla	4,719
Bilaspur	7,798
Chanda	10,785
Raipur	11,885

Excluding Feudatory States, the areas of the four divisions contrast as follows :—

	Square Miles.
Chhatisgarh	24,204
Nagpur	24,040
Jubbulpore	18,688
Nerbudda	17,513

The total population of the Central Provinces, as enumerated on 17th February 1881, amounts to 11,548,511. Of districts, the average population, inclusive of attached Feudatory States, was 641,583, Nimar containing the least, 231,341, and Raipur the most, 1,832,237. Other three districts contained less than half the average, viz., Mandla, 301,760, Betul, 304,905, and Damoh, 312,947. Other seven districts contained more than half a million of inhabitants, viz :—

Saugor	564,950
Bhandara	683,779
Jubbulpore	687,233
Nagpur	697,356
Chanda	845,391
Bilaspur	1,126,508
Sambalpur	1,653,960

The three most populous districts of the Provinces are Bilaspur, Sambalpur, and Raipur, forming the Chhatisgarh Division, with an aggregate population of 4,612,705 inhabitants, as compared with the—

Nagpur Division	2,954,304
Jubbulpore Division	2,201,633
Nerbudda Division	1,779,869

The importance of the Chhatisgarh State Railway line, now under construction, is illustrated by the consideration that the population of the Chhatisgarh Division, plus that of the Bhandara district, through which the line passes towards Chhatisgarh, aggregates 5,296,484 inhabitants, or nearly half (46 per cent.) of the total population of the Provinces.

Of Feudatory States, the total population was 1,709,720, and the average 113,981 inhabitants. Makrai, in the Hoshangabad district, contained the least inhabitants, only 16,764, and the following States, both in the Sambalpur district, contained the largest population, viz., Kalahandi, 224,548, and Patna, 257,959. The total population of the 13 Feudatory States in the Chhatisgarh Division aggregated 1,196,708.

Exclusive of Feudatory States, the population of the Provinces was 9,838,791, the Chhatisgarh Division and the same eight districts still ranking as the most populous.

The average number of persons per square mile results, as—

Provinces	101·9
Feudatory States	59·3
Provinces, excluding Feudatory States	116·5

The average density of population in the four divisions was as follows :—

Division.	Without Feudatory States.	In Feudatory States.	Including Feudatory States.
Nagpur	114·7	15·0	79·6
Jubbulpore	117·8	—	—
Nerbudda	100·7	77·9	100·4
Chhatisgarh	128·7	96·2	116·0

Thus the Chhatisgarh Division takes the lead in average density, as well as in mere numbers of its population. Comparing Feudatory States with district areas exclusive of Feudatory States, the following

is the order in which those stand, which result in an average density exceeding 150 persons per square mile, viz. :—

1.	Sakti Feudatory State	198
2.	Sohpur „	197
3.	Narsinghpur district	191
4.	Chhuikhadan Feudatory State	190
5.	Nagpur district	181
6.	Nandgaon Feudatory State	182
7.	Khairagarh „	177
8	Jubbulpore district	175
9.	Bhandara „	174
10.	Wardha „	161
11.	Sambalpur „	153

Thus some of the Feudatory States equal and even surpass our best districts in average density of population. The localities in which the number of persons per square mile was less than 75 are:—

1.	Nimar district	69
2.	Mandla „	64
3.	Chanda „	60
4.	Kalahandi Feudatory State	60
5.	Bamra „	41
6.	Rairakhol „	21
7.	Bastar „	15

Coorg.

The small Province of Coorg lies to the west of Mysore, between north latitude 11° 55′ and 12° 50′, and between east longitude 75° 15′ and 76° 14′. Its area is computed at 1,583 square miles, and its greatest length is about 60 miles, by 40 in breadth.

The total area of the Province is shown to be 1,583 square miles, and the total population at the final Census amounted to 178,302, which gives 112·63 persons to the square mile.

The country derives its name, Kodagu (*Anglice*, Coorg), from its mountainous aspect. It is configuratively a hilly country, culminating in mountainous ranges, the highest of which is about 5,375 feet above the level of the sea. Its smaller grass and forest covered hills are termed "bánes," which are also the pasture lands for the cattle used in the cultivation of the long level strips of wet land lying in the valleys between them, and it is on these báne lands that coffee has been so extensively grown of late years. Here also the Coorgs on their sheltering slopes have built their solitary homesteads in close proximity to their rice fields and coffee gardens.

Madras.

The total area is 141,001 square miles, and the total population 31,170,631. This gives on the whole area 221 persons to the square mile. In 1871 the density was given at 226·2 per square mile. . . . Madras, standing third of the Indian Provinces, has a greater density than any European country, except Belgium, England and Wales, Holland, and Italy.

Excluding Madras town and the hill tracts, or agencies of Ganjám, Vizagapatam, and Rampa, in Godaveri, the average density is 246 per square mile. In the ordinary settled districts the proportion varies from 583 per square mile in Tanjore, and 515 in Vizagapatam, to 91 in Kurnool. In 1871 the variation was much slighter, being from 540 in Tanjore to 130 in Kurnool. The density in the Nílgiris has gone up from 66 to 95, owing, in part, to the accession of 240 square miles of south-east Wynad from Malabar.

In the táluqs of Kumbakónam, Máyavarm, Negapatam, Nannilam, and Shiyáli, in Tanjore district, on an area of 1,323 square miles there is a population of 1,160,827, or 877 per square mile. This is in the heart of the Káveri irrigation delta, and is the richest (as well as the most populous) tract in the Presidency.

In Vizagapatam, the táluqs of Pálkonda, Párvatípúr, Sátúr, and Srungavarapukóta contain, on an area of 422 square miles, a population of 518,722, or 1,229 per square mile.

The táluq of Ponáni, in Malabar, has an area of 390 square miles, a density of 1,007 persons to the square mile.

Punjáb.

It is not to be expected that the Punjáb should, in comparison with other countries, be densely populated. The great mountain tracts to the north, and the arid steppes of its western plains, include large areas which are not habitable by man, and, with a largely agricultural population, only 35 per cent. of its total area is cultivated, and only 70 per cent. even nominally culturable. Less than 40 years ago the greater portion of the Province was subject to a military government of a very inferior type; war and violence were rife in the land, and in many parts the peasant tilled his field with a sword at his side, and the collector demanded the revenue at the head of a regiment, while 20 years earlier much of our south-eastern border was practically a desert. Compared with the other large Indian Provinces, the population is less dense than that of Bengal, the North-Western Provinces, Madras, Bombay proper, but more dense than that of Berár, Haidarábád, Bombay with Sindh, Central India, Assam, the Central Provinces, Rajputana, Sindh, or Burmah. Turning to European countries we find that the density for the Province, as a whole, is about the same as for Ireland and the Austrian Empire, is not much more than one-third that of Belgium and England and Wales, one half that of the British

Isles, and two thirds that of Italy and the German Empire. It is a third as great again as that of Scotland or Portugal, nearly double that of Spain, more than double that of Greece or Turkey in Europe, more than four times that of European Russia, five times that of Sweden, and 12 times that of Norway. The density of population of our British territory is almost the same as in France, Bavaria, and Switzerland, and very little below that of the Indian Empire as a whole. But portions of the Punjáb stand very high in the scale. The Amritsar Division, which is half the size of Belgium, is more thickly populated than that most populous of all European countries, while the Ambála Division has about the same density as have England and Wales and Saxony, and the Delhi Division is more thickly peopled than the Netherlands, and far more so than the British Isles. On the other hand, the population of Baháwalpur is more sparse than that of any other country in the list, except Russia, Sweden, and Norway, while the Deraját and Multán Divisions and the Hill States stand only just above them in company with Spain, Servia, Greece, and Turkey in Europe.

Central India.

General Statement of Area and Population.

This statement forms the groundwork of all the information that has been collected. Unfortunately, the separate areas of some important States, one indeed, the largest in Central India, cannot be ascertained, and it is impracticable, therefore, to frame any even approximate detailed statistics concerning the density of the population. We are dependent for our figures connected with areas on the Topographical Survey Department; and the classification adopted notably for Gwalior and the twelve States which head the list of Statement I., *i.e.*, for a total area of 29,066·08 square miles—a classification which is neither geographically nor politically correct—as well as that for many other States improperly grouped together, renders any calculation founded on the exact area of each, quite impracticable. For the total of Central India the population is given at 9,261,907 souls, which, distributed over an area of 75,229·64 square miles, gives a density of 123·12 persons per square mile, which may be accepted as approximately correct.

As has been already remarked, no previous Census of the population of Central India has been taken. It is useless, therefore, to attempt any speculation as to decrease, increase, or movements of the population. It may, however, safely be said that it has, in Malwa especially, a tendency to increase. Famine is here unknown, the soil is rich and productive, and even a temporary scarcity in Rajputana at once produces a long train of emigrants from less favoured States in that agency, all pressing forward to the opportunities which offer themselves for an agricultural existence in Malwa. For the States of Gwalior, and those under the Bundelkhand and Baghelkhand agencies, it is not perhaps safe to hazard any conjectures, but there is no reason to believe that there has been any decrease in the population. In a census taken under the conditions already noted, many inequalities and apparent inaccuracies may, without difficulty, be detected in a close examination of individual entries. For instance, it is not easy to understand how in the Pindara Jaghir, which consists of 44 villages and no towns, the density per square mile can possibly amount to 887·78, or how the average number of persons in each house comes to 24·66; but it is fruitless to attempt to do more than to notice the outcome of these statements in the bulk, and either the conclusion they justify or the features, normal or abnormal, which they represent.

Baroda.

The total extent of the territory of His Highness the Gaekwar is 8,570 square miles.

The area of 8,000 and odd square miles is distributed over, and interspersed with, portions of Guzerath and Kathiawar. It does not form a compact and unbroken block of territory; it is not a continuous or uninterrupted extent from one end to the other. Roughly speaking, from the northern extremity of the Thana district to the south to Palhanpur to the north, and from the western limits of the Nassik district to the south-east to the extreme north-west of Kathiawar, there lie interspersed with British or other territory tracts of land or provinces wherein His Highness the Gaekwar's sway is acknowledged.

The population of the territories of His Highness the Gaekwar, according to the Census of 1881, amounts to 2,180,311 souls—1,136,633 males and 1,043,678 females. The population of the Baroda camp, consisting of 2,879 males and 1,815 females, in all 4,694 souls, added to the above figures, gives a grand total of 2,185,005 souls, or 1,139,512 males and 1,045,493 females.

The average density of population is 254·44 per square mile for the whole territory, exclusive of the cantonment, and 254·95 inclusive of the cantonment. The average density in British Guzerath is 281·3.

The density of this territory is, however, affected by the thinness of the population in the Amrali Division, and in the forest tracts in the Nowsari and the Mewasi tracts in the Baroda Division.

The following table shows the density of the population in each division of this territory:—

Name of Division.	Population.	Area in Square Miles.	Density of Population per Square Mile.
Amreli Division - - -	147,468	1,560	94·53
Kadi ditto - - - -	988,487	3,158	313·01
Nowsari ditto - - - -	287,549	1,940	148·22
Baroda ditto, inclusive of the city -	756,807	1,911	396·03
Total - - -	2,180,311	8,569	254·44

APPENDIX B.

EXTRACTS FROM MR. IBBETSON'S REPORT ON THE PUNJAB CENSUS, NOTING PECULIARITIES OF THE HINDOO AND MAHAMMEDAN RELIGIONS, AS PRACTISED IN THAT PROVINCE.

The Hindoos of the Punjáb.

The Elasticity of Hindooism.—What is Hindooism—not the Hindooism of the Vedas, which was a clearly defined cult followed by a select society of a superior race living among despised barbarians of the lowest type—but the Hindooism of to-day, the religion of the women of India, which has to struggle for existence against the inroads of other and perhaps higher forms of belief? The difficulty of answering this question springs chiefly from the marvellous catholicity and elasticity of the Hindoo religion. It is in the first place essentially a cosmogony rather than a code of ethics. The esoteric teaching of the higher forms of Hindooism does doubtless include ethical doctrines, but they have been added to rather than sprung from the religion itself, and indeed it seems to me that a polytheistic creed must, from the very nature of things, be devoid of all ethical significance. The aspects of nature and the manifestation of physical force are manifold, and can reasonably be allotted to a multiplicity of gods, each supreme in his separate province; but only one rule of conduct, one standard of right and wrong, is possible, and it cannot conveniently be either formulated or enforced by a divine committee. In many respects this separation of religion from either is doubtless an advantage, for it permits of a healthy development of the rules of conduct as the ethical perceptions of the race advance. When the god has once spoken, his worshippers can only advance by modifying their interpretation of his commands, and no greater misfortune could befall a people than that their religion should lend all the sanctions of its hopes and terrors to a precise code of right and wrong formulated while the conscience of the nation was yet young and its knowledge imperfect.

But if the non-ethical nature of the Hindoo religion is in some respects an advantage to its followers, it has also greatly increased the difficulty of preserving that religion in its original purity. The old Aryans who worshipped the gods of the Vedas were surrounded by races whose deities differed from their own in little but name, for both were but personifications of the faces of nature. What more natural, then, that as the two peoples intermingled, their gods should gradually become associated in a joint Pantheon. If the gods of the Vedas were mightier, the gods of the community might still be mighty. If malevolent it was well to propitiate them; if benevolent some benefits might perhaps be had from them. In either case it was but adding the worship of a few new gods to that of many old ones, for since neither these nor those laid down any inimitable rules of conduct or belief, no change of life, no supersession of the one by the other was necessary. The evils the Hindoos learned from their deities were physical; the help they hoped for material and not spiritual. Their gods were offended, not by disbelief and sin, but by neglect; they were to be propitiated, not by repentance and a new life, but by sacrifice and ceremonial observance, and so long as their dues were discharged they would not grudge offerings made to others as an additional insurance against evil.* The members of the Hindoo Pantheon had many ranks and degrees, and, among the superior gods at any rate, each worshipper selected for himself that one which he would chiefly venerate. Thus it was easy to add on at the bottom of the lists without derogating from the dignity of those at the top; while the relative honour in which each was held presently became a matter for the individual to decide for himself. And so we find that the gates of the Hindoo Ayurpur have even stood open to the strange gods of the neighbourhood, and that wherever Hindoos have come into contact with worship other than their own they have combined the two, and even have not unseldom given the former precedence over the latter. The Hindoo of the plains worships the saints of his Mussulmán neighbours, and calls his own original gods by Mahammedan names unknown to an Indian tongue; the Hindoo of the hills worships the devils and deities of the aborigines, and selects for special honour that one of his own proper divinities whose nature is most akin to theirs; both mollify by offering innumerable agencies, animal, human, demoniacal, or semi-divine, who are not perhaps ranked with the greater gods of the temples, but who may do harm, and to propitiate whom is therefore a wise precaution.

Brahminism the distinguishing Feature of Hindooism.—But through all these divinities there does run a common element, the clue to which is to be found in the extraordinary predominance which the priestly class have obtained in India, as the explanation of the divinity itself is largely to be found in the greed of that class. In polytheistic Europe the separation of ethics from religion was no less complete than in India; but while in the latter the study of the two was combined, in Europe, Greece developed religion into philosophy, while Rome formulated practical ethics in the shape of law, and each was content to receive at the hands of the other the branch which that other had made his own. When Christianity swept away the relics of the old gods, the separation had become too complete to be ever wholly obliterated; and though the priests of the new monotheism struggled fiercely, and with no small measure of success, to re-combine the two, and to substitute the canon for the civil law, yet there ever existed by the side of art distinct from the clergy, a lay body of educated lawyers who shared with them the learning of the day and the power which that learning conferred. If, then, under such cir-

* I suspect that in many cases the strictly territorial nature of the aboriginal gods facilitated their inclusion in the Hindoo worship. It would be less difficult to recognise a deity who did not even claim authority beyond certain set bound, or pretend to rival the Vedic gods in their limitless power; and it would seem especially reasonable on entering a territory to propitiate the local princes who might be offended by the intrusion. The gods of the hills were, and many of them are still, undoubtedly territorial. It would be interesting to discover whether the aboriginal gods of the plains presented the same characteristic. With them the limits of the tribe would probably define the territory, in the absence of any impassable physical boundaries such as are afforded by mountain ranges.

cumstances the political power of the Church in Europe was for centuries immure for good or evil, as we know it to have been, it may be conceived how wholly all authority was concentrated in the hands of the Bráhmans, and with what tyranny they exercised that power in India, where all learning of every sort and kind was absolutely confined to the priestly class.* The result was that Hindooism early degenerated from a religion into a sacerdotalism, and would, in its present form, be far better described as Bráhmanism than by any other single word; and it is this abject subjection to and veneration for the Bráhman which forms the connecting link that runs through and binds together the divine forms of worship and belief which I have spoken.

It is in this predominance of the priesthood, moreover, that we may find an explanation at once of the catholicity and of the exclusiveness which characterise the Hindoo religion. If to give to a Bráhman is to worship God, the larger the circle of worshippers the better for the Bráhman; and if new worshippers will not leave their gods behind them, it would be foolish to exclude them on that account, as there is ample room for all. On the other hand, as the Levitical body so increased in numbers that a portion of them was necessarily illiterate, the Bráhmans were compelled to fall back upon hereditary virtue as the only possible foundation for the power of their class. Here they found in the tribal divisions of the people, and in the theory of the hereditary nature of occupations which had sprung from them, an institution suited to their purpose and ready to their hands; and this they developed into that complex web of caste restrictions and disabilities which envelopes a high-caste Hindoo from his mother's womb, and so the special power and sanctity of the Bráhman came to depend for its very existence upon the stringency with which caste distinctions were maintained, the act of worship was subordinated to the idea of ceremonial purity, and for a definite creed was substituted the domination of a priestly class, itself divided into a thousand sects, and holding a thousand varieties of doctrine. To the aborigine who, with his gods on his back, sought admission within the pale of Hindooism, these restrictions presented no obstacle. They were not developments of the system which obtains in all primitive forms of society; and so far as they differed from the rules which he already observed, they tended to raise him in the social scale by hedging him round with an exclusiveness which was flattering if inconvenient. But to the outcast whose hereditary habits or occupations rendered him impure from the birth admission was impossible, at least to the full privileges of Hindooism.†

The sacerdotal despotism has now altogether overshadowed the religious element; and the caste-system has thrust its roots so deep into the whole social fabric that its sanction is social rather than religious. A man may disbelieve in the Hindoo Trinity, he may invent new gods of his own, however foul and impure, he may worship them with the most revolting orgies, he may even abandon all belief in supernal powers, and yet remain a Hindoo. But he must reverence and feed the Bráhman, he must abide by caste rules and restrictions, he must preserve himself from ceremonial pollution and from contact and communion with the unclean on pain of becoming Curathema Maranatha. With individuals, indeed, even these restrictions are relaxed on the condition that they affect a personal sanctity which, by encouraging superstition and exciting terror, shall tend to the glorification of the priesthood: and the filthy Aghori, smeared with human ordure and feeding on carrion and even on human carrion,‡ is still a Hindoo. But the masses must observe the rules; and any who should, like Buddha or Bábá Nának, propose to admit the body of the laity to share in a license which is permitted in the naked ascetic, would at once be disavowed. The Christian and Buddhist recognise no distinction of caste, nor does the Musulmán save where influenced by the example of those whom he has so bitterly persecuted; while all three profess to disregard the Bráhman; and for this reason, and not because they worship a different god, the Hindoo holds their truth to be polluted. The Sikh has fallen away from his original faith; in his reverence for the Bráhman and his observance of caste-rules he differs only in degree from his Hindoo neighbours; and I shall presently show how difficult it is to draw the line between the two religions. The Jain I take to be little more than a Hindoo sect.

Modern Hindooism defined.—Thus, while Hindooism in its purity may be defined as the religion of the original Aryan immigrants into India, as set forth in the Vedas, Hindooism as it now exists may perhaps be best described as a hereditary sacerdotalism, with Bráhman for its Levites, the vitality of which is preserved by the social institution of caste, and which may include shades and diversities of religion native to India, as distinct from the foreign importations of Christianity and Islam, and from the later outgrowths of Buddhism, more doubtfully of Sikhism, and still more doubtfully of Jainism. If this description be correct, it will be seen that the assumption upon which we acted in compiling our figures for Hindoos is not far removed from truth. The only definition that I have had offered me is that of Mr. Benton of Karnál, who would define a Hindoo as one who receives religious service at the hands of Bráhmans. For practical purposes I do not know that this definition helps us much. It substitutes for the question "Who is a Hindoo" the question "Who receives religious service at the hands of Bráhman." Though probably too narrow in some respects and too wide in others, I believe it to involve the cardinal idea of Hindooism. But the text proposed is almost impossible of application. Nearly all Sikh villagers reverence and make use of the Bráhman almost as freely as do their Hindoo neighbours. The Jain priests are invariably Bráhman. Many tribes of converted Musulmáns retain and fee Bráhmans as a matter of course: while some actually employ them to conduct their marriages after the Hindoo ceremonial, only adding the Mahammedan ritual as a legal precaution. There is a class of Musulmán Bráhman who minister solely to Mahammedans; while almost every impure caste or outcast tribe, however low its position, has its own priests of undoubted Bráhman origin, though they have, by associating with their clients, cut themselves off from the society of their unpolluted fellows.

---

* The position of the Brahams with respect to religion in India seems to have been closely analogous to that which the lawyers formally held with respect to law in England. The language in which religious rites were conducted was compulsorily kept from the knowledge of the people, while the procedure was extremely technical, and any error in form, however minute, destroyed the efficacy of the ceremony.

† I had, after repeated warnings, to fine severely one of my Hindoo compilers, a man in good position, and of education and intelligence, but who positively refused to include scavengers who returned themselves as Hindoos in the figures for that religion.

‡ An Aghori was caught by the police in the Rohtak district, not many months ago, in the act of devouring a newly buried child which he had dug up for the purpose.

The burning of the adult dead has been proposed as a test, and in many respects it is not a bad one. But certain classes of Hindoo ascetics are always buried; the Bishnors never burn the corpse; some of the lower castes burn and bury indifferently, even in the same household, and cremation is a common Buddhist practice. In short, I do not believe that there is any exact test by which a Hindoo can be discriminated; the term is in one sense as much national as religious, and I am compelled to fall back upon my original proposition, and to say that all natives of India who are not either Musulmáns, Christians, Sikhs, Jains, or Buddhists, must for all practical purposes be deemed as Hindoos. What their religion is, as practised in the villages, I shall now endeavour to describe.

*The Pantheon of the Hindoo Peasant.**—Of all the districts of the Punjáb those bordering on the Jamna to the east of the Province, and those lying in the hills of Kangra, are the ones whose people have turned to foreign creeds in the smallest numbers, and therefore the ones in which we may hope to find Hindooism least corrupted. I shall first describe Hindooism as it exists in the villages of the Delhi territory, chiefly from my own personal knowledge; to that I shall add a brief notice of the most salient points which distinguish the Hindooism of the hills; and I shall complete this section of my subject by a glance at the position of the Hindoo on our western frontier. I shall thus have described Hindooism as it exists on the extreme confines of the Province. Between them the change of practice and belief takes place so gradually that it is impossible to draw any very definite lines; and it is sufficient to say that the religion of the submontane tracts is midway between that of the hills and of the plains; while eastern Hindooism obtains almost unchanged to the borders of Rájputána and as far west as Lahore, and then, as we enter the purely Musulmán portion of the Province, rapidly changes to the type prevailing on the frontier.

The student who, intimately acquainted with the gods of the Hindoo Pantheon, as displayed in the sacred texts, should study the religion of the peasantry of the Delhi territory, would find himself in strangely unfamiliar company. Bráhma is there never mentioned save by a Bráhman, while many of the villagers would hardly recognise his name. It is true, indeed, that all men know of Siva and of Vishnu; that a peasant, when he has nothing else to do to that degree that he yawns perforce, takes the name of Naráin, that the familiar salutation is Rám Rám, and that Bhagwán is made responsible for many things not always to his credit. But these are the lords of creation and too high company for the villager. He recognises their supremacy indeed, but his daily concern in this work-a-day world is with the host of deities whose special business it is to regulate the matters by which he is most nearly affected.† The temples to those great gods are generally built, those to Vishnu by Bráhmans or Bairágí monks, and those to Siva by Banyas; and the villagers will perhaps not enter them oftener than twice a year, while, as they should be entered feasting, the young men of the family who cannot spare the time from their ploughs will never set foot inside them. But if the peasant takes but small heed of the great Trinity of his faith, he has acquired from his Musulmán brethren who live in the same village with him a strong monotheistic bias; and his innate belief in the divinities whom he worships is, I suspect, often of the weakest. He will generally end any information he may be giving you about his gods by remarking, with a smile and a shake of the finger, "but it is a *Kaccha* religion," or "after all there is but one great One;" and in one village they told me laughingly that if Government was going to assess them they would pull all their shrines down at once. Of course the existence of such a feeling is exceedingly compatible with the most scrupulous care on his part not to neglect any of the usual observances; and whatever might be his private conviction, or absence of conviction, a man would feel that it would be pre-eminently unsafe to omit the customary offerings, and would be thought ill of if he did so.

The Godlings of the Villages.—The godlings with whom the peasant chiefly concerns himself may be broadly divided into two classes, the pure and the impure. To the former such offerings are made as are pure food to a Hindoo, cakes or sweets fried in *ghi*, and the like; they are very generally made on a Sunday, and they are taken by Bráhmans. To the second class the offerings are impure, such as leavings from the meal, fowls, pigs, and so on; they are never made on a Sunday, and they are taken not by Bráhmans, but by impure and perhaps aboriginal castes. Of course the line cannot always be drawn with precision, and Bráhmans will often consent to be fed in the name of a deity, while they will not take offerings made at his shrine, or will allow their *girls*, but not their boys, to accept the offerings, as if the girls die in consequence it does not much matter. The former class of deity is usually benevolent; the latter are generally malevolent, and as malevolent deities seem to be all over the world of the female sex, and their worship is often confined to women and to children at their mothers' apron, the men not sharing in it. I cannot help suspecting that the latter are often the modern representative of the non-aryan deities which were worshipped by the aborigines of India. The aryan invaders must have intermarried, probably largely with the aboriginal women; these latter would have preserved the cults of their fathers; and it would be natural that the newcomers, while not perhaps caring to invoke the aid of the beneficient *genii loci*, might think it well worth while to propitiate, or at least to allow their womenfolk to propitiate, the local powers of evil on whose territory they had trespassed.

First among the pure and benevolent gods comes *Suraj Devata, or the Sun godling.* The sun was of course one of the great Vedic deities; but his worship has apparently in a great measure dropped out of the higher Hindooism; and the peasant calls him, not Deva, but Devata, a godling, not a god. No shrine is ever built to him, but on Sunday the people abstain from salt, and they do not set their milk as usual to make butter from, but make rice milk of it and give a portion to the Bráhmans. After each *howeh* and occasionally between whiles, Bráhmans are fed in his honour; and he is each morning saluted with an invocation as the good man steps out of his house. He is *par excellence* the great god of the villagers, who will always name him first of all his deities. After him comes, at least in the east of the Province, *Jamna Ji or Lady Jamna.* She is bathed in periodically, Bráhmans are fed in her honour; and the waters of the canal, which is fed from her stream, are held in such respect by the

* Much of the following paragraphs is taken almost word for word from my Statement Report of Karnál. When I had nothing to alter or add, I did not think it worthwhile to re-write the text.

† A peasant expressed the matter to me thus: "We know, sir, that the Lieutenant-Governor is above all at "Lahore, but we only adore him once in every few years when he visits those parts. You, as yet, are subordinate "to him, but we worship you daily and hourly."

villagers that they describe the terrible evils which they work in the land on springing "from Lady "Jamna's friendship." *Wharti Máta or Mother Earth* holds the next place of honour. The pious man does obeisance to and invokes her as he rises from his bed in the morning, and even the indifferent follows his example when he begins to plough or to sow. When a cow or buffalo is first bought, or when she first gives milk after calving, the first five streams of milk drawn from her are allowed to fall on the ground in honour of the deity; and at every time of milking the first stream is so treated. So, when medicine is taken, a little is sprinkled in her honour.

Kwája Khizr or the god of water is an extraordinary instance of a Musulmán name being given to a Hindoo deity. Kwaja Khizr is properly that one of the great Mahammedan saints to whom the care of travellers is confided. But throughout the Eastern Punjáb, at any rate, he is the Hindoo god of water, and is worshipped by burning lamps and feeding Bráhmans at the well, and by setting afloat on the village pond a little raft of sacred grass with a lighted lamp upon it.

The four deities above mentioned are the only ones to whom no temples are built. To the rest a small brick shrine from one to two feet cube, with a bulban head, and perhaps an iron spike as a finical, is erected, and in the interior lamps are burnt and offerings placed. They never contain idols, which are found only in the temples of the greater gods. The Hindoo shrine must always face the east, while the Musulmán shrine is in the form of a grave and faces the south. This sometimes gives rise to delicate questions. In one village a section of the community had become Mahammedans. The shrine of the common ancestor needed rebuilding, and there was much dispute as to its shape and aspect. They solved the difficulty by building a Musulmán grave facing south, and over it a Hindoo shrine facing east. In another village an imperial trooper was once burnt alive by the shed in which he was sleeping catching fire, and it was thought well to propitiate him by a shrine, or his ghost might become troublesome. He was by religion a Musulmán; but he had been burnt and not buried, which seemed to make him a Hindoo. After much discussion the latter opinions prevailed, and a Hindoo shrine, with an eastern aspect, now stands to his memory. The most honoured of the village deities proper is *Bhumia*, or the god of the homestead, often called *Khera* (a village). The erection of his shrine is the first formal act by which the proposed site of a new village is consecrated; and when two villages have combined their homesteads for greater security against the marauders of former days the people of the one which moved still worship at the Bhúmia of the deserted site. Bhúmia is worshipped after the harvests, at marriages, and on the birth of a male child, and Bráhmans are commonly fed in his name. Women often take their children to the shrine on Sundays; and the first milk of a cow or buffalo is always offered there.*

The *Singhs or Snake gods* occupy an intermediate place between the two classes into which I have divided the minor deities. They are females, and though they cause fever are not very malevolent, often taking away pains. They have great power over milch cattle, the milk of the eleven days after calving is sacred to them, and libations of milk are always acceptable. They are generally distinguished by some colours, the most commonly worshipped being Káli, Hari, and Bari Singh, or black, green, and grey. But the diviner will often declare a fever to be caused by some Singh whom no one has even heard of before, but to whom a shrine must be built; and so they multiply in the most perplexing manner. Dead men also have a way of becoming snakes, a fact which is revealed in a dream, when again a shrine must be built. If a peasant sees a snake he will salute it; and if it bite him he or his heirs, as the case may be, will build a shrine on the spot to prevent a repetition of the occurrence. They are the servants of Rája Básak Nág, King of Patál or Tartarus; and their worship is most certainly connected in the minds of the people with that of the *nik* or ancestors; though it is difficult to say exactly in what the connexion lies. Sunday is their day, and Bráhmans do not object to be fed at their shrines, though they will not take the offerings, which are generally of an impure nature. The snake is the common ornament on almost all the minor Hindoo shrines.

The Sitala or small-pox goddess, also known as Máta, is the eldest of a band of seven sisters, by whom the pustular group of diseases is supposed to be caused, and who are the most dreaded of all the minor powers. The other six are Masáni, Basanti, Máhá, Máí, Polamde, Lamkariá, Agwáni, whose small shrines generally cluster round the central one to Sítala. Each is supposed to cause a specific disease, and Sítala's speciality is small-pox. These deities are never worshipped by men, but only by women and children, enormous numbers of whom attend the shrines of renown as "Sítala's 7th." Every village has its local shrine also, at which the offerings are all impure. Sítala rides upon a donkey, and grain is given to the donkey, and to his master the potter at the shrine, after having been waved over the head of the child. Fowls, pigs, goats, and cocoanuts are offered, and white cocks are waved and let loose. An adult who has recovered from small-pox should let a pig loose to Sítala, or he will again be attacked. During an attack no offerings are made; and if the epidemic has once seized upon a village, all worship is discontinued till the disease has disappeared. But so long as she keeps her hands off nothing is too good for the goddess, for she is the one great dread of Indian mothers. She is, however, easily frightened and deceived; and if the mother has lost one son by small-pox, she will call the next Kurria, he of the dunghill, or Báharu, the outcast, or Máru, the worthless one, or Molar, bought, or Mangtú, borrowed,† or Bhagwaná, given by the Great God; or will send him round the village in a dust-pan to show that she sets no store by him. So, too, many mothers dress their children in old rags begged of their neighbours till they have passed the dangerous age.

The Worship of the Sainted Dead.—The worship of the dead is universal; and they again may be divided into the sainted and the malevolent dead. First among the sainted dead are the *Pitrs* or *ancestors*. Tiny shrines to those will be found all over the fields; while there will often be a larger one to the common ancestors of the class. Villagers who have migrated will periodically make long

* Bhúmia should, by his name, be the god of the land and not of the homestead. But he is most certainly the latter, and is almost as often called Khera as Bhúmia. There is also a village god called Khetopal or the field nourisher, and also known as Bhairon; but he is not often found. In some places, however, the *Kherá Devata* or godling of the village site is also called Charrwandand alleged to be the wife of Bhúmia (*Canning's Gurgáon Report*, p. 34); see also *Alwar Gazetteer*, page 70. It is a curious fact that among the Gonds and Bheels the word Bhúmia means priest or medicine man, while among the Karkus, another Kolian tribe, Bhúmia stands for high priest.

† Cf. Two penny, Hintdeniers, &c.

pilgrimages to worship at the original shrine of their ancestor; or, if the distance is too great, will bring away a link from the original shrine, and use it as the foundation of a new local shrine which will answer all purposes. In the Punjáb proper these larger shrines are called *jathera*, or ancestor; but in the Delhi territory the *Satti* takes their place in every respect, and is supposed to mark the spot where a widow was burnt with her husband's corpse*. The 15th of the month is sacred to the *pitrs*, and on that day the cattle do no work and Bráhmans are fed. But besides this veneration of ancestors, saints of widespread renown occupy a very important place in the worship of the peasantry. No one of them is, I believe, malevolent, and in a way their good nature is rewarded by a certain loss of respect. *Gúza beta na deya taw buchh na chhin lega*—"If Gúga doesn't give me a son, at least he will take nothing "away from me." They are generally Mahammedan, but are worshipped by Hindoos and Musalmánt alike with the most absolute impartiality. There are three saints who are pre-eminently great in the Punjáb, and thousands of worshippers of both religions flock yearly to their shrines.

Greatest of all is *Sakhi Sarwar Sultán*, or the generous Prince Sarwar, also called Lákhdáta, or the Giver of Lákhs, and Rohiánwála or He of the Hills. His real name was Saiyad Ahmad, and he flourished about the middle of the 12th century. His principal shrine is at Nigáha in the Derah Ghazi Khán district, and contains, besides the trunk of the saint and his wife, a shrine to Bábá Nának and a temple to Vishnu, thus exemplifying the extraordinary manner in which religions are intermingled in the Punjáb. Sakhi Sarwar is said, indeed, to have been a disciple of Bábá Nának; but if so it must have been by anticipation, as he died nearly 300 years before the first Sikh Gurú. The shrine is celebrated throughout the Province and thousands of pilgrims from all parts, Hindoo, Sikh, and Musalmán, attend the annual fair which is held there, many of them in hopes of or in gratitude for a son, a boon supposed to be specially in the gift of the saints. A very considerable proportion of the Hindoo village population, and specially of the women of the Amritsár, Jálandhar, and Ambála divisions (excepting Simla and Kangra), and of Northern Patiála are followers of Sakhi Sarwar Sultán, and known in consequence as Sultánist. They are specially lax in the observances of their religion, and, unlike other Hindoos who will eat meat at all, they scrupulously abstain from the flesh of animals killed after the Sikh fashion by the *jatka* or single stroke of the sword, and will indeed only eat if after the *halál* or Mahammedan ceremony of cutting the throat of the living animal. The guardians of the local shrines, which exist in almost every village, are Musulmán, and are called Bharai (*q. v.* in chapter on Castes) and conduct the companies of Hindoo pilgrims on their way to the shrine at Nigáha. In the Delhi territory he is not held in quite such high esteem; but he is generally worshipped, shrines in his honour are common, vows and pilgrimages to him are frequent, and Bráhmans tie threads on the wrists of their clients on a fixed date in the name of Sakhi Sarwar.

Next to Sakhi Sarwar comes *Báwa Fárid*, surnamed *Shakarganj*, or the Fountain of Sweets. His shrine at Pak Pattan in the Montgomery district is, perhaps, the only one of the Punjáb shrines whose renown extends beyond the confines of India. It is celebrated throughout Mahammedan Asia, and there are few of the invaders of India who have not turned aside from massacring his worshippers to pay their respects to the saint. There is the Gate of Paradise—

"A narrow opening in a wall, about five feet by two and a half, through which the pilgrims force their passage "during the afternoon and night of the 5th of the Muharram. Every devotee who contrives to get through the "gate at the prescribed time is assured of a free entrance into Paradise hereafter. The crowd is therefore im-"mense, and the pressure is so great that two or three layers of men, packed closely over each other, generally "attempt the passage at the same time, and serious accidents, notwithstanding every precaution taken by the "police, are not uncommon."

The estimated attendance at the annual fair is 50,000, composed of both Hindoos and Musulmáns. Báwa Fárid flourished about the end of the 13th and beginning of the 14th century. He was a thrifty saint, and for the last 30 years of his life nourished himself by holding to his stomach wooden cakes and fruits when he felt hungry. This miraculous but inexpensive provender is still preserved.

Scarcely less celebrated is *Buga Pir*, also called Záhir Pir, the saint apparent, or Bágarwala, he of the Bágar, from the fact that his grave is near Dadrewa in Bikaner, and that he is said to have ruled over the northern part of the Bágar or great prairies of Northern Rájputána. He flourished about the middle of the 12th century. He is really a Hindoo, and his proper name is Gúga Bir, or Gúga the Hero (cf. *vir* Latin). But Musulmáns also flock to his shrine, and his name has been altered to Gúga Pir, or saint Gúga, while he himself has become a Mahammedan in the opinion of the people. His conversion is thus accounted for. He killed his two nephews, and was condemned by their mother to follow them below. He attempted to do so; but the earth objected to that; he being a Hindoo, she was quite unable to receive him till he should be properly burnt. As he was anxious to revisit his wife nightly, this did not suit him; and so he became a Musulmán, and his scruples being thus removed, the earth opened and swallowed him and his horse alive. He is to the Hindoos of the Eastern Punjáb the greatest of the snake kings, having been found in the cradle sucking a live cobra's head; and his *chhari* or fly-flap, consisting of a long bamboo surmounted by peacock feathers, a cocoanut, some fans, and a blue flag, may be seen at certain times of the year as the Jogis or sweepers who had local charge of it take it round and ask for alms. His worship extends throughout the Province, except perhaps on the frontier itself. It is probably weakest in the western, but all over the eastern districts his shrines, of a peculiar shape and name, may be seen in almost every large village, and he is universally worshipped throughout the submontane tract and the Kangra hills. There is a famous equestrian statue of him on the rock of Mandva, the ancient capital of Jodhpur.

---

* *Jathera* would seem to be from the same root as *Seth*, or husband's elder brother; and the people commonly speak of their *dadera jathera*, which would seem to mean their ancestors on the fathers' and mothers' sides. If so, it is extremely curious that both the *jathera* and the *satti* involve relationship by marriage. The many and important functions assigned to cognates in marriage and other ceremonies by the natives of the Panjáb are most interesting, and call for study and explanation. *Satti* was not abolished in British India until 1829 A.D.

† The Hindoo Jats of a part of Gurgáon described their worship as confined to "Shekh Ahmad Chisti Bráhman, and the Pipal tree."

‡ Some of the Sikhs also are Sultánis. It is often supposed, indeed, that the Sultánis *are* Sikhs and Sikhs only. But this is an error due to their commonly describing themselves as "Sikh Sultánis" using the word Sikh in its original sense of "disciple," and meaning nothing more than that they are followers of Sultan.

Another saint of great celebrity, and a contemporary of Barr Farid is *Boali Qalandar*. He used to ride about on a wall, but eventually settled at Panipat. The Jamna then flowed under the town, and he prayed so continuously that he found it convenient to stand in the river and wash his hands without moving. After seven years of this he got stiff, and the fishes ate his legs; so he asked the river to step back seven paces and let him dry. In her hurry to oblige the saint she retreated seven miles; and there she is now. He gave the people of Panipat a charm which drove away all flies from the city. But they grumbled, and said they rather liked flies, so he brought them back a thousandfold. The people have since repented. There was a good deal of trouble about his funeral. He died near Karnal, and there they buried him. But the Panipat people claimed his body and came and opened his grave, on which he sat up and looked at them till they felt ashamed. They then took some bricks from his grave with which to found a shrine; but when they got to Panipat and opened the box they found his body in it, so now he lies buried both at Panipat and at Karnal. His history is given in the "Ayin Akbari." He died in 724 Hij (1324 A.D.).

The *Panch Pir* or *Five Saints* are worshipped all over the Province by both Hindoos and Musulmáns. It is a matter of dispute whether they are the five Panda brothers of the Mahabharat, or the five great saints of Islam. It must be understood that though the graves of these saints are the centres of their worship pilgrimages, to them the most effective method of propitiation, yet shrines to some of them will be found scattered all over the country, sometimes in almost every village; while all are worshipped and invoked locally at certain times and on certain occasions. Besides these saints of renown, whose worshippers are drawn from all parts of the Province, the countryside swarms with minor saints of more limited fame generally, but in the east not always Musalmán, and worshipped alike by Hindoo and Mahammedan. If their shrines are large enough to go into, you must be careful to clap your hands before entering; as these gentry occasionally sit on their tombs in their bones to take the air and have been discovered in that condition, an intrusion which they resent most violently. All these saints are benevolent, and pilgrimages and offerings are made to them either in hope of male offspring or of relief from disease, or in fulfilment of a vow made with a similar object.

The Worship of the Malevolent Dead.—Far different from them are the malevolent dead. From them nothing is to be hoped, but everything is to be feared. Foremost among them are the *gyals or sonless dead.* When a man has died without male issue he becomes spiteful, especially seeking the lives of the young sons of others. In almost every village small platforms may be seen with rows of small hemispherical depressions into which milk and Ganges water are poured, and by which lamps are lit and Bráhmans fed to assuage the Gyals,* while the careful mother will always dedicate a rupee to them, and hang it round her child's neck till he grows up. Another thing that is certain to lead to trouble is the decease of anybody by violence or sudden death. In such cases it is necessary to propitiate the departed by a shrine, as in the case of the trooper previously mentioned. The most curious result of this belief is the existence all over the Eastern Punjáb of small shrines to what are popularly known as *Saiyads*, the real word is *shahid* or martyr, which being unknown to the peasantry has been corrupted into the more familiar Saiyad. One story, showing how these Saiyads met their death, will be found in section 376 of my Karnál Report. But the diviners will often invent a Saiyad hitherto unheard of as the author of a disease, and a shrine will be built to him accordingly. The shrines are Mahammedan in form, and the offerings are made on Thursday, and taken by Musulmán faqirs. Very often the name even of the Saiyad is unknown. The Saiyads are exceedingly malevolent, and often cause illness and death. Boils are especially due to them, and they make cattle miscarry. One Saiyad, Bhrúa of Bari in Kaithal, shares with Mansa Devi of Mani Májra in Ambála, the honour of being the great patron of thieves in the Eastern Punjáb.

Many of those who have died violent deaths have acquired very widespread fame; indeed Gúga Pir might be numbered amongst them, though he most certainly is not malevolent, witness the proverb quoted on page x. A very famous hero of this sort is Teja, a Jat of Meywár, who was taking milk to his aged mother, when a snake caught him by the nose. He begged to be allowed first to take the milk to the old lady, and then come back to be properly bitten and killed. And on a certain evening in the early autumn the boys of the Delhi territory come round with a sort of box with the side out, inside which is an image of Teja brilliantly illuminated, and ask you to "remember the grotto." Another case is Harda Lála, brother of the Raja of Urchar in Bandelkand. He was poisoned by his own brother and is worshipped often under the name of Bandela all over Northern India, especially in epidemics. He and Teja are generally represented on horseback. So again Harshu Bráhman, who died while sitting *dharna*,† is worshipped even east of Lahore.

But even though a man have not died sonless or by violence you are not quite safe from him. His disembodied spirit travels about for twelve months as a *paret*, and even in that state is apt to be troublesome. But if at the end of that time he does not settle down to a respectable second life, he becomes a *bhut* or, if a female, a *churel*, and as such is a terror to the whole country, his principal objects then being to give as much trouble as may be to his old friends, possessing them, and producing fever and other malignant diseases. Low-caste men, such as scavengers, are singularly liable to give trouble in this way, and are therefore always buried or burnt face downwards to prevent the spirit escaping; and riots have taken place, and the magistrates have been appealed to to prevent a Chúra being buried face upwards. These ghosts are most to be feared by women and children, and especially immediately after taking sweets; so that if you treat a school to sweetmeats the sweet-seller will also bring salt, of which he will give a pinch to each boy to take the sweet taste out of his mouth. They also have a way of going down your throat when you yawn, so that you should always put your hand to your mouth, and had also better say "Narain!" afterwards. Ghosts cannot set foot on the ground, and you will sometimes see two bricks or bags stuck up in front of the shrine for the spirit to rest on. Hence when going on a pilgrimage or with ashes to the Ganges, you must sleep on the ground all the

* I believe them to be identical in purpose, as they certainly are in shape, with the cup-marks which have lately exercised the antiquaries. They are called *bhorka* in the Delhi territory.

† If a Bráhman asks aught of you and you refuse it, he will sit at your door, and abstain from food till he gain his request. If he die meanwhile, his blood is on your head. This is called sitting *dharna*.

way there so as to avoid them; while the ashes must not rest on the ground, but must be hung up in a tree so that their late owner may be able to visit them. So a woman, when about to be delivered, is placed on the ground, as is every one when about to die. Closely allied to the ghosts are the *Núris* or fairies. They attack women only, especially on moonlight nights, catching them by the throat, half choking them, and knocking them down. (? Hysteria.) Children, on the other hand, they protect. They are Musulmán, and propitiated accordingly, and are apparently identical with the Parind or Peri with whom Moore has made us familiar. They are also known as Shahpuri, but resent being so called; and no woman would dare to mention the word.

Divination, Possession, Exorcism, and Charms.—Such being the varied choice in the matter of malevolent spirits offered to the Punjáb peasant by the belief of the countryside it may be supposed that divination and exorcism are practised widely, and possession and the virtue of charms firmly believed in. Witchcrafts proper are heard but little of, and it is, I believe, chiefly confined to the lowest castes, though some wizards are commonly credited with the power of causing a woman to die if they can obtain a lock of her hair, and then bringing her to life again for their carnal enjoyment.* Illness is generally attributed to the malignant influence of a deity, or to possession by a spirit, and recourse is had to the soothsayer to decide who is to be appeased, and in what manner. The diviners are called "devotees" (*bhagat*)† or "wise men" (*syana*), and they generally work under the inspiration of a snake-god, though sometimes under that of a Saiyad (*see* above). The power of divination is generally confined to the lower and menial (? aboriginal) castes, is often hereditary, and is rarely possessed by women. Inspiration is shown by the man's head beginning to wag; and he then builds a shrine to his familiars, before which he dances, or, as it is called by the people, "sports" (*khelan*). He is consulted at night, the inquirer providing tobacco and music. The former is waved over the body of the invalid, and given to the wise man to smoke. A butter-lamp is lighted, the music plays, the diviner sometimes lashes himself with a whip, and he is at last seized by the afflaters, and in a paroxysm of dancing and head-wagging declares the name of the malignant influence, the manner in which it is to be propitiated, and the time when the disease may be expected to abate, for the diviner waives wheat over the patient's body, by preference on Saturday or Sunday; he then counts out the grains one by one into heaps, one heap for each god who is likely to be at the bottom of the mischief, and the deity on whose heap the last grain falls is the one to be propitiated. The malignant spirit is appeased by building him a new shrine, or by making offerings at the old one. Very often the offering is first placed by the patient's head for a night or waved over his body, or he is made to eat a part of it; and it is sometimes exposed on a moonlight night while the moon is still on the wax, together with a lighted lamp, at a place where four cross-roads meet. Sometimes it is enough to tie a rag taken from the patient's body on to the sacred tree—generally a *jam* (*prosopis specigera*)—beneath which the shrine stands, and such trees may often be seen covered with the remnants of those offerings, blue being the predominating colour if the shrine be Musulmán, and red if it be Hindoo.

The evil eye is firmly believed in; and iron is the sovereign safeguard against it. While a house is being built, an iron pot (or an earthern vessel painted black is near enough to deceive the evil eye, and is less expensive) is always kept on the works; and when it is finished the young daughter of the owner ties to the lintel a charm, used on other occasions also, the principal virtue of which lies in a small iron ring. Mr. Cleavering thus describes the theory of the evil eye:—

"When a child is born an invisible spirit is sometimes born with it; and unless the mother keeps one breast "tied up for forty days while she feeds the child from the other, in which case the spirit dies of hunger, the child "grows up with the endowment of the evil eye, and whenever a person so endowed looks at anything constantly, "something evil will happen to it. Amulets worn for protection against the evil eye seem to be of two classes; the "first, objects which apparently resist the influence by a superior innate strength such as tigers' claws; the second, "of a worthless character, such as cowries, which may catch the eye of their beholder, and thus prevent the "covetous look. A father was once asked, 'Why don't you wash that pretty child's face?' and replied, 'A little "black is good to keep off the evil eye.'"

If so, most native children should be safe enough. It is bad manners to admire a child, or comment upon its healthy appearance. The theory of the scapegoat obtains; and in times of great sickness goats will be marked after certain ceremonies, and let loose in the jungle, or killed and buried in the centre of the village. These commonly wear round their necks armlets, consisting of small silver lockets containing sentences, or something which looks like a sentence, written by a *faqir*. The leaves of the *siras* (*abbizzia libbek*) and of the mango (*mangifera indica*) are also powerful for good; and a garland of them hung across the village gate, with a mystic inscription on an earthern platter in the middle, and a plough beam buried in the gateway with the handle sticking out show that cattle-plague has visited a man dreaded in the village, and that the cattle have been driven under the charm on some Sunday on which no fire was lighted on any hearth. An inscription made by a *faqir* on an earthen platter, and then washed off into water which is drunk by the patient, is a useful remedy in illness; and in protracted labour the washings of a brick from the *chakalu* (*chakra bhya*) foot of Amin, where the "arrayed army" of the Pándas assembled before their final defeat, are potent; or if anybody knows how to draw a ground plan of the fort, the water into which the picture is washed off will be equally effective.‡ When a beast gets lame, an oval mark with a cross in it or Solomon's seal or Siva's trident on the old mark of the Aryan weed-fire,§ in general shape like the Mauxarias, is branded on the limb affected; or a piece of the coloured thread used by the Bráhman in religious ceremonies is tied round it.

Minor superstitions.—Good and bad omens are innumerable. Black is unlucky, and if a man go to build a house, and turn up charcoal at the first stroke of the spade, he will abandon the site. A mantis is the horse of Rám, is very auspicious, and always saluted when seen. Owls portend desolate homes;

---

* In the hills, however, magic is said to be common, and in the plains certain men clean charm the livers out of children, and so cause them to pine away and die. Englishmen are often credited with this power.

† The term Bhagat, I believe properly applies only to the devotees of the goddess Devi. But it is locally used by the villagers for any wiseman or diviner.

‡ The virtue of the fort is due to its standing on the edge of a pond in which the sun was born, and where women who wish for sons go and bathe as on Sunday.

§ This sign is often drawn at the door of a house or shop to keep off the evil eye.

and the *koil* (*Cudynamys orientalis*) is also especially unlucky. Chief among good omens is the *dozar*, or two water-pots, one on top of the other. This should be left to the right, as should the crow, the black buck, and the mantis; but the snake to the left. To sneeze is auspicious, as you cannot die for some little time after. So when a man sneezes his friends grow enthusiastic and congratulate him, saying "live a hundred years!" Odd numbers are lucky. "*Numero Deus impare gaudet.*" But 3 and 13 are unlucky, because they are the bad days after death; and *teran tin* is equivalent to "all anyhow." So if a man, not content with two wives, wish to marry again, he will first marry a tree, so that the new wife may be the fourth, and not the third. The number five and its aliquot parts run through the religious and ceremonial customs. The shrine to Bhúmia is made of fire-brick; five colours of the sacred grass are offered to her after child-birth; five sticks of sugar-cane are offered, with the first fruits of the juice, to the god of the sugar-press, and so on without end; while offerings to Bráhmans are always 1¼, 2½, 5, 7½, whether rupees, or seers of grain. The dimensions of wells, and well-gear on the other hand, are always fixed in so many *and three quarter* cubits; and no carpenter would make or labourer dig you any portion of a well in round numbers of cubits.

The south is a quarter to be especially avoided, as the spirits of the dead live there. Therefore your cooking hearth must not face the south, nor must you sleep or lie with your feet in that direction except in your last moments. The demon of the four quarters, Disásul, lives in the east on Monday and Saturday, in the north on Tuesday and Wednesday, in the west on Friday and Sunday, and in the south on Thursday; and a prudent man will not make a journey or even plough in those directions on those days. So when *Shukr* or Venus is in declension brides do not go to their fathers' houses nor return thence to visit their fathers' houses. On the Biloch frontier each man is held to have a star, and he must not journey in certain directions when his star is in given positions. But when his duty compels him to do so he will bury his star, *i.e.*, a piece of paper cut out in that shape, so that it may not see what he is doing.* It is well not to have your name made too free use of, especially for children. They are often not named at all for some little time; and if named are generally addressed as "Baby." If a man be rich enough to have his son's horoscope drawn, a few days after his birth, the name then fixed will be carefully concealed till the boy is eight or ten years old and out of danger; and even then it will not be commonly used, the everyday name of a Hindoo, at least among the better classes, being quite distinct from his real name, which is only used at formal ceremonies, such as marriage. Superiors are always addressed in the third person, and a clerk, when reading a paper in which your name occurs, will omit it and explain that it is your name that he omits. A Hindoo peasant will not eat, and often will not grow onions or turnips, as they taste strong like meat, which is forbidden to him. Nor will he grow indigo, for simple blue is the Musulmán colour, and an abomination to him. He will also refuse to eat oil or black sesame if formally offered him by another, for if he do he will serve the other in the next life. A common retort when asked to do something unreasonable is *kya, mainne tere kala tel chahe luir?* "What, have I eaten your black sesame?" The shopkeeper must have cash for his first transaction in the morning; and will not book anything till he has taken money.

Some of the superstitious ceremonies attending birth† are very curious. If a boy be born a net is hung over the doorway, a charm stuck on to the wall, and a fire lighted on the threshold, which is kept up night and day to prevent evil spirits from passing. The swaddling clothes should be burned from another person's house. On the night of the sixth day the whole household sits up and watches over the child, for on that day (*chhatu*) his destiny is determined, especially as to immunity from small-pox. If he go hungry on that day he will be stingy all his life; and so a miser is called *chhate kâ bhukha*, or "hungry on his sixth," and a prosperous one *chhate ka raja*, or "a king from his sixth." None of these precautions are taken on the birth of a girl.

Tree and Animal Worship.—Traces of the worship are still common. Most members of the Vig tribe, and especially the Pipul and Bar (*Fecus religiosa* and *Bengalensis*) are sacred; and only in the direct extremities of famine will their leaves be cut for the cattle. Sacred groves are found in most villages, from which no one may cut wood or pick fruit. The Jand (*Prosopis spicigera*) is reverenced very generally, more especially in the parts where it forms a chief feature in the larger flora of the great arid grazing grounds; it is commonly selected to mark the abode or to shelter the shrine of a deity; it is to it, as a rule, that rays are affixed as offerings, and it is employed in the marriage ceremonies of many tribes. In some parts of Kangra, if a betrothed, but as yet unmarried, girl can succeed in performing the marriage ceremony with the object of her choice round a fire made in the jungles with certain wild plants her betrothal is annulled, and the marriage holds good. Marriage with trees is not uncommon, whether as the third wife already alluded to, or by prostitutes in order to enjoy the privileges of a married woman without the inconvenience of a human husband. The Deodar worship of Kulu is described elsewhere. Several of the Jat tribes revere certain plants. Some will not burn the wood of the cotton plant, the women of others veil their faces before the Nim (*Melia indica*) as if in the presence of a husband's elder relative, while others pray to the tiger grass (*Saccharum spontanecus*) for offspring under the belief that the spirit of the ancestor inhabits it. These customs are probably in many cases ptolemic rather than strictly religious. *Tiraths* or holy ponds are greatly believed in, the merit of bathing in each being expressed in terms of cows, as equal to that of feeding so many. Some of those ponds are famous places of pilgrimage. The Hindoo peasant venerates the cow, and proves it by leaving her to starve in a ditch when useless, rather than kill her comfortably. Yet if he be so unfortunate as to kill a cow by mishap, he has to go to the Ganges, there to be purified at considerable expense, and on the road he bears aloft the cow's tail tied to a stick that all may know that he is impure and must not enter a village, and may avoid his touch and send out food to him. His regard for animal life in general forbids him to kill any animal, though he will sometimes make an

---

But it would appear that there is a unanimity in the motion of these stars which reduces the rule to one of dates. Then, on the 1st, 2nd, 10th, and 12th, journeys must not be made towards one quarter; on the 3rd, 4th, 18th, and 14th towards another; on the 5th, 6th, 15th, and 16th towards a third, and on the 7th, 8th, 17th, and 18th towards the fourth. On the 9th, 10th, 19th, 20th, 29th, and 30th the traveller is free to face as he pleases.

† The marriage customs are even more curious. They are based throughout on the idea of marriage by capture, and will be noticed in the section on Castes and Tribes.

exception in favour of owls and even of snakes, and he seldom has any objection to anybody else destroying the wild animals which injure his crops. In the east he will not eat meat; but I believe that in the Punjáb proper the prohibition extends to women only. The monkey and peacock are specially sacred.

Agricultural Superstitions.—The superstitions connected with cattle and agriculture are endless. No horned cattle or anything appertaining to them, such as butter or leather, must be bought or sold on Saturday or Sunday; if one die on either of those days he is buried instead of being given to the menials. So the first beast that dies of cattle-plague is buried. Cattle-plague can be cast out across the border of one village into the one which adjoins it in the east. All field-work, cutting of grass, grinding of corn, and cooking of food is stopped on Saturday morning; and on Sunday night a solemn procession conducts a buffalo skull, a lamb, Siva's stick, buttermilk, fire, and sacred grass to the boundary, over which they are thrown, while a gun is fired three times to frighten away the disease. Last year a man was killed in an affray resulting from an attempt to transfer the plague in this manner. A villager in Gurgáon once captured the cattle-plague in its material shape, and wouldn't let it go till it promised never to remain where he or his descendants were present; and his progeny are still sent for, when murrain has fastened on a village, to walk round it and call on the plague to fulfil its contract. The sugar-press must be started, and a well begun on a Sunday. On Saturday night little bowls of water are set out round the proposed site, and the one which dries up least marks the exact spot for the well. The circumference is then marked, and they begin to dig, leaving the central lump of earth intact. They cut out this clod, call it Khwája Ii, and worship it and feed Bráhmans. If it breaks it is a "bad" omen, and a new site will be chosen a week later. The year's ploughing or sowing is best begun on a Wednesday; it must not be begun on a Monday or on a Saturday, or on the 1st or 11th of any month; and on the 15th of each month the cattle must rest from work. So weeding should be done once, twice, thrice, or five times; it is unlucky to weed four times. Reaping must be begun on a Tuesday and finished on a Wednesday, the last bit of crop being left standing till then. When the grain is ready to be divided the most extraordinary precautions are observed to prevent the evil eye from reducing the yield. Times and seasons are observed, perfect silence is enjoined, and above all, all audible counting of the measures of grain is avoided.* When sugar-cane is planted a woman puts on a necklace and walks round the field, winding thread on to a spindle, and when it is cut the first fruits are offered on an altar called *makál*, built close to the press, to the sugar-cane god, whose name is unknown, unless it too be *makál*, and then given to Bráhmans. When the women begin to pick the cotton they go round the field eating rice-milk, the first mouthful of which they spit on to the field toward the west; and the first cotton picked exchanged at the village shop for its weight in salt, which is prayed over and kept in the house till the picking.

Fasts and Festivals.—Religious festivals play a great part in the life of the peasant; indeed they form his chief holidays, and on these occasions men, and still more women and children, don their best and collect in great numbers, and after the offering has been made enjoy the excitement of looking at one another. The great Hindoo festivals have been described in numberless books, and I need not notice them here. But besides these every shrine, Hindoo and Musulmán, small and great, has its fairs held at fixed dates, which attract worshippers more or less numerous according to its renown. Some of these fairs, such as those at Thanesar on the occasion of an eclipse, those of Báwa Fárid at Pakpattan, and of Sakhi Sarwar at Nigáka are attended by very many thousands of people, and elaborate police arrangements are made for their regulation. There are two festivals peculiar to the villages, not observed in the town, and therefore not described in the book, which I will briefly notice. The ordinary Diwáli or feast of lamps of the Hindoos is called by the villagers the little Diwáli. On this night the *pitr* or ancestors visit the house, which is fresh plastered throughout for the occasion, and the family lights lamps and sits up all night to receive them. Next morning the housewife takes all the sweepings and old clothes in a dustpan and turns them out on to the dunghill, saying, "May thriftless-"ness and poverty be far from us!" Meanwhile they prepare for the celebration of the great or Gobardhan Diwáli, in which Krishna is worshipped in his capacity of cowherd, and which all owners of cattle should observe. The women make a Gobardhan of cow-dung, which consists of Krishna lying on his back surrounded by little cottage loaves of dung to represent mountains, in which are stuck stems of grass with tufts of cotton or rag on the top for trees, and by little dung-balls for cattle, watched by dung-men dressed in bits of rag. Another opinion is that the cottage loaves are cattle and the dung-balls calves. On this are put the churn stuff and five whole sugarcanes, and some parched rice and a lighted lamp in the middle. The cowherds are then called in, and they salute the whole and are fed with rice and sweets. The Bráhman then takes the sugarcane and eats a bit; and till then no one must cut, press, or eat cane. Rice-milk is then given to the Bráhmans, and the bullocks have their horns dyed and get extra well fed. Four days before the Diwáli is the *Devuthní*, on which the gods awake from their four months' sleep, during which four months it is forbidden to marry, to cut sugarcane, or to put new string on a bedstead, on pain of a snake biting the sleeper. Fasts are not much observed by the villagers, except the great annual fasts; and not even those by the young man who works in the fields and cannot afford to go hungry. But sugar, butter, milk, fruits, and wild seeds, and anything that is not technically "grain," may be eaten, so that the abstinence is not very severe.

Hindoo Priests and Levites.—The Hindoo priests and Levites may be roughly divided into three classes. First come the regular order of ascetics or devotees, the Bairagis, Gosains, Jogis, and the like. Some of these orders are celebate, others marry; some live in monasteries, others have no organisation; none of them are of necessity Bráhmans, while Bráhmans will not enter some of the sects. The second class is the *pa'ha* or officiating Bráhman. He must be acquainted with the Hindoo ritual in ordinary use at weddings, funerals, and the like, and be able to repeat the sacred texts used on those occasions. He generally combines a little astrology with this knowledge, can cast horoscopes, write charms, and so on. The third and most numerous class is purely Levitical, being potential priests, but

* A full description will be found in sections 435–6 of my Karnál Report, in Mr. Purser's Montgomery Report, and at pages 194 and 236 of Vol. I. of Elliott's *Races of the North-Western Provinces.*

exercising no sacerdotal functions beyond the receipt of offerings. They are all, of course, Bráhmans, and a considerable number of them are *purohits* or hereditary family priests, who receive as of right the alms and offerings of their clients, and attend upon them when the presence of Bráhmans is necessary. But besides the *purohits* themselves there is a large body of Bráhmans who, so far as their priestly office is concerned, may be said to exist only to be fed. They consist of the younger members of the *purohit* families, and of Bráhmans who have settled on cultivation or otherwise in villages where they have no hereditary clients. These men are always ready to tender their services as recipients of a dinner, thus enabling the peasant to feed the desired number of Bráhmans on occasions of rejoicing, as a proprietory offering, in token of thanksgiving, for the repose of his deceased father's spirit, and so on. The veneration for Bráhmans runs through the whole social as well as religious life of a Hindoo peasant, and takes the practical form of either offerings or food. No child is born, named, betrothed, or married; nobody dies or is burnt; no journey is undertaken or auspicious day elected, no home is built, no agricultural operation of importance begins, or harvest gathered in, without the Bráhmans being feted or fed; a portion of all the produce of the field is set apart for their use, they are consulted in sickness and in health, they are feasted in sorrow and in joy; and though I believe them to possess but little real influence with the people of the Punjáb,* a considerable proportion of the wealth of the Province is diverted into their useless pockets. But with the spiritual life of the people, so far as such a thing exists, they have no concern. Their business as Bráhmans is to eat and not to teach—I am speaking of the class as a whole, and not of individuals—and such small measure of spiritual guidance as reaches the people is received almost exclusively at the hands of the regular orders which constitute the first of my priestly classes. In theory every Hindoo has a *guru* or spiritual preceptor, in fact, the great mass of the peasantry do not even pretend to possess one; while those even who, as they grow old and respectable, think it necessary to entertain one are very commonly content to pay him his stipend without troubling themselves about his teaching; but the *guru* is almost always a Sadh or professed devotee.

Hindooism in the hills.—The Hindooism of the hills† differs considerably from that of the plains. It would seem that in all mountainous countries, the grandeur of their natural features and the magnitude of the physical forces displayed lead the inhabitants to deify the natural objects by which they are surrounded, or rather to assign to each its presiding genius, and to attribute to these demons a more or less malevolent character.‡ The greater gods, indeed, are not unrepresented in the Punjáb Himalayas. There are the usual Thákurdwaras sacred to Vishnu in some one of his forms, and Shiválas dedicated to Shiv: but though Naths, with their cars bored in honour of the latter god, are to be found in unusual numbers, those deities are little regarded by the people, or at any rate by those of the villages. The malignant and terrible Kali Devi, on the other hand, is worshipped throughout the Kangra mountains; and to her, as well as to the *shas* presently to be mentioned, human sacrifices were offered up to the period of our rule. An old cedar tree was cut down only a few years ago to which a girl used formerly to be offered annually, the families of the village taking it in turn to supply the victim, and when the Viceroy opened the Sarhind Canal in November 1882, the people of the lower hills believed that 200 of the prisoners who had been employed on the works were released on condition of their furnishing a similar number of girls to be sacrificed at the inaugural ceremony, and lit fires and beat drums and sat up for several nights in order to keep off any who might be prowling about in search of female children for this purpose. But the every-day worship of the villager is confined to the *shas* or genii of the trees, rocks, and caves of Lahaul, and the local spirits or demons of Kulu, variously known as Devatas or godlings, Devis who are apparently the corresponding female divinities, Rakhis and Munir or local saints, Siddhs or genii of the hill-tops or high places, Jogins or wood fairies, Nags or snake-gods, and by many other names, though for practical purposes little distinction is apparently drawn between the various classes.§ A favourite situation for a shrine is a forest, a mountain peak, a lake, a cave, or a waterfall; but almost every village has its own temple, and the priests are generally drawn from among the people themselves, Bráhmans and other similar priestly classes seldom officiating. Idols are almost unknown, or where found, consist of a rude unhewn stone; but almost every deity has a metal mask which is at stated periods tied on to the top of a pole dressed up to represent the human form, placed in a sedan chair, and taken round to make visits to the neighbouring divinities or to be feasted at a private house in fulfilment of a vow. Each temple has its own feasts also, at which neighbouring deities will attend; and on all such occasions sheep or goats are sacrificed and eaten, much hill-beer is drunk, and the people amuse themselves with dances in which the man-borne deity is often pleased to join. There are also other domestic powers, such as Kála Bír, Nan Singh, the Paris or fairies, and the like, who have no shrines or visible signs, but are feared and propitiated in various ways. Thus for the ceremonial worship of Kála Bír and Nan Singh, a black and white goat respectively are kept in the house. Sacrifice of animals is a universal religious rite, and is made at weddings, funerals, festivals, harvest time, on beginning ploughing, and on all sorts of occasions for purposes of purification, propitiation, or thanksgiving. The water-courses, the sprouting seeds, the ripening ears are all in charge of separate genii who must be duly propitiated.

---

* The local proverbs supply many instances of the evil odour in which the rapacity of the Bráhmans have caused them to be held. "As famine from the desert so comes evil from a Bráhman."

† The following description is taken almost bodily, though not verbally, from Mr. Lyall's Kangra Report.

‡ I shall not attempt to distinguish the various grades of belief which obtain in the different Himalayan ranges; but it may be said generally that the deeper you penetrate into the mountains the more elementary is the worship, and the more malevolent are the deities.

§ There is one curious difference between the gods of the hills and those of the plains; and that is, that many of the former are purely territorial, each little state or group of villages having its own deity, and the boundaries between their jurisdictions being very clearly defined. The god Sipur, in whose honour the well-known Sipi fair is held near Simla, lost his nose in an attempt to steal a deodár tree from the territory of a neighbouring rival, for the latter woke up and started in pursuit, on which Sipur not only fell down in his alarm and broke his nose, but he dropped the tree, which is, I am told, still growing upside down to attest the truth of the story. The only territorial god of the plains that I can remember is Bhúmia, the god of the village. Perhaps the difference may be due to the striking manner in which Nature has marked off the Himalayan territory into small valleys separated by grand and difficult mountain ranges.

"Till the festival of the ripening grain has been celebrated no one is allowed to cut grass or any green thing with "a sickle made of iron, as in such case the field-god would become angry, and send frost to destroy or injure the "harvest. If therefore a Lahauli wants grass before the harvest sacrifice, he must cut it with a sickle made of the "horn of an ox or sheep, or tear it off with the hand. The iron sickle is used as soon as the harvest has been "declared to be commenced by the performance of the sacrifice. Infractions of this rule were formerly severely "punished; at present a fine of one or two rupees suffices."

All misfortune or sickness is attributed to the malice of some local deity or saint, and the priest is consulted as is the Bhagat in the plains. Indeed the hill priests serve as a sort of oracle, and are asked for advice on every conceivable subject; when by whisking round, by flogging themselves with chains, and so on, they get into the properly exhausted and inspired state, and gasp out brief oracular answers. Magic and witchcraft and the existence of witches and sorcerers are firmly believed in. In the hill states if epidemic attack or other misfortune befall a village, the soothsayer, there called *chela*, or "disciple," is consulted, and he fixes under inspiration upon some woman as the witch in fault. If the woman confess she is purified by the *chela*, the sacrifice of a he-goat forming the principal feature in the ceremony. But if she deny the accusation, she will be tried by one of several kinds of ordeal very similar to those once practised in Europe, those by water and by hot iron being among them. Tree worship still flourishes. Mr. Anderson writes:—

"In matters of every-day importance, such as cattle, disease, health, good crops, &c., in short in worldly affairs "generally, the people of Kúlu go to the old deodár trees in the middle of the forest where there is often no temple "at all, and present a piece of iron to propitiate the diety. Such trees are common in Kúlu, and the number of "iron nails driven into them show that this form of worship is not dying out."*

Both men and women of all classes eat meat, with the exception of widows; spirits and fermented liquids are commonly drunk, and Bráhmans will eat when seated alongside of the lower castes, though not, of course, at their hands. The local saints and divinities are, unlike their rivals in the plains, all Hindoo, with the doubtful exceptions of Gúga Pír already described, and of Jamlú, a demon of Malána in Kúlu, who possessed great virtue before our rule, his village being a city of refuge for criminals, and whose hereditary attendants form an exceedingly peculiar body of men who are looked upon collectively as the incarnation of the divinity, are apparently of a race distinct from that of the hill-men, intermarry only among themselves, speak a dialect which is unintelligible to the people of the country, and use their reputation for uncanniness and the dread of their god as the means of wholesale extortion from their superstitious neighbours†. Jamlu is said to be a Musalmán because animals offered to him have their throats cut. But neither he nor his worship bears any other trace of Islám, and his attendants are Hindoo. His incarnation, too, is known as Rá Deo, while his sister is called Prini Devi. The other Devatas indeed refuse to visit him, and pretend to treat him as an outcast; but he revenges himself by assuming a superiority to them all, which in old days sometimes took the practical form of a successful demand for a part of their property. In the lower hills the Mahammedan saints re-appear, as Bána Fattu, Bána Bhopat, and their friends, and the majority of their worshippers are, again, Hindoos.

Hindooism on the frontier.—On the frontier and in the western districts the Hindoos are exceeding lax in their observance of all ceremonies and caste restrictions, drinking water from skin bags, and even from the hands of a Musalmán, carrying about and eating food cooked at a public oven, eating flesh in company with Musalmáns, shaving the *chhoti*, or scalp-lock, selling vetetables and shoes, loading and riding on donkeys, and—

"doing a multitude of things which an orthodox Hindoo would shink from. Except a few images kept in their "temples, they have no idols at all. No one in fact ever sees anything of their worship. They burn their dead "and throw the ashes into the Indus, keeping a few of the bones to be taken or sent to the Ganges when occasion "offers. There are a good many temples in the Cis-Indus tract, but very few across the river."—(*Tucker's Derah Ismail Khan Report.*)

This laxity is the more peculiar, as the mass of the Hindoos on the frontier belong to the mercantile castes, who are in the east and centre of the Province proverbially strict in their observance of religious and caste rules, ranking second in this respect only to the Bráhmans themselves. But the fact is that, till we annexed the Punjáb the Hindoos only existed by sufferance in the frontier districts, and, being compelled to keep their faith in the background, naturally grew lax in its observance. Moreover, a very considerable proportion of the Hindoos on the frontier, and especially in the Deraját, are Nánaki Sikhs, or followers of Bába Nának, as distinguished from Singhi Sikhs, or followers of Gurú Govind, while even such as do not openly profess those tenets are much influenced by them in their mode of life. The position of the Hindoo in Bannu at the time of annexation is thus graphically described by Sir Herbert Edwardes:—

"In Bannu the position of the Hindoos was peculiarly degraded, for they lacked the interested friendship of a "regular and needy Government, and became entirely dependent on the individual maliks who harboured them in "their forts. They could not indeed venture outside the walls, or visit their brethren in other forts, without a "safeguard from their own chief, who conducted and brought them back, and was paid for his protection. Once "when I was encamped in the Surani tappahs, two half-buried human bodies were discovered, whose wounds bore "evidence to the violence of their death. I was afraid they were some of my own men, and instant inquiry was "made in camp; when some Bannuchis came forward to explain that they were only two Hindoos who had gone out "without a guard to collect some debts!

"No Hindoo in Bannu was permitted to wear a turban, that being too sacred a symbol of Mahammedanism, and "the small cotton skull-cap was all that they had to protect their brains from the keen Bannu sun. When they "came into our camp they made a holiday of it, brought a turban in their pockets, and put it on with childish "delight when they got inside the lines. If any Hindoo wished to celebrate a marriage in his family, he went to "his maliks for a license as regularly as an English gentleman to Doctors Commons, and had to hire the maliks' "soldiers also to guard the procession and fire a *feu de joie*. Notwithstanding all these outward dangers and dis-

---

* The name Deodar (*Deva-daru*) means "the divine tree." It is applied to the Himalayan cypress (*Cupressus torulosa*) in Kúlu, and in Lahul, to the *Juniperus excelsa*. The Himalayan ciders (*Cedrus deodara*) is called by the people *deár* or *kelo*, not *deodár*.—D. I.

† There is a tradition that they were deported to their present homes by one of the Emperors as a punishment for some offence.

" abilities, the Hindoo in his inmost soul might hold 'high carnival,' for assumedly he was the moral victor over his " Mahammedan masters. I do not remember a single chief in Bannu who could either read or write, and, what is " much rarer among natives, very few indeed could make a mental calculation. Every chief, therefore, kept " Hindoos about his person as general agents and secretaries. Bred up to love money from his cradle, the common " Hindoo cuts his first tooth on a rupee, wears a gold mohur round his neck for an amulet, and has cowry shells " (the lowest denomination of his god) given him to play with on the floor. The multiplication table, up to one " hundred times one hundred, is his first lesson; and out of school he has two pice given to him to take to the " bazaar and turn into an anna before he gets his dinner; thus educated, Hindoos of all others are the best adapted " for middle-men, and the Bannuchi Malik found in them a useful but double-edged tool. They calculated the " tithes due to him from the tappah, and told him a false total much under the real one; they then offered to buy " them from him, and cheated him dreadfully; and lastly they collected the tithes from the people, who were " equally ignorant, and took one hundred for fifty, backed by the soldiers of the very Malik to whom they had " given fifty for one hundred. If the landowner was distressed, the Hindoo competed with the Mahammedan " priest for the honour of relieving him with a loan upon his land; and if the debt was afterwards repudiated he " easily obtained justice by bribing his friend the Malik. Throughout the whole of Bannu all trade was in the " hands of the Hindoos, with the exception (characteristic of the two races) of gunpowder, firearms, and swords, " which were exclusively manufactured and sold by Mahammedans. Hence they had shops in every petty fort, " and every Mahammedan in the valley was their customer.

" Living then though they did in fear and trembling, unable to display the very wares they wish to sell, burying " profit that they made in holes in the fields and under the hearthstones of their houses, marrying wives only by " sufferance, keeping them only if they were ugly, and worshipping their gods by stealth, the Hindoos of Bannu " can still not be said to have been objects of pity, for their avarice made them insensible to the degradation of " their position, and they derived from the gradual accumulation of wealth a mean equivalent for native country, " civil liberty, and religious freedom."

This description is exaggerated, at any rate as applied to matters as they now stand; but till quite lately "unmentionable indignities were inflicted upon the Hindoos of the Deraját, while even now, in " spite of the efforts of the Sikhs to do away with these signs of social degradation, a Hindoo, unless " he be in Government employ, seldom wears anything but a skull-cap, or rides anything but a donkey." Local sayings are not wanting to express contempt for the Hindoo, and especially for the Kirár, the popular name for the Arora or Hindoo trader of the west, and a word which has itself become almost a synonym for a coward.* Thus the Puthán say: "The Hindoos' cooking hearth is purified with dung." "Fire and water are common, but not so with a Hindoo." "The Puthán eats his enemy, the Hindoo " his friend." "When a Hindoo becomes bankrupt he looks up his old account books (to support false " claims)." The Marwar traders, however, have their honesty attested in the saying, "What is in " deposit with a Hindoo is as in a safe." On the Biloch frontier the Hindoo is even more hardly treated by the local wits, "The thieves were four, and we (the Kiráns) 84; the thieves came on and we " ran off: damn the thieves, well done us!" And again, "Don't trust a crow, a dog, or a Kirár, even " when asleep."

The Aroras or Kiráns of the lower Indus worship the Krishna incarnation of Vishnu, this being probably the only part of the Punjáb west of Delhi where Krishna is generally venerated. They say that about 1550 A.D. two spiritual guides, Shámji and Lálji, were sent from Brindában, the great centre of the Krishna cult, to reclaim them from the Musalmán practices and errors into which they had fallen. The Hindoos of the Indus also very generally worship the river itself under the name of Khwája Khizr or Zindah Pír, the living saint;" the worship taking much the same form as that of Khwája Khizr already described. They also revere, under the name of Vadera Lál, Dúlan Lál, Darya Sáhib, or Ulail Parak, a hero who is said to have risen from the Indus and to have rescued them from Mahammedan oppression. This hero would appear to be a sort of incarnation of the Indus, being sometimes called Khwája Khizr; and his story is related in the Umrgít. The priests of the local sects, the Gosains of the Krishna worship, the Sánwal Sháhi Gurus of the Nánaki Sikhs, and the Thákur Gurus of the river worshippers, have, as in the east, quite thrown the Bráhmans into the background as spiritual guides of the people, though of course their Levitical character and hereditary right to alms remain unimpaired. But the western Bráhmans are utterly ignorant of their faith, and seldom have knowledge sufficient even to enable them to perform their personal observances aright.

Hindoo Sects.—The sects of the Hindoos are so innumerable that I cannot pretend to do more than glance at one or two of the most important and interesting. The three great orthodox sects of Vaishnava, Saiva, Sakta are unknown even by name to the peasantry, who know nothing further than that they are Hindoos. If the pre-eminent worship of the sun means anything, the people of the plains should be Sauras, at any rate in the eastern districts: for their is hardly a peasant who, if asked to name the deity whom he most reveres, will not at once name the *Súraj Devata* and explain that he made everything. But the Sauras, or worshippers of the sun, seem to be almost extinct in India as a separate sect, and it is probable that the Hindoo peasantry of the plains are Vaishnavas if anything. They are certainly not Saktas, and they neglect Vishnu and Siva with great impartiality, though they have the name of the former constantly in their mouths. Nánaknanthi Sikhs are said to be Vaishnavas, while Professor Wilson is of opinion that the Govindi or true Sikhs incline to Saivism as more consonant with the warlike nature of their faith. Govind Singh himself was a devotee of Durga. The Banyas of the plains, or at least the Hindoo Agarwáls who include such a large portion of them, are said to be Vaishnavas, though the village temples of Siva are very commonly built by Banyas; and the Jains, who are very generally Banyas, worship an incarnation of Vishnu. The Bráhmans are certainly Vaishnavas as a rule, when they have any sect at all. The people of the hills are apparently Sáktas so far as they follow the orthodox Hindooism; but they adopt the right-handed worship. The left-handed sect is, so far as I can discover, almost unknown in the Punjáb; but this may be only due to the secrecy in which the sect always envelops its licentious and revolting orgies. Of the innumerable minor sects to which Hindooism has given birth, and which still spring up almost yearly often to die down again at once, the older ones have long ceased to have any practical influence over the body of the people, and are now represented only among the ascetic or professed religious orders. It is true

* The Pathán proverbs which follow are taken from Thorburn's *Bannu*, and the proverbs of the lower frontier form O'Brien's *Multáni Glossary*.

that, as the spiritual guides of the people are drawn from these orders, the sects to which they belong should be represented among their disciples; but I have already explained how little real influence these men possess over the masses at whose expense they live, and the great body of the peasantry may be said to have no sect at all. The case is somewhat different with regard to the modern sects which have sprung up in more recent times. They have not yet had time to sail back into the general sea of Hindooism, no longer to be recognised as distinct save in the dress and habits of the priests who follow them; they still preserve the vitality of their teaching, and they have in some cases obtained followers in considerable numbers from among the peasantry. The most considerable among these are the Sultánis, or followers of Sakhi Sarwar.

After these come the *Bishnois*, found only in the Hissár and Sirsa districts. This sect was founded by a Rájput of Bíkáner, who was born in 1451 A.D., and was therefore a contemporary of Bába Nának, the originator of Sikhism, and is buried in Samruthul in Bíkáner. His spiritual name was Jámbhaji. He left his followers a scripture in the Nágri character called Subdhani. The adherents of this sect are the descendants of immigrants from Bíkáner, and are almost exclusively Jats and carpenters by caste, though they often abandon the caste name and describe themselves simply as Bishnois. They marry only among themselves, are good cultivators, and keep camels in large numbers. They have a ceremony of initiation, somewhat similar to and known by the same name as that of the Sikhs. Their priests are apparently drawn from among themselves, and are, as with the Hindoos, divided into the regular or celibate class and the secular clergy; and the priesthood is not hereditary. They worship Jámbhaji, whom they regard as an incarnation of Vishnu; they abstain entirely from animal food, and have a peculiarly strong regard for animal life, refusing as a rule to accompany a sporting party; they look upon tobacco as unclean in all its forms; they bury their dead at full length, usually at the threshold of the house itself or in the adjoining cattle shed, or in a sitting posture like the Hindoo Sanyásis; they shave off the *chhoti*, or scalp lock; and they usually cloth themselves in wool as being at all times pure. They are more particular about ceremonial purity than even the strictest Hindoo; and there is a saying that if a Bishnoi's food is on the first of a string of 20 camels and a man of another caste touch the last camel, the former will throw away his meal. In their marriage ceremonies they mingle Mahammedan with Hindoo forms, verses of the Qorân being read as well as passages of the Shástras, and the *phera*, or circumambulation of the sacred fire, being apparently omitted. This intermixture is said to be due to the injunctions of one of the kings of Delhi to the founder of the sect.*

Somewhat similar to the Sultánis are the *Shamsis* of the Punjáb.† They are followers of the sainted Shams Tabríz, and also reverence Sakhi Sarwar; but though with a strong leaning towards the tenets of Mahomet, they conform with most of the observances of Hindooism, and are accepted as Hindoos by their Hindoo neighbours. They are chiefly drawn from the artizan an menial castes, though a good many Khatris are said to belong to the sect. They bury their dead instead of burning them. Some time ago, when Agha Khán, the spiritual head of the Bombay Khojahs, visited the Punjáb, some of this persuasion openly owned themselves his disciples, and declared that they and their ancestors had secretly been Musalmáns by conviction for generations, though concealing their faith for fear of persecution. These men were of course promptly excommunicated by the Hindoo community.

A sect called the *Kunda Panth*, which has arisen in Patiála within the last few years and which only numbers some 4,000 followers, is worthy of brief notice as showing what extraordinary combinations spring from the conflict of faiths in the Punjáb, and to what length men may go without ceasing to be Hindoos. Its founder was one, Hákim Singh, a wretched creature who lived in great poverty and filth, and possessed a few tracts and a new testament which the missionaries had given him. I must explain that the Hindoos are expecting an incarnation of Vishnu under the title of Nish Kalank,‡ or the Purifier, which is to happen about this period of the world's history; while according to the Mahammedans, this present year should see the advent of Mahdi, their last Imám, who is to bring the whole earth in subjection to the crescent. Hákim Singh, then, preaches that while Christ was Nish Kalank, he, Hákim Singh, is a re-incarnation of Christ, and is also the Imam Mahdi. He accepts Christ as the true Guru, but claims to be himself Christ in person, and offered to baptise the missionaries who would argue with him. He prefers to live in retirement for a while, but proposes presently to destroy the British Government and to convert and conquer the universe. He has nearly 4,000 believers in the immediate neighbourhood of his home.

The Shamsis and Sultánis already described are sects of Hindoos following Musalmán leaders; the *Lál Dásis* would appear to be a sect of Musalmáns who approach to Hindooism. It was founded by Lál Dás, a Meo of Alwar, who though like all Meos a Musalmán by faith, followed, again, like all Meos, Hindoo observances. He was born about 1540 A.D., and a full account of his life and teachings will be found in *Powlett's Gazetteer of Alwar*, page 53 *et seq.* The devotees of the sect are called Sádhs. The worship consists largely of repeating the name of Rám, and Sunday is their high-day. Yet Lál Dás was a Musalmán, is considered to be a Pir, and the greater number of his followers in Mewát proper at least are Musalmán Meos, though on the Punjáb border, where the spread of education has made the Meos better Mahammedans, the Lá Dásis are usually Hindoo Banyas and carpenters.

Concluding Remarks.—Such is the religion of the Hindoo peasant of the Punjáb. Of course not a thousandth part of his superstitions and beliefs have been enumerated in the above brief outline, for they are not only innumerable, but vary more or less from one place to another. But I have attempted

---

* The Bishnois of Bijnaur, in the North-Western Provinces, are almost exclusively traders, and are generally regarded as a subdivision of the Banya caste. They respect the Qorán and incline generally towards Islám, though now less so than formerly.

† More precise information is greatly needed respecting this sect, though it is probably very difficult to obtain, as they apparently conceal their real opinions.

‡ The actual name of the incarnation will be Kalki, and his story is told in the Kalki Purán. He is not to come till the end of the current *era* or *jug*, which has, I believe, some few million years still to run; for the Hindoos, like the geologists when Sir William Thompson is not looking, think in round numbers.

to select some of those which are most typical and most generally current; and in doing so I have had two objects in view. In the first place, I wished to show how far the real practical religious belief and life of ninety-nine hundredths of the Hindoos of the Punjáb is removed from the ideal Hindooism as we read of it in books. But beyond that, I am anxious to show what a vast field of inquiry of the most interesting sort is open to us in the customs of the people amongst whom we dwell. It is a matter of amazement, and should, I think be a cause of shame, to find such men as Tylor, Lubbock, MacLennan, and other writers of European renown, compelled to collect with great labour from forgotten descriptions of little known tribes, instances to show the currency in India of customs and ideas of which the every-day routine of every Punjáb village would afford them infinitely better examples. It would, I believe, be possible to take the two volumns of Tylor's *Primitive Culture*, and to furnish from the ordinary beliefs of the peasants of the Delhi Territory instances of almost every type of superstition there recorded as current among primitive races. Too many of us go about among the people with our eyes and ears shut; or if we do acquire any information, think it too trivial and too much a matter of course to be worth recording; and every year sees Indian officials with their heads stored with facts of the most invaluable nature die and take their knowledge with them. There is no lack of material; all that is wanted is people to collect and *record* the facts; and anybody who would consistently do so throughout his Indian service would, I believe, produce results which would be valued and appreciated beyond measure by European *savants*.

The Musalmáns of the Punjáb.

Early advance of Islám in the Punjáb.—It is difficult to fix with any approach to certainty the time at which Mahammedanism first made material progress among the population of the several portions of the Province. Much might be done by a careful examination of the old historians and of the records of the various Mahammedan invasions of the Punjáb; for the writers seldom fail to state the religion of the enemy, or to return thanks to the Almighty for the despatch of so many thousands of infidels to the bottomless pit; but as yet nothing of this sort appears to have been attempted. The people of the eastern districts very generally refer their change of faith to the reign of Aurangzeb; and it is probable that the tradition very nearly expresses the truth. Under the Afghán dynasties, while the great provincial governors were always Mahammedan, the local administration would appear to have been in a great measure left in the hands of Hindoo chiefs who paid tribute and owed allegiance to the Sultán of Delhi. It is tolerably certain that little attempt was made at proselyting under the free-thinking Akbar. It would appear, however, that during his reign and those of his immediate successors, the character of the administration changed considerably, a more direct and centralised control being substituted for an almost purely feudal system.* The change gave the people Musalmán governors in the place of Hindoos; and must have greatly facilitated the systematic persecution of the infidel which was instituted by Aurangzeb, by far the most fanatical and bigoted, and probably the first who was a bigot among the emperors of Delhi. The local traditions tell us that in many cases the ancestor of the present Musalmán branch of a village community adopted Islám "in order "to save the land of the village;" and it appears probable that some sort of legal disability was attached or attachable to a Hindoo. There is still a Hindoo family of Banyas in Gurgáon who are known by the title of Shekh, because in former days one of the brothers, whose line is now extinct, became a convert in order to save the family property from confiscation. In other cases the ancestor is said to have been taken as a prisoner or hostage to Delhi, and there circumcised and converted against his will.† Since the rise of the Mahratta power there has, of course, been no forcible proselytism; and conversion has been almost unknown within the last few generations, the first Musalmán generally dating, in the Karnál district at least, from between eight and ten generations back.

On the frontier the spread of Islám was almost certainly of earlier date. Farishtah puts the conversion of the Afghán mountaineers of our frontier and of the Gakkhars of the Ráwalpindi Division at the beginning of the 13th century, and it is certain that the latter were still Hindoos when they assassinated Mahomed Ghori in 1206 A.D. On the lower frontier it is probable that the Mahammedan faith was already dominant when, early in the fifteenth century, the people of Multán voluntarily elected a Qoreshi and director of a Mahammedan shrine as their chief, only to be superseded at once by the Langáh dynasty of Afgháns; and when a century later the Biloches spread into the Punjáb, they probably found the Indian population already converted to their faith. The people of the western plains very generally attribute their conversion to Bahá-ul-Haqq of Multán and Bába Farid of Pákpattan, who flourished about the end of the 13th and beginning of the 14th centuries; and whether the tradition be true or no, the renown which to this day attaches to these holy men is of itself a proof that they must have attracted to themselves very numerous followers. Indeed the same may be said of Sakhi Sarwar, who probably lived at least a century earlier.

Mahammedanism in the Eastern Districts.—In the eastern portion of the Punjáb the faith of Islám, in anything like its original purity, was till quite lately to be found only among the Saiyads, Patháns, Arabs, and other Musalmáns of foreign origin, who were for the most part settled in towns. The so-called Musalmáns of the villages were Musalmáns in little but name. They practised circumcision, repeated the qulmah or Mahammedan profession of faith, and worshiped the village deities. But after the mutiny a great revival took place. Mahammedan priests travelled far and wide through the country preaching the true faith, and calling upon believers to abandon their idolatrous practices. And now almost every village in which Musalmáns own any considerable portion has its mosque, often of a dome only, while all the grosser and more open idolatries have been discontinued. But the villager of the east is still a very bad Musalmán. A peasant saying his prayers in the field is a sight almost unknown, the fasts are almost universally disregarded, and there is still a very large admixture of Hindoo practice. As Mr.

* I cannot pretend to speak with any authority on this subject, as I am in no way learned in Indian history; but I state the impression which the study of *Elliott's Mahammedan Historians* has left upon my mind.

† In the Eastern Punjáb the descendants of these men, or at least of such of them as are Jats, are still distinguished as *múla*, or unfortunate, though they have in many instances been re-admitted to Hindooism.

Channing puts it, the Musalmán of the villages "observes the feasts of both religions and the fasts of "neither." And indeed it is hardly possible that it should be otherwise. As I have already remarked, the conversion was seldom due to conviction, but was either forcible, or made under pressure of the fear of confiscation. Thus the change of faith was usually confined to one or two members of the brotherhood; and while it is common to find one branch of a joint village community Musalmáns and the other Hindoos, it is perhaps seldom the case except among the Meos of Gurgáon that any considerable group of villages has embraced Islám as a whole. Living then side by side with their Hindoo brethren in the same or the next village, sharing property in the same land, and forming a part of the same family with them, it is impossible that the Musalmán converts should not have largely retained their old customs and ideas. The local saints and deities still have their shrines even in villages held wholly by Musalmáns, and are still regularly worshipped by the majority, though the practice is gradually declining. The women especially are offenders in this way; and a Musalmán mother who had not sacrificed to the small-pox goddess would feel that she had wantonly endangered the life of her child. The Hindoo family priests are still kept up and consulted as of old, and Bráhmans are still fed on the usual occasions, and in many cases still officiate at weddings and the like side by side with the Mahammedan priests. As for supersitions, as distinct from actual worship, they are wholly untouched by the change of faith, and are common to Hindoo and Musalmán. A brother officer tells me that he once entered the rest-house of a Mahammedan village in Hissár, and found the headmen refreshing an idol with a new coat of oil while a Bráhman read holy texts alongside. They seemed somewhat ashamed of being caught in the act; but on being pressed, explained that their Mulla had lately visited them, had been extremely angry on seeing the idol, and had made them bury it in the sand. But now that the Mulla had gone they were afraid of the possible consequences, and were endeavouring to console the god for his rough treatment. The story is at any rate typical of the state of the Mahammedan religion in the villages of the Dehli Territory. The Meos of Gurgáon and Alwar who are Musalmán to a man, and who probably hold the only considerable tract in the eastern Punjáb which is in the hands of Musalmáns only, call themselves by Hindoo names and often use Singh as an affix, worship Hindoo godlings, and very commonly belong to the Hindoo-Musalmán sect of Lál Dási, which I have described in the section under Hindooism, chiefly because I could not find a convenient place for it among Musalmán sects. But within the Punjáb the spread of education has had its effect on these people—"Recently religious teachers have become more "numerous among them; and some Meos now keep the Ramzán fast, build village mosques, say their "prayers, and their wives wear trowsers instead of the Hindoo petticoat—all signs of a religious revival." (*Channing's Gurgáon Report.*)

Mahammedanism on the Frontier.—On the frontier Islám is of course pre-eminently the religion of the people, the few Hindoos being generally despised as shop-keepers and cowards. But even here the religion is of the most impure description. The Patháns of the northern frontier are fanatics of the most bigoted description; the Biloches of the Deraját and the mixed agricultural population of the Indus Valley and the Cis-Indus wastes are singularly lax and unobservant of the ordinances of their religion; while the Mahammedans on the left bank of the lower Indus still retain a very large admixture of Hindoo practice, reverencing and employing Bráhmans and largely following the Hindoo ritual at weddings and other similar ceremonies, while even the Saiyads and Patháns of those parts are not by any means free from their Hindooising influence. All alike are sunk in the most degrading superstition, and in the most abject submission to their spiritual pastors. Indeed, there is little to choose in this respect between the Musalmán of the west and the Hindoo of the east; the only practical difference being that the former worships saints only and the latter godlings as well, and that while the latter holds in but small reverence the Bráhman on whom he squanders his substance, the former trembles before the priest whom he sustains in idleness. Mr. O'Brien writes of Muzaffargarh:—

"The name of Allah and Mahammed are always on their lips, and some know their prayers and fast strictly. But "their feelings of worship are entirely diverted from the Divine Being to their Pirs or spiritual guides, for whom "they have an excessive reverence. Every person has a Pir. It is not necessary that a Pir should be of known "piety—many, indeed, are notorious for their immorality. To obtain disciples all that is necessary is that a Pir "should have the reputation of being able to procure the objects of his disciple's vows. A common way of choosing "a Pir is to write the names of the neighbouring Pirs upon scraps of paper and throw the scraps into water. The "saint whose scrap sinks first is selected."

And things are little better in the upper frontier. The whole western border is infested by a pestilential horde of so-called Saiyads, "seekers after knowledge," Pírs, Mullas, and other men who call themselves holy, and who not only prey upon the substance of the people but hold them in the most degrading bondage,* though the great majority of them cannot write their own names or repeat correctly half a dozen verses of the Qorán. When claiming to be exempt from assessment, and reproached with their ignorance by the Bannu Settlement Officer, they offered to prove their sanctity by handling deadly snakes in his presence; I quote the graphic description by Sir Herbert Edwardes of the relation between these creatures and the people of Bannu as he found it existing at annexation:—

"A well-educated man will, in all probability, be religious, but an ignorant one is certain to be superstitious. A "more utterly ignorant and superstitious people than the Bannuchis I never saw. The vilest jargon was to them "pure Arabic from the blessed Koran, the clumsiest imposture a miracle, and the fattest fakir a saint. Far and "near from the barren and ungrateful hills around, the Mullah and Kazi, the Pir and the Saiyád, descended to the "smiling vale, armed in a panoply of spectacles, and owl-like looks, miraculous rosaries, infallible amulets, and "table of descent from Muhammed. Each new comer, like St. Peter, held the keys of heaven; and the whole like "Irish beggars were equally prepared to bless or curse to all eternity him who gave or him who withheld. These "were 'air-drawn daggers,' against which the Bannuchi peasant had no defence. For him the whistle of the far-"thrown bullet, or the nearer sheen of his enemy's sword, had no terrors: blood was simply a red fluid; and to "remove a neighbour's head at the shoulder as easy as cutting cucumbers. But to be cursed in Arabic, or anything "that sounded like it, to be told that the blessed Prophet had put a black mark against his soul for not giving his "best field to one of the prophet's own posterity; to have the saliva of a disappointed saint left in anger on his door-

* This is probably less true of the Biloch of the Sulemán border than of the other classes on the frontier. He is superstitious to a degree; but he is not sufficient of a Musalmán to abandon the independence which is natural to him, even in favour of a spiritual master.

"post, or behold a Haji, who had gone three times to Mecca, deliberately sit down and enchant his camels with "the itch, and his sheep with the rot; these were things which made the dagger drop out of the hand of the awe-"stricken savage, his knees to knock together, his liver to turn to water, and his parched tongue to be scarce able "to articulate a full and complete concession of the blasphemous demand. In learning scarcely any, if at all, "elevated above their flocks; in garb and manners as savage; in no virtue superior; humanizing them by no "gentle influence; shedding on their wild homes no one generous or heart-kindling ray of religion, these impudent "impostors thrive alike on the abundance and the want of the superstitious Bannuchis, and contributed nothing to "the common stock but inflammatory council and a fanatical yell in the rear of the battle."

The local proverbs are full of bitter sarcasm on the greed of the Mahammedan priests. Here are some from the lower frontier:—

"In the morn the Mulla prays—'Oh Lord God, kill a rich man to-day!'"

"Mulla! will you eat something? 'In the name of God I will.' 'Mulla! will you give something?' 'God pre-"serve me I will not.'"

"May God not set Saiyads and 'Mullas over us.'"

"These four were not born on giving day, the Mulla, Bhat, Bráhman, and Mirási."

"On Thursday there is joy in the Mulla's house; his heart is niggardly, but his arms are open (to receive "offerings.)"

"The Mulla was drowned rather than give his hand."

"To divide the corn-heaps is as bad as the Resurrection (because of the swarms of greedy priests who claim their share)."

"A Mulla who has dined will eat more than a hungry buffalo."

The Patháns no less bitter.

"The full stomach speaks Persian." "Akhúnd! Akhúnd! here is a snake!" "It is the business of young men to kill it." "Akhúnd Akhúnd! here is a dish of meat!" "There are myself, my son, and Mulla Akbar ready to eat it."

"Akhúnd Sáhib! Here is *ghi!*" "Don't make a noise; there are people listening. But what else is that in your hand?" "It is a loaf of bread." "How nice it smells!"

These sainted men are rotten with iniquity, and the corrupters of the village youth. When offered what they think insufficient, they either take more by force, or pour out volleys of curses and of the most filthy abuse. Hence the saying "Give the dole, or I will burn your house down." Yet even the Pír is sometimes useful. The Afrídi Patháns of Tirah had shame in the sight of their brethren, in that their territory was blessed with no holy shrine at which they might worship, and that they had to be beholden to the saints of their neighbours when they wished for divine aid. Smarting under a sense of incompleteness, they induced by generous offers a saint of the most notorious piety to take up his abode amongst them. They then made quite sure of his staying with them by cutting his throat; they buried him honourably, they built over his bones a splendid shrine at which they might worship him and implore his aid and intercession in their behalf, and thus they purged themselves of their reproach. Besides these professional holy men, there are among many of the Pathán and Biloch tribes certain clans, apparently not differing from the other clans of the tribe, who have a hereditary right to perform all sacerdotal functions in cases of tribal ceremonial. The subject is a most interesting one and needs further examination.

Superstitions are even more numerous and deep-rooted among the Mahammedans of the west than among the Hindoos of the east. "He who is bitten by a snake may escape; but not he on whom the "evil eye has fallen." Charms are in even greater request, and omens even more regarded. But the superstitions differ little in their general character from those current in the eastern districts: they naturally vary somewhat with the locality, but are in no way affected by the difference of religion. Sacrifices to the river in order to induce it to spare the village lands and site as it shifts from side to side in its bed seem to be common on all the Punjáb rivers except the Jamna. The flight of birds is much observed as an omen by the Bilochis, whose superstition regarding their star has already been described.

"The Pathàns especially have the strongest possible belief in saints and shrines, and in the efficacy of pil-"grimages to groves and high places. There is hardly an old mound in the country on which the flag of some "*faqír* is not flying. All classes of the people put great trust in spells and charms, and if any confidence may be "placed in common report, the age of miracles has by no means yet gone by."—(*Tucker's Derah Ismáil Report.*)

APPENDIX C.

EXTRACT FROM MR. BAINES' REPORT ON THE BOMBAY CENSUS, CHAPTER ON SEX AND AGE.

From the marginal table it will be seen that, in the countries selected, the number of males born is invariably higher than that of females; whilst, in the majority of the countries, the preponderance of the latter sex amongst the population of all ages is very marked. In some of the cases the variation presents curious features. In Austria and Switzerland, for instance, the balance of sex seems to completely turn over during the course of life. In the Presidency of Bombay, from which I have excluded Sind on account of the probable greater defect in registration there, it appears that more males than females are born by some 95 per mille; that is, to put it otherwise, out of 100 births registered, the chances are that there will be 52·3 males to 47·7 females. If, however, the population be taken *en masse*, the female element will be seen to have risen from 913 to every thousand males to 975; so that in this case, as well as the rest, the general uniformity is observed of the preponderance at birth of the one sex, compensated by a greater mortality of the same in after years. It is, however, with regard to the resolution of this tendency into its ultimate elements that uncertainty and differences of opinion arise. The physiological law involved has yet to be explored, and in every standard work on the subject that I have consulted I find conclusions mutually inconsistent. I will mention, however, a few of these. One author lays great stress on the period of conception; another on the quality and abundance of the food supplied to the mother during gestation; but the results of an abundant supply, as observed and registered by him, are diametrically opposed to those deduced from corresponding observations made in another country by a separate inquirer. It is evident, therefore, that this influence has not, up to the present, been traced over a field wide enough to entitle it to much consideration. It has also in the same manner been laid down that in mountainous countries there is a tendency towards a preponderance of the male sex. This view, however, is not borne out by the statistics of such countries as Switzerland, Norway, and Sweden. Nor, again, is the influence of climate traceable with any uniformity. Distinguished authorities have lent their support to the theory, originated as long ago as the time of Aristotle, that the sex is inherent in the germ itself; but whether there has been any verification of this view by experts or not, is uncertain, as none is cited by the statisticians who advance the hypothesis in the works I have consulted. The last of the theories on this subject that I need mention here is one that is based on satisfactory evidence as far as it goes; but, like all the rest, cannot command implicit acquiescence, owing to the comparatively narrow field in which the data were collected. According to this hypothesis, the relative age of the parents is paramount in determining the sex of their offspring. Where the husband is the elder the child is male, and *vice versâ*. As the number of cases in which the above theory would practically exclude altogether the birth of female children is overwhelming, it is clear that some supplementary influence is required. The observations made by the chief German supporter of this view are given in the following form;* and I have added to them, for comparison, the results of those made by Sadler, and published in his well-known work on population. These results have not, I should mention, been accepted as more than partially indicative of the uniformity which their propounders would have to be a law:—

Relative proportions of the sexes at birth.

Country.	No. of Females to 1,000 Males.	Average of Male Births to 1,000 Females.	Average of Male Deaths to 1,000 Females.
Portugal	1,008	—	970*
Austria	1,061	1,063	1,053
United Kingdom	1,057	1,048	1,026
Sweden	1,055	1,047	1,032
Bavaria	1,048	1,056	1,043
Switzerland	1,046	1,045	—
Spain	1,044	1,066	1,028
Holland	1,040	1,058	1,016
Denmark	1,037	1,051	1,051
Norway	1,035	1,053	1,028
Prussia	1,028	1,050	1,074
Saxony	1,021	1,051	1,076
France	1,000	1,051	1,011
Belgium	995	1,054	980
Italy	989	1,064	—
Bombay (without Sind)	975	1,095	1,158†
Greece	933	—	1,102*
Sind	833	—	—

* The asterisk denotes that the data are for a single year only.
† Or 1,135, excluding the famine years.

Physiological influences.

		Hofacker.	Sadler.	
1.	Father younger than mother	90·6	86·5	Average number of male births to 100 female births.
2.	Father and mother of equal age	90·0	94·8	
3.	Father older by 1 to 6 years	103·4	103·7	
4.	Do. by 6 to 9 do.	124·7	—	
5.	Do. by 6 to 11 do.	—	120·7	
6.	Do. by 9 to 18 do.	143·7	—	
7.	Do. by 11 to 16 do.	—	147·7	
8.	Do. by 16 and over	—	163·2	
9.	Do. by 18 do.	200·0	—	

From these figures and from others relating to marriage, I am inclined to surmise, though with extreme diffidence as to the value of the supposition, that the influence of age as a factor in the determination of the sex of the child amounts to a tendency only, varying in intensity with the difference between the ages of the parents. Taking, for example, the marriage and birth returns of this Presidency and England, it appears that the ratio of excess of male births in Bombay is almost double that found in the latter country. On calculating roughly the mean ages of the married persons, it seems that

* From Carpenter's Human Physiology, Ninth Edition (1881).

whereas in England that of husbands of all ages is 43·5 years, and of wives 41·3, in this Presidency the corresponding ages are 35·5 and 28·1. This difference, spread over four millions of wives and more than three and a half millions of husbands, is exceedingly large, and can be better appreciated when the whole series of ages is under the reader's eye. Without entering further into the matter at present, I will point out that in Bombay the wives under 20 years old constitute over 29 per cent. of the total of married women, but in England they bear a proportion of 0·88 only. The husbands of that age in this Presidency, too, are only 12 per cent. on the entire number of married men; and as the ratio of wives to husbands of the same age decreases rapidly in the succeeding viconnial periods, it is clear that the disproportion between the couples in later life must be very marked. Another point I will bring to notice in connexion with this question of the ages of parents is, that in the birth returns of the countries in Europe that I have selected for the table given in the beginning of this chapter, the disproportion between the numbers of the sexes at birth is considerably less, as a rule, in the case of illegitimate children than in that of others. Regarding this peculiarity, it is observed, on the one hand, that such births, being in themselves a social aberration, are not to be expected to follow the normal rule of the others. On the other hand, it may be thought that in the majority of illegitimate births the inequality between the ages of the parents is less than that which exists in the case of the average married couple, and thus, if the tendency mentioned above is admitted to be operative, the chance of female births is of a higher degree of probability than it may be said to be amongst the married. I will here leave this question with the remark that, until experience has been gained by means of accurate and continuous observations extending over a considerable time and a wide range of climate, race, and social characteristics, the divergence of opinion that I have quoted above will always exist with regard to this important subject.*

Relative proportions in population as a whole.

The proportion of males to females in this Presidency must, therefore, be regarded with reference to those who have already come into existence, and the question of how they came into the world in the proportions they have done, dismissed for the present as one on which science has not by any means said its last word. The two distinct portions of the Presidency differ as to the ratio of females to males in a remarkable degree. In this respect, too, the capital city stands apart, and will not be taken into consideration until later. In the rest of the Presidency the proportion of females is about 975 to 1,000 males, or, put differently, 49·3 per cent. of the total population. In Sind the ratio is no higher than 833 per mille, or about 45·4. It is out of the question to attribute any considerable portion of this difference to artificial causes, such as the well-known reticence in Mahammedan households as to the female members of the family, because the disproportion runs through every religion returned from this Province, and is not so marked amongst the Mahammedan community as amongst the Hindoos. The same feature is noticeable in the Punjáb, and to a minor extent in the rest of Hindusthán or Northern India, where none of the special causes that have been mentioned are sufficient to account for the great difference. There are, it is true, local causes that may tend to add to any inherent disproportion between the sexes, such as the immigration of large tribes of graziers and camel-dealers who have not their families with them. Similarly, the indigenous roving tribes may be more numerous in proportion to the total population than in the rest of the country; and, lastly, there may have been, as the return of birth-place seems to indicate, an influx of settlers on frontier lands, who have not yet permanently established themselves with their womenkind in their new locality. These migrations do not, however, account for more than a small portion of the excess of males; and, whatever the true cause, we have in Sind a very dry climate with extremes of temperature, an omnivorous population of all classes and grades, and a considerable area of cultivable land, producing more than is required for the support of the existing population, the resultant being a large proportional deficiency of females from a very early period in life.

Sind.

In the Presidency Division, though the ratio of females to males is everywhere higher than in Sind, there are striking differences between the returns from the different divisions and districts. I have already touched generally upon this subject when commenting upon the changes in the population that have taken place since the preceding Census, because one of the most prominent variations has been that in the numerical ratio between the two sexes. In three districts, Ratnágiri, Surat, and Kaládgi, the females are more numerous than the males. In the first it is the emigration of males that apparently causes most of this difference. In Kaládgi, where in 1872 there was a balance in favour of males, the famine, either by loss of life or by forcing the males to emigrate, is the probable cause of the change. In Surat, as in Ratnágiri, mixed influences are at work. As far as the bulk of the people in this collectorate are concerned—that is amongst the Hindoos—the males are slightly in excess. Amongst the forest tribes the balance is fairly well preserved, as seems to be the case throughout with this community. The deficiency in males must, therefore, be sought in the Pársis and Mahammedans. I have already mentioned the gradual transfer of the former community to the capital, where it appears that a larger number of males than of the other sex resort both for trade and education. The most wealthy class of Mahammedans in Surat, too, are the trading or Daudi Borahs, who are to be found in every town in the country, and mostly come from Surat and the Panch Maháls. It is in the former, however, that the rich Borah aims at having his ultimate home, in the vicinity of the Mullah Sáhib and other leaders of his sect, for the Borahs are reputed to be most scrupulous in regard to their religious observances. There is also a considerable colony of mercantile Borahs of the Sunni sect in this district, trading with the Mauritius and Burmah. In both these cases the family would probably, like that of the Pársis, be left at home, whilst the breadwinner was on his travels abroad. After the three districts in which there is an actual excess of females, come four collectorates in which the number of the sexes is almost equal. These are Dhárwár, Belgaum, Sátára,

Presidency Division.

* There is very little doubt in my own mind that no single influence of those I have cited above will suffice to explain the phenomena, but that it will ultimately be discovered that several combined in different proportions tend towards a certain alteration in the ratio between the sexes. For instance, unless emigration takes place in Madras and Bengal to a much greater extent than I believe to be the case, the theory regarding differences of age broached in the text must be counteracted by more powerful influences, such as that of food or climate.

and Kolába. As in Kaládgi, though less prominently, the famine may be set down as the primary cause of the change in the two first named. In Sátára the eastern portion was affected by this calamity to a considerable extent, but not nearly so badly as the neighbouring districts on three sides. The large proportion of women is probably attributable, therefore, quite as much to emigration as to loss in the famine. The Bombay city return of birth-places shows that the immigrants from this district form no inconsiderable item in the total alien population; and when I was inspecting the preliminary arrangements for the enumeration of the railways, I found that a large colony of the lower classes, mostly from Sátára, had collected on the line of rail for the execution of some extensive earthwork within easy distance of their homes. In Kolába the difference between the proportions at the two enumerations is less marked, and is attributable, I think, to the same cause as that in Ratnágiri, though the emigration is less extensive. The proximity of Bombay and the improvement of the ferry communication have contributed to take some of the male population to the labour market of the capital. I do not think that more need be said about the rest of the districts than has been brought to notice elsewhere. The comparatively high ratio of females in Ahmednagar and Sholápur is apparently the result of the famine, as in Dhárwár and its two neighbours in the Karnátic. The exceptional case of Kánara, in which the ratio has decreased since the last Census, is the result, apparently, of the immigration of males for the harvest and for the winter grazing on the Ghâts. There remains the instance, in Gujarát, of Kaira, which shows the lowest ratio of any of the districts in the Presidency Division. Here the females number no more than 46·97 of the population and the disproportion is little less marked amongst the Mahammedans than amongst the Hindoos that form the bulk of the population. Whether there are special causes for this difference, and whether such causes are operating in both the above-mentioned communities, are questions into which investigation, of a more minute nature than that which can fitly find a place in this work, has to be made. Generalisation on a subject in which so much remains to be solved as that of sex is dangerous; but, judging from the returns before us, it certainly appears as if in this part of the country, at least, setting aside all influences of a temporary and special nature, such as famine, emigration or deliberate neglect of offspring, the ratio of females diminishes as the north is approached, and as if, on the same conditions, it were lower in a prospering than in a poverty-stricken region.

Relative proportion in different races.

The next point in connexion with the relative strength of the sexes is the differences that appear in the communities affecting different forms of religion. Thus, the Hindoos show a ratio of females to a thousand males amounting to 961, which is reduced to 956 if those in Sind be included. Amongst Mahammedans, the predominant class in the latter Province, there are 874 females to the above number of males, but in the Presidency Division the ratio increases to 939. Of all the other religions the Aboriginal has the highest ratio of females, 968, though the Pársis approach it within seven. It will be noted with regard to these two communities that in Gujarát the males are in the minority. As to Pársis, this disproportion follows necessarily from what was said previously about the change that is being gradually effected in the domicile of this race. But with regard to the Aboriginals, the only distinctive facts that I can see which are likely to bring about the preponderance of females are, first, the lowness of their habitual diet in comparison with that of the rest of the community, and, secondly the later age of marriage amongst females and the apparent prevalence of second marriages, tending, according to the age theory of sex, to a greater equality in this respect between the two parents. If we turn to Sind, on the other hand, we find the Aboriginal there is no exception to the general ratio that prevails amongst other races in that Province. There is one other race in which a preponderance of females is found, and that is the Jews. It is probably the result of the large number of this race employed beyond the limits of the Presidency, as in the outlying cantonments. The Sikhs, though the class in which, of all those in Sind, the proportion of women is the largest, show no more than 880 of that sex to 1,000 of the other. The Jain of all the native communities is that in which the average of females is the lowest. This arises from the large proportion of this sect that belongs to other parts of India, and is resident here only for a season. Though the general average is only 827 per mille, in the districts where this community is settled permanently, as in Ahmedabad and Belgaum, the proportion is much higher; and in the former collectorate, indeed, from which a large number of traders are distributed over the rest of the country, the ratio, as in the case of the Pársis in Surat, is above the average, and the females form 50·46 of the entire community. In Belgaum the males preponderate in about the same proportion, which is slightly above that of the other religions in the district. In the Konkan, Khándesh and Poona, it is clear from the proportions of the sexes to each other, that the Jains are mere passers through the district, probably traders in produce, having left their families elsewhere. The Christians are the last race that require notice. It is necessary to distinguish these according to the three classes adopted in the preceding chapter, as the differences in the relative proportions of the sexes are very large. Amongst the Eurasians the females outnumber the males in the ratio of 1,024 per mille. At the other extreme are the Europeans, with an average of 399 only. The Native Christians come between, showing a ratio of 778. Amongst the Europeans the highest proportion is to be found in the city of Bombay, where there are very nearly half as many females as males. The lowest is in the Karnátic, where the garrison at Belgaum comprises the bulk of the Europeans, and has, of course, comparatively few but males in its number. The average for this division is but 208; and in the Deccan, owing to the preponderance of the military element in Poona, Ahmednagar, and Násik, the ratio is only 374 per mille. The relative proportion of the sexes amongst the native community of this creed vary according to the nature of the settlement. In the Konkan and Karnátic, where this class is indigenous, the proportion of females is high, reaching 988 and 883, respectively, as compared to 541 in Bombay, which contains a large number of Goanese immigrants, and 710 and 789 in the Deccan and Gujarát respectively. Amongst native converts of the present day the proportions of the sexes to each other is more in accordance with that found in the older Christian settlements. The temporary character of the European and Native Christian residence may be learned from the proportion of wives to husbands, which is 716 per mille in the former and 770 in the other. If the same test be applied to the Eurasians, the wives will be found to outnumber the husbands by 132 per mille: so that, apparently, the male Eurasian is absent

to that extent in other Provinces, whilst in every thousand married European men there are 284 without their wives in this Presidency. The Native Christians are similarly situated, though to a less degree.

In a previous chapter I said that, even with respect to so wide a distinction as that of religion, the term Hindoo cannot be taken as implying a homogeneous community, and when we come to enter into such questions as that before us, it is impossible to entirely disregard the social divisions of the population that is known under that single designation—divisions which are mentioned by Duncker as "the "sharpest known in history."* It is not my intention to attack, in this work, the intricate and open questions involved in a consideration of the caste system, as they have been the subject of much separate investigation, and even in the subsequent chapter dealing with social divisions a general mention will be enough for my purpose. Nevertheless, it is worth while here to note that where there are such wide differences as to marriage customs and the concomitant relations between the sexes as are to be found amongst the various Hindoo orders, it is unfair, unless the determination of sex is admitted to be a matter of chance, or the Lucretian theory be adopted, not to attribute to these customs some influence in the matter. I will limit my remarks to what I think bears on the suggestion regarding the relative ages of the parents, which was just now thrown out tentatively with the object rather of letting it have a fair chance of investigation than to offer it as a valid explanation. The relative proportions of the sexes amongst the living have been so much disturbed by the famine that the Southern Deccan and the Karnátic offer no field for inquiry except as regards the effect of such a calamity on the respective sexes. Similarly, the Konkan has its balance in this respect affected by the temporary migration to Bombay from, at least, two of the collectorates comprised in it. Where a, so to speak, normal state of things is to be found, there is, it seems to me, a tendency of the ratio of females to vary inversely with the social position in the general scale of precedence. This is not, however, a universal rule, as too many collateral circumstances have to be eliminated before the true bearings of the statistics can be perceived. All I can at present note is that, amongst the lowest classes, the ratio of females to the other sex is a trifle higher than in the case of the middle and upper grades of Hindoo society, and I think that this is to be attributed to two facts: first, the comparatively early age at which the actual marriage takes place in the higher class, and, secondly, to the prevalence, amongst the lower, of re-marriage and second marriage under forms that are considered by the rest of society to be of a less reputable and altogether inferior order. Both these circumstances, the postponement of marriage and the re-marriage of widows, tend to bring the ages of the couples nearer to each other, and may thus be to some extent operative in raising the number of female births.

Relative proportion in town and country respectively.

Before commenting upon the relative proportions of the sexes at different periods of life,—a matter that first introduces the tedious and in some ways unsatisfactory question of the correctness of the ages returned at the enumeration,—I will mention that the distinction between town and country as to the proportion of females to males is, if the capital city be excluded from consideration, less marked than is usual in other parts of the world of equal civilisation. It is to be expected, as a rule, that the demand in towns for labour, both manual and intellectual, attracts thither a larger relative number of males than of the other sex.† In order to see how far this is true in the case of this Presidency, I have taken the returns of five of the chief towns of the Home Division, the population of which aggregates about 434,000. Compared with the ages for this number is given the return for the rural portion of the districts in which the towns are respectively situated. These figures will be found in the table lower down. It will be seen that the difference between the two ratios is only five per mille in favour of the country. The explanation of such uniformity is to be found, I think, in the extent to which women are employed in the classes of unskilled labour that are usually most prevalent in towns here, such as porterage, grain husking, and the like. Women are also engaged in the middle and upper class houses as domestic servants, and these classes are most numerous in towns. It is probable, too, that in certain industries they share the work of their male relatives to a very large extent. As far as the lower orders, therefore, are concerned, the field of employment in the town is little less restricted for females than for males, and the former sex appears to occupy in many respects the position in the labour market that it does in many parts of Italy, where the share of manual work done by the female members of a family is generally as much as and usually more than that taken upon themselves by the other sex.

Relative proportion at different ages.

The comparison of the relative proportions of the sexes in different districts at the two enumerations of 1872 and 1881 has been partly made in a previous chapter, and what remains to be noticed with regard to it is more conveniently taken in connexion with the variation in the above-mentioned ratios at the respective age periods into which the population was grouped on the former occasion. The comparative table at the beginning of this chapter shows the relative proportions of the sexes at certain age periods, with the variation in the proportions of the two sexes at all ages that seem to have taken place since the last Census. It has been thought clearer to give these particulars by districts for the Presidency Division, and to show separately the very different returns for Sind and the capital city. In the following table, however, by means of which a comparison can be instituted between the circumstances of this country and some of those in Europe, the city has been included in the figures for the Presidency Division, because its population is very largely recruited from the mainland in the neighbourhood. It will be noted, too, that the age periods above 60 are not distinguished, since the Imperial returns do not include them. In Sind, too, they were not abstracted, and in the initial table of this chapter have been interpolated for that Province from the data given by the method of differences :—

* History of Ancient India—Translated by E. Abbot.

† London is an exception, as it contained (in 1871) 113·6 females to 100 males.

Age.	Average Number of Females per 1,000 Males of same Age.*									
	Presidency Division.	Bombay City.	Bombay. Five Cities.	Bombay. Five Rural Circles.	Sind.	Total Presidency.	England and Wales.	France.	Italy.	Greece.
1	2	3	4	5	6	7	8	9	10	11
Under 1 year	1,005	1,033	983	1,001	936	994	987	974		915
1 year	1,048	1,017	1,015	1,048	978	1,038	993	978		942
2	1,067	*1,056*	1,026	1,086	1,040	1,063	999	982	971	939
3	1,096	989	1,044	1,090	946	1,064	1,006	979		918
4	1,005	956	949	1,022	871	977	1,013	981		949
5—9	942	871	932	956	782	914	1,004	979	967	927
10—14	**806**	676	**827**	**809**	**654**	**787**	**986**	**970**	**964**	**863**
15—19	914	746	922	894	765	894	1,010	990	*1,055*	985
20—24	1,059	570	1,038	1,075	928	1,039	1,106	*1,074*	1,006	1,069
25—29	942	511	978	964	858	931	1,111	1,005	1,018	963
30—34	943	**437**	958	980	855	929	1,090	993	1,010	*1,092*
35—39	854	532	911	922	717	835	1,093	984	993	927
40—49	938	598	971	972	845	922	1,079	998	1,001	**739**
50—59	1,048	767	1,053	1,067	898	1,011	1,074	1,032	966	935
60 and over	*1,223*	968	*1,192*	*1,218*	*1,041*	*1,189*	*1,163*	1,070	953	938
Of all ages	955	699	965	970	838	936	1,054	1,009	989	933

In order to show the general course, through life, of the proportions in question the comparative table prefixed to the chapter has been thrown into the form of a diagram, from which the differences in this respect between the rural districts generally, the district most affected by the famine and the Province of Sind may be seen at a glance. Leaving for the present the city of Bombay out of the question, it appears that, during the first year, the females gain almost 9 per cent. on the males, assuming that the birth returns are accepted as indicating the true proportions at the time the children come into the world. The ratio rises to the fourth year in the Presidency Division, but in Sind begins to decline during the third. From three years old the females are in a decided minority until between 20 and 24, when there is a sudden and important rise in their proportional as in their actual numbers. There is then a fall again, until about the fortieth year; but the returns arranged in smaller periods seem to indicate that the actual decrease between then and 50 takes place chiefly in the last part of the decade. From 50 to the end of life the proportion of females is continuously above that of males in the total of persons of the advanced ages. It is to be noted that the period when female life is at its lowest point as compared with that of the other sex, is between 10 and 14 years old, and that out of the 10 series of ratios given in the table in the text above the same feature is discernible in no less than eight. The exceptions are Greece and Bombay City. The divergence in the latter case from the general rule is easily seen to be due to the extent to which its population is supplemented by immigration. The explanation as to the return for Greece is not so manifest, more especially as I have nothing but the mere figures to guide me, unassisted by any external evidence from independent sources or other statistics. The great decrement there in the ratio at the tenth year and the subsequent rise from the fifteenth to the twentieth seem, however, to indicate that the same causes are at work in that country as in the rest; and that the abnormally small proportion of females at the later period of from 40 to 50 is either an accident, or explicable by extraordinary deficiency of this sex in the earlier years of this period as well as in the later. Another point to be noted in the same table is that the tendency of the ratio of females to increase as life advances after the fiftieth year is found in six of the series; and in one other, that relating to France, it is possible that the fact that the ratio is higher in early life than at the latest period may be owing to the same cause in 1876 (when this Census was taken) as in 1872, when the great deficiency of males between the ages of 19 and 24 was attributed to the demands made on adults of those ages by the war of 1870. There is no such influence operative in the case of Italy and Greece, the latter of which is again singularly different from the rest. There are three other points brought to light in this table that may worthily engage attention. One of these is the universal excess of females between the ages of 20 and 24, the age, amongst males, of the passions, as it is called by Quetelet, or the age of migration, as it may be called with reference to the present day. The second is the almost universal deficiency of females between 10 and 15, probably between 12 and 15, an important period in female life. The third is the preponderance of females in England from the fifteenth year upwards. This may be attributable in part only to emigration, as the wearing out of life is a process that progresses in the mother country far more rapidly in the case of males after they have once started in their professions than in the case of the other sex whose task is lighter. In India the balance of the two sexes, apart from any other considerations which may result from compulsory widowhood or neglect, is modified by the larger share of hard work done by the women.

There is thus recorded in this Presidency a large majority of male births—part of which may be attributed, perhaps, to the greater accuracy of the registration of this sex, as the birth of a male is the occasion for so much more congratulation and rejoicing than that of the female infant. This is followed by a considerable excess mortality amongst the males up to the fifth year in the Presidency Division. The balance is in favour of the males from then to the period between 10 and 14 years, when, as shown above, the proportion of females is the lowest. There is, of course, the usual chance of understatement of age about this period which is notoriously more frequent out here than in Europe;

* In this table the entries in italics indicate the period at which the ratio of females to males is highest and those in bold type the periods at which it is least.

but a good deal of this error is eliminated by taking the decades from the odd term, as from 5 to 14, 15 to 24, and so on, which also corrects the tendency to return the ages at the nearest round number. In graduating the age return by the method of differences it is advisable to adopt this sort of re-adjustment; but as I propose at present to take the return as it stands, without correction, it is enough to localise the deficiency of females within a smaller limit, which is to be effected by sub-dividing the total period from 5 to 20 as much as possible. For example, we have in the Presidency Division the sixth year, the period from 5 to 9, from 10 to 14, from 15 to 19, as well as from 6 to 11, and 12 to 15. By comparing all these it appears that the maximum difference between the sexes will be found to exist in the years 12 to 14—probably slightly nearer the former than the latter year. It also seems that in the famine districts there is a larger difference between this period and the two that adjoin it than in other parts of the country, though the mortality at this time of life is so much higher than in the neighbouring periods in both the sexes that the effects of the famine are less apparent in the comparative table of the relative proportions. Passing over the period between 15 and 19, it appears that in all the districts, except those in North Gujarát, the female element is in excess at the first portion of the decade between 20 and 30. The causes that are likely to affect the balance in this way seem to be, first, the higher rate of mortality amongst males at this period; secondly, the tendency to migration, which is stronger in that sex; thirdly, the probability of more accurate return of the age by males, the predisposition towards selecting the round number being, at least amongst the middle and higher classes, less marked. In order to see how far these are respectively operative in the case of the return now before us, it will be necessary to take some of the districts separately. As regards the first point, that of greater mortality, the circumstances of the Presidency need not to be assumed to differ materially from those of the other countries for which tables have long been in existence; and in four of the five collectorates of Gujarát, as well as in Khándesh, the excess of females may mostly be set down to the effect of this tendency in a more or less ordinary degree. In the last-named district, however, it is probable that the mis-statement of age is a disturbing element, as the proportion of uneducated forest tribes is high. The comparatively low vitality amongst males at the ages in question may be expected to be tested severely by the famine, and in the districts of Dhárwár and Kaládgi, accordingly, we find a large disproportion between the sexes. In Sholápur, too, where the mortality was high, the emigration was also believed to be extensive, and in Poona both these causes may be in operation. The course of immigration from the territory of H. H. the Nizám into some of the adjoining British districts deserves, too, some notice. In the case of Dhárwár the proportion of female immigrants to male is 1,310 per thousand; in Kaládgi it is 1,291; in Sholápur it rises to 1,427, and in Ahmednagar it reaches 1,659. It is impossible to trace the immigrants by their respective ages, so it may be that the disproportion of the sexes is due either to the importation of wives to a larger extent than those from British territory are taken to the Native State, or to the spontaneous exodus from the foreign territory of women during the famine. It is noteworthy that in Khándesh, where the land is still in need of cultivators, the proportion of immigrants from the Nizám's dominions is in the ratio of 927 females only to 1,000 of the other sex. There is no special reason, however, that I can see, for the excess of females at this age in the Násik district.

There remain the cases in which the predominant influence on the relative proportions is most probably migration. The instances that seem to be most prominent in this respect are those of Ratnágiri, Sátára and Kánara. In the two first there is a movement out of the district; in the last into it. The ratio of females to males in the two cases of emigration are respectively 1,370 and 1,180 per mille. In both Thána and Kolába the ratio seems to indicate a similar influence; but the returns of birth-place do not support the notion that emigration is prevalent to an extent sufficient to account for more than a comparatively small portion of the excess of females, and the rest may be attributed, I think, to either errors of return in the age period, or to the absence in the case of coast tálukás of many of the males at sea. The only other district in which the population at this age seems to be affected by emigration is Surat, where the mercantile Hindoos and Mahammedans, as well as the lower classes who are so well known as domestic servants in Bombay and other parts of the Presidency, and the Pársis, all leave their native place for many years at a time in the prime of life. The exceptional ratios noticeable in the other Gujarát districts seem due, at least in three of the cases, to a greater vitality amongst the males than to any abnormal deficiency of females. Kaira is the only district in which there seems reason, from the statistics, to suspect that there are causes at work which are absent from the rest. A glance at the line of ages in the comparative table will suffice to show this. Apart from the extraordinary fact that the ratio of females at the age of 15 to 20 is no higher in Kaira than in the city of Bombay, where the proportional number of students of the other sex is presumably very large, it will be seen that the proportional number of females who completed their first year, as well as those who had not completed it at the date of the enumeration is far below that in other districts. As far as the twenty-fifth year the return for this district seems to me to be abnormal, and the disproportion can be localised to some extent. The ratio for the district, taking all ages and all classes, is 886 per mille. 90 per cent. of the population is Hindoo, with a ratio of 881, and 9 per cent. is Mahammedan, amongst whom there are 921 females to 1,000 males. Reducing the field of inquiry still further, the Hindoo population is found to comprise two main castes, which aggregate nearly 57 per cent. of the total. Amongst one of

---

* As this chapter was passing through the press I received from the Resident, Hyderabád, a statement showing the number of persons enumerated in the Nizám's dominions, who returned as their place of birth some one of the districts of this Presidency. According to this statement the ratio of females to males amongst these immigrants is 1,114 per mille, as compared with 1,212, which is that found amongst the natives of Hyderabád who were enumerated in the British territory of Bombay. The ratios vary like those mentioned in the text, but indicate a tendency towards a relative preponderance of females as the south is approached. For instance, in the Lingságar and Shoráp ur Subahs the ratio is 1,116, and in Aurangabád, adjoining Khándesh, Násik, and Ahmednagar, only 985. It is highest in Naldrug, where it reaches 1,323. It appears from these figures that the excess of women who have immigrated into British territory in the south is in a higher ratio than that of those who have emigrated from the same region into the Hyderabád State. This fact is still more marked in the Subah that adjoins the north-eastern Deccan districts. The gross total of immigrants from British territory into Hyderabád is 138,483, and that of natives of Hyderabád enumerated in British territory 161,267.

these the proportion of females is 907, against an average for the same caste of 928 elsewhere: and in the other case the ratio is only 758, against 889 of the same class in other parts of Gujarát. Under these circumstances it is unnecessary to go further into the matter here, as the inquiry will have, as I said before, to enter into particulars more minute than are advisable for a general work of this description. With this digression I revert to the comparative table. Here it will be seen that in the period between 25 and 29 years the females are in excess in five districts. Kaládgi apparently shows the continuation of the mortality prevalent during the preceding period. In Sátára, Ratnágiri, Kolába and Surat, the effects of emigration are still perceptible. In the next period, Poona and Belgaum are added to the number of those in which females are predominant. Between 35 and 39 there is a considerable downward tendency in the ratio of females in nearly every district except those in north Gujarát, and the lowest proportion at any age is reached in Kánara and Thána. In Ratnágiri alone is there an excess of this sex. I am inclined to put down a good deal of this change as more apparent than real, and attribute it to the inclusion, in the preceding period, of many females who returned their ages below the actual figure. From this age I have taken the ratios on decennial periods only, as the errors in the statement of age seem not to correct themselves within the limit of five years. Between 40 and 50 there is an excess of females in Ahmedabad, Surat, and Ratnágiri. In the next period there seems a general and marked rise in the proportion, except in the five districts of Ahmednagar, Khándesh, and Násik, in the north Deccan, and Kaira and Broach in Gujarát. In all these five, except the one last named in which the ratio is practically stationary, there is a rise of a slight extent. Between 60 and 70 the excess of females is most marked, except in the three north Deccan districts, where it is less than in the rest. As regards the septuagenarians, the women are in excess except in Khándesh and Ahmednagar. There is no apparent reason why the old men should be in excess there in particular, and not in the intermediate district of Násik; or why, again, the enumerators should have failed to record the ages at this advanced period and that following it as correctly there as elsewhere. The fact is quite contrary to the experience of the rest of the Presidency and most of the other countries of those quoted except Greece. In Italy, too, the hard work of the women in the prime of life, especially in the agricultural districts, may have its result in diminishing the number of those who reach old age.

The marginal table may be found interesting as showing the difference between this Presidency, taken as a whole, and England and Wales, including in the latter the army, navy, and merchant seamen abroad. The understatement of age in this country is very marked from the fortieth year upwards in both sexes, as it is highly improbable that between the two communities there should be an actual difference of this extent.

Age Period.	Ratio at each Age to 100,000 of all Ages.				Ratio of Females to 1,000 Males at each Age.	
	Males.		Females.			
	Bombay.	England.	Bombay.	England.	Bombay.	England.
Under 10 years	27,306	26,108	28,142	24,804	965	1,001
10–19 „	20,366	20,848	18,026	19,730	829	997
(Under 20) „	47,672	46,956	46,168	44,534	907	999
20–29 „	17,726	16,233	18,570	17,078	981	1,108
30–39 „	15,312	12,543	14,558	12,994	890	1,091
(20–40) „	33,038	28,776	33,128	30,072	939	1,101
40–49 „	9,445	9,920	9,306	10,176	923	1,081
50–59 „	5,852	7,249	6,319	7,389	1,011	1,074
(40–60) „	15,297	17,169	15,625	17,565	956	1,078
60–69 „	2,908	4,522	3,046	4,839	1,180	1,128
70–79 „	837	2,097	1,078	2,351	1,206	1,181
(60–80) „	3,745	6,619	4,744	7,190	1,186	1,145
80 and over	248	480	325	639	1,226	1,403

Comparison with 1872.

The last point in connexion with the subject of the distribution of the population by sex that I need bring forward is the difference in the return for 1881 as compared with that of the preceding enumeration in 1872. This is shown for the whole of the two chief divisions and for certain selected districts in the following table:

Age Period.	Ratio of Females to Males (per Mille) in different Parts of the Presidency.																			
	Ahmedabad.		Kaira.		Panch Mahals.		Ratnágiri.		Belgaum.		Dhárwár.		Sholápur.		Kaládgi.		Total, Presidency Division.*		Sind.	
	1872.	1881.	1872.	1881.	1872.	1881.	1872.	1881.	1872.	1881.	1872.	1881.	1872.	1881.	1872.	1881.	1872.	1881.	1872.	1881.
Under 1 year	968	991	967	924	1,016	970	1022	1,009	1,035	977	944	1,025	978	995	954	1,007	1,001	1,006	899	937
1–5 years	929	983	888	907	993	1,030	1,005	1,054	966	1,008	968	1,016	980	1,054	964	994	975	1,024	858	920
6–11 „	766	888	704	806	801	899	849	895	850	974	872	1,015	838	968	827	1,029	889	913	675	741
12–19 „	787	810	782	738	859	849	1,162	945	948	802	1,012	843	1,079	819	992	815	976	845	788	716
20–29 „	914	942	920	910	968	955	1,310	1,341	1,081	1,040	1,022	1,053	1,031	1,061	1,074	1,092	975	996	872	893
30–39 „	937	933	1,020	902	814	919	1,122	1,249	925	983	899	951	895	945	929	904	868	905	750	803
40–49 „	937	1,033	899	968	842	975	1,019	1,215	875	953	876	955	850	918	816	988	807	938	726	845
50–59 „	1,058	1,116	1,055	965	1,142	1,042	1,111	1,148	1,004	1,118	921	1,104	819	1,115	907	1,202	943	1,048	841	893
60 years and over	1,275	1,343	1,196	1,275	1,269	1,419	1,230	1,301	1,202	1,448	1,054	1,314	867	1,150	1,335	1,500	1,097	1,223	997	1,040
Total, all ages	889	949	867	886	906	948	1,075	1,108	956	988	952	997	943	976	954	1,010	930	955	800	833

* Including Bombay City.

The age periods selected for the last Census are not the same as the more regularly distributed ones prescribed on the present occasion, but arrangements were made for the abstraction of the extra periods that enable the required comparison to be instituted. In the case of Sind the period between 6 and 11 does not appear to have been noted by the abstractors, so the omission has had to be supplied by interpolation according to the method of differences. It is probable, therefore, that the figures are a

little more regular in their sequence than they would have been had the ones actually returned been abstracted, since the calculation is based on the differences between the ratios of the terms of the series already recorded, and whilst reproducing their irregularities, does not allow any consideration to the additional ones that were likely to have occurred in the actual return of the period which it is sought to ascertain. It appears, however, that the ratio now found is in harmony with that of other districts, and may, therefore, be accepted as fairly approximate to the truth.

In the Presidency Division, including Bombay city, the proportion of females to males has risen at every age-period save that between 12 and 10 where it has greatly fallen off. The decrease at this period is remarkable, not only for its extent but for its wide distribution. It is found in every district except in Ahmedabad, where it is not improbable that its absence is accidental, and owing to errors in the tabulation of the returns of the last Census. Of the selected district, Sholápur is that in which the decrease at this age is most marked; though in the other three collectorates which have been included in the table as representing the general effect of the famine on the relative proportions of the sexes, the ratio of decrease is also very high and in excess of that in other districts. This and the general rise in the proportion of females in advanced years, which is also more marked in the famine area than elsewhere, constitute the principal features of the variations between the two enumerations. It is, moreover, impossible to enter into a detailed examination of the figures without a clearer knowledge of the system of abstraction adopted in 1872, when the work was not centralised, but carried on piecemeal at the head-quarters of each district. It appears not unlikely that the abstractors maintained under such circumstances no uniform system of ticking off the ages; and that as the printed samples of the age headings allow of a mistake between each period, by the repetition of the last figure of one as the first of the next, the uncertainty of a notorious ignorance and laxity about age in the population at large is enhanced by additional chance of error in abstraction. This has not in every case been avoided in the present abstraction, though its occurrence has been localised to within comparatively small limits. I will not, therefore, add anything on the subject of sex to the remarks I have made above on the main features of the returns of the two enumerations. The city of Bombay remains to be noticed; but as that is a comparatively small subject, and, when taken in combination with age, susceptible of brief explanation, it is convenient in every way to take it up at the end of the present chapter, and to note the special features of that community both as to age and sex in a single survey.

APPENDIX D.

EXTRACTS FROM THE BENGAL AND PUNJÁB CENSUS REPORTS ON THE AGE STATISTICS OF THOSE PROVINCES.

Bengal.—The key to the whole mystery is the fact that these two age periods enclose the five years from 8 to 13 during which almost all native girls are given in marriage. Among the Hindoos custom prescribes that every girl should go through the marriage ceremony before she reaches the age of puberty, and if for any cause her betrothal is delayed beyond that period, every effort is made to dispose of her hand before she becomes of full age. An unmarried girl in the house after she has attained the age of matrimony is a shame and a reproach to the householder, and a constant scandal and anxiety to him. The Mahammedan community, especially that very large section of it which differs but little except in creed, and in manners hardly at all, from the Hindoos besides them follow the same practice and share the same feeling. It is true that among the aboriginal and less civilised tribes, and in the other sections of the population infant marriage is less common; but the Hindoos and Mahammedans together compose 67,157,530, or 96·57 per cent. of the whole of the inhabitants of Bengal, so that child marriage and the prejudices which surround it may be said to be universal in these Provinces.

It is obvious that a deficiency of girls in this period may be brought about in one or more of three ways, for while their numbers may have been correctly returned their ages may have been (1) overstated or (2) understated or (3) they may have been altogether omitted from enumeration. Mr. Plowden's conclusion was that in the North-Western Provinces there had been systematic omission to record at all a considerable proportion of the girls of this age; and I am inclined to think that the improbably small figures in this age period in Bengal are due partly to that cause and partly to understatement of ages. The suggestion of overstatement may be dismissed at once, for the feeling which makes it shameful to acknowledge the presence in the household of an unmarried girl of marriageable age would make it quite impossible that her age should be exaggerated, unless indeed a double deception were practised, and she were returned as married also. If understatement of age has been common, we should expect to find an unusually large proportion of girls in the ages immediately before that of marriage, and, owing to the misstatement, a rise again in the proportionate number of girls in the immediately succeeding period. Both these conditions exist, as the following figures will show:—

Age.	Number of Females.	Per-centage on 100 Females of all Ages.	Proportion to 100 Males of each Age.
0 to 4	5,254,711	15·09	106·49
5 to 9	5,028,395	14·44	93·75
10 to 14	3,137,523	9·01	79·83
15 to 19	2,662,376	7·64	101·97

It will be seen that the fall in numbers from the first to the second age period is very large, and that it is out of all proportion to the corresponding decrease in the numbering of the other sex; for while to every 100 male infants there were 106·49 female children under 5 years of age, in the next period the position is entirely reversed, and the number of girls is only 93·75 to every 100 boys. Were figures available for each year of life in the second quinquenniad as for the first, there can be no doubt that they would show that the numbers for its first three years, viz., the sixth, seventh, and eighth are much in excess of those in the remaining years of the period; but in the absence of the materials necessary to demonstrate the fact, it can only be stated as probable.

If, on the other hand, it were the case that there had been a simple omission to record the ages of these girls, it would be reasonable to expect that the same phenomena which mark the preceding age period 0–4 would reappear in that which follows the decade under examination, inasmuch as but for this omission the characteristics of all four age periods would have been continuous. Accordingly the table in the preceding paragraph and the figures elsewhere show that while the females exceed the males among the infants of tender years, and again from the 15th year almost without a break to the end of life, this law is violently broken during the 10 years from 5 to 14. It has been shown in the preceding paragraph that part of the disturbance is due to the probable transfer of a considerable number of lives from the third to the second quinquennial period, but this is not sufficient to remedy the loss which has been caused by absolute omission. Judging from European experience, the progress of the per-centages on the whole female population should be somewhat as follows—assuming that the initial per-centage, that for 0–4 is correct, viz.:—

0 to 4	14 per cent.
5 to 9	12 „
10 to 14	10 „

that is to say, while the reasonable ratio which these two age periods together should bear to the whole female population is 22 per cent., the ratio actually borne by the numbers returned is 16·65, or a deficit of nearly 5½ per cent. Making allowances for revisions in the per-centages which would have to be

made if all the ages could be corrected, it seems fair to say that there has been an omission of females during this age period of about 3 per cent.

Were any further evidence necessary in support of these arguments, it could be found in an examination of the figures for each religion. It has been frequently stated that female seclusion to the extent that it is now practised was unknown in India before the Mahammedan invasion, and that while the Mahammedans themselves strictly adhered to this exotic habit, their conquered subjects found themselves constrained to adopt the custom quite as much from necessity as from motives of policy. It is therefore not surprising to find that the largest proportion of males to females for the ages 5 to 9 and 10 to 14 is returned by the Mahammedans; that the Hindoos and their imitators, the Aboriginals, closely follow them; and that by parity of reasoning the Christians are at the bottom of the list, being neighboured by the Buddhists, whose delicacy on this point is admittedly less. The number of males to 100 females in each religion for these two age periods is shown below:—

——	5 to 9	10 to 14	Mean of the Two Periods.
Mahammedans - - -	107·42	128·27	117·84
Hindoos - - - -	106·31	123·87	115·09
Aboriginals - - -	106·18	125·52	115·85
Buddhists - - - -	102·52	116·05	109·28
Christians - - - -	101·53	112·68	107·10

For the excess of males at the age periods 20 to 24, 35 to 39, and 45 to 49, it is less easy to account, unless it be that uncertainty as to age is more accentuated among women than among men, thus throwing larger numbers of the female population of each decade into its earliest half, and thus by contrast augmenting the proportional number of males in its latter half. The same reason will probably explain the large proportion of females among those whose age was not stated, viz., 100 women or every 83 men. That the old women of 60 and upwards should out-number the old men of the same age is only in accordance with universal experience all over the world.

The Ages of the Population in Decennial and Biennial Periods.

In dealing with large numbers of which the accuracy in details is open to any question, a much truer, if more general, view of the real facts is obtained by collecting the figures into larger masses. Errors correct each other, and a bird's eye view over a wide tract of country conveys a much truer impression of its salient points than a microscopical examination of the rocks of which it is composed. It has been shown that the Bengal age figures, arranged in groups of five years are, for intelligible reasons, not absolutely in accord with the probable facts. But when the population is arranged in groups of 10 years each, as in the following form, much of the anomaly vanishes, for the spurious prominence given to each alternate quinquennial period, by the inclusion within it of the round number, is now counteracted in each group of 10 years by the unreally small figures of the second quinquennial period, so that the proportion of the population living at each age approaches more nearly to what is believed by statisticians to be the true ratio to the mean of similar age periods in all India and to the statistics of life in European countries.

No. 28.—Statement showing the population of either sex and of both sexes arranged in decennial periods, with the numbers in each and the ratio they bear to the whole population.

Ages.	Persons.			Per-centages.		
	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
All ages - - -	34,500,574	34,802,906	69,303,480	100	100	100
0–9 - - - -	10,298,367	10,283,106	20,581,473	29·84	29·54	29·69
10–19 - - -	6,541,613	5,799,899	12,341,512	18·96	16·66	17·80
20–29 - - - -	5,498,864	6,185,587	11,684,451	15·93	17·77	16·85
30–39 - - - -	5,138,627	4,897,095	10,035,722	14·89	14·07	14·48
40–49 - - - -	3,400,024	3,303,340	6,703,364	9·85	9·49	9·67
50–59 - - - -	1,973,575	2,110,523	4,084,098	5·72	6·06	5·89
60 and over - -	1,649,504	2,223,356	3,872,860	4·78	6·38	5·58

The proportion borne to the whole population by the persons in the first 10 years of life is now, as it should be, nearly twice that of the second period, while the third and fourth periods, which embrace the years when human life is most vigorous, show but slightly diminished ratios to the whole. The proportions of the sexes at each quinquennial age period have already been examined in the foregoing paragraphs, and it is unnecessary to refer again to the arguments there brought forward to account for the variation noticed.

To carry this argument a little further before quitting it, the following table is given, which shows for Bengal the population arranged in periods of 20 years each. It confirms the arguments made use of above, and has probably the merit of being almost exactly correct.

No. 29.—Statement showing the population of either sex and of both sexes, arranged in vicennial periods, with the numbers in each and the ratio they bear to the whole population.

Ages.	Persons.			Per-centages.		
	Males.	Females.	Both Sexes.	Males.	Females.	Both Sexes.
All ages - - -	34,500,574	34,802,906	69,303,480	100	100	100
0-19 - - - -	16,839,980	16,083,005	32,922,985	48·80	46·21	47·50
20-39 - - - -	10,637,491	11,082,682	21,720,178	30·80	31·84	31·34
40-59 - - - -	5,373,599	5,413,863	10,787,462	15·57	15·55	15·56
60 and upwards - -	1,649,504	2,223,356	3,872,860	4·78	6·38	5·53

The Proportions of the Sexes.

Sex Statistics in the Punjáb.—Figures showing the sex statistics for each religion and all religions in each district and State, separately for urban, rural, and total population will be found in Table IV. of Appendices A. and B.* The proportion of the sexes has always been a burning question in India, partly because the great excess of males has puzzled statisticians; but still more because of the greater or less prevalence of the custom of female infanticide against which Government had set its face. The general result is that in the Punjáb taken as a whole, there are 5,425 males and 4,575 females among every 10,000 of the population, figures which became 5,421 and 4,579 if immigrants be excluded. It is this large excess of males, in face of the fact that in Europe the females are slightly in excess, that has to be accounted for. So far as the excess is real, and not due to defective enumeration, it may be due to any or all of three causes, excess of male births, female infanticide, or greater female mortality. These points will be discussed presently. But I wish in the first place to draw attention to two minor causes which operate, though not perhaps very largely, to make the comparison between the Punjáb and European countries more unfavourable than it otherwise would be. The first of these causes is the effect of migration upon the proportion of the sexes. From all the great European countries an incessant stream of emigration is pouring into America and Australasia, and carrying with it the surplus male population. In New South Wales there are 548 males among every 1,000 persons; in Queensland, 584; while in all parts of North America the proportion never falls below 506. Adding all the English-speaking countries of the world together, we find that the males exceed the females in the proportion of about 503 to 497. In the Punjáb, on the other hand, the effect of migration is precisely the reverse, the incoming males being more numerous than the females. In the second place, as enumeration becomes more and more correct the proportion of females to males tends to increase. Now I have already given it as my opinion that no such omission or concealment of females took place at the present Census as would materially affect the total numbers: my examination at the age figures tended to confirm this impression, and I still believe my opinion to be correct. But there cannot be the least doubt that some omissions have taken place and that the omissions have been more numerous in the case of females than in that of males. Even at this Census we did not attain perfection, and I have not the slightest doubt that in 1891 the proportion of females to males enumerated will be higher than in 1881, as it was in 1881 than 1868, and in 1868 than in 1855. Thus a part of the disproportion of the sexes is apparent rather than real. These two reasons, however, will account for but a very small fraction of the disproportion observable in the figures, and I shall proceed to discuss the more effective causes already indicated.

Proportion of the Sexes at different Ages.—Abstract No. 119 below gives the number of females for every 1,000 males in each period of age for divisions and religions:—

Abstract No. 119.

Showing the Proportion of the Sexes at each Age for Divisions and Religions.

Divisions.	Females per 1,000 Males.																		
	0—	1—	2—	3—	4—	0—5	5—	10—	15—	20—	25—	30—	35—	40—	45—	50—	55—	60—	Total.
Delhi - - -	939	935	927	985	903	937	862	755	815	909	861	911	842	998	797	836	736	678	872
Hissár - - -	952	985	949	1,005	913	958	869	770	782	876	831	906	794	970	690	838	619	944	854
Ambála - -	926	897	951	942	879	918	900	712	748	821	800	851	818	885	778	805	731	821	810
Jálandhar - -	944	970	954	972	913	950	871	753	866	903	920	890	814	919	778	857	739	890	872
Amritsár - -	959	936	925	948	895	935	828	731	813	991	917	880	808	871	805	801	745	825	840
Lahore - - -	936	896	931	938	921	920	857	740	798	887	903	840	800	850	802	750	717	742	824
Rawalpindi - -	975	980	991	992	927	964	895	778	884	916	901	893	866	920	861	812	794	790	872
Multán - - -	900	974	975	955	927	957	843	731	799	921	891	841	776	853	705	697	625	739	820
Derájat - - -	969	1,013	1,031	958	901	967	784	692	809	956	888	875	797	910	767	779	722	861	845
Peshawar - -	927	987	1,051	998	952	981	826	679	814	883	782	824	689	888	688	801	603	756	819
British Territory -	950	954	966	968	914	948	842	739	817	911	873	868	813	905	779	806	723	826	846
Native States - -	935	935	953	952	884	930	839	729	797	898	851	873	782	910	715	805	651	830	828
Province - - -	948	951	964	961	912	945	842	738	805	903	870	869	807	906	768	805	700	828	843
Hindoo - - -	941	951	952	974	899	941	852	732	782	867	847	859	785	895	743	821	685	882	834
Sikh - - -	864	847	803	934	831	839	752	679	690	819	838	820	748	858	712	751	630	726	785
Jain - - -	870	1,014	1,030	880	900	936	892	766	876	889	835	896	891	953	780	873	729	1,112	878
Buddhist - -	1,003	1,391	1,143	1,530	1,160	1,255	1,043	992	881	1,042	1,280	779	1,223	1,071	1,203	1,062	1,317	1,379	1,100
Musalmán - -	967	967	993	968	924	962	846	751	849	962	905	887	840	928	802	804	740	807	867
Christian - -	841	1,060	965	1,052	928	953	1,031	1,031	896	135	159	258	298	384	412	474	602	869	334

* Of the Punjáb Report.

The mis-statement of female age which has been already discussed is brought out very markedly by these figures. There is no inducement to return wrong ages in the case of males as there is in that of females, and the sudden decrease of the proportion of females to males after the age of five, repeated in still greater intensity after the age of 10, and still continuing in a modified degree between the ages of 15 and 20, marks the extent to which female age has been wrongly returned. The comparatively high proportion in the earlier ages is doubtless caused by under-statement of age, while the large proportion between 20 and 25 is probably partly due to over-statement. It is noticeable that the same feature characterises the figures throughout the religions and divisions of the Province, but that the decrease begins earlier and continues longer among Sikhs, and is later and smaller among Buddhists than in the case of any other religion, while it is markedly smaller among Musalmáns than among Hindoos. Turning to the later years of life we note how much more generally inaccurate the return of female seems to have been than of male age, at any rate in respect of giving round decades instead of the intermediate lustrums; for to no other causes can be attributed the proportion of females to males being invariably smaller at the five-yearly than at the ten-yearly periods. We see, moreover, how much more feeble* female life is than male life, the proportion in the later years of life in which there is practically no inducement to mis-statement being invariably small, far smaller than in the earliest years; and we notice also that this is most largely the case with Hindoos, less with Sikhs and Musalmáns, and least of all with Buddhists and Jains; perhaps because among the first early marriage is general and purely common, while Sikhs and Jains are usually well-off and Musalmáns and Buddhists marry later in life. The female mortality during the ages of child-bearing, which the doctors tells us is enormous, is to a great extent obscured by the mis-statement of female age; but not wholly so. During the first 10 years of life there can be no inducement to return wrong ages, after 20 there is little, and after 25 less or more. Thus the normal proportion of females in early infancy may be taken at about 950, while between 20 and 25 years of age it drops to 911, between 25 and 30 to 873, and between 30 and 35 to 868. This sudden decrease is especially noticeable among the early-marrying Hindoos, and takes place later among Musalmáns, while among Sikhs it is very slight, as the figures in the margin show. But the figures for female age, at any rate after the first four years of life, are so vitiated by intentional and unintentional misstatement, and the figures for Buddhist and Jains are so small, that no detailed conclusions or comparisons can be based upon them and all that they can be taken to establish is general tendencies indicated by uniform increase or decrease in one and the same direction. So far they have supported the conclusion already arrived at in part of the chapter devoted to age; but the only light they have thrown on the general question of the proportion of the sexes is that they have emphasized and brought out more strikingly than before the much smaller longevity of females than of males, and the excessive mortality among women during the period of child-bearing. This fact, however, has a bearing on the question, the importance of which can hardly be overrated.

Religion.	0—20	20—25	25—30	30—35
	Females per 1,000 Males.			
Sikh	855	819	838	820
Hindoo	945	867	847	859
Musalmán	967	902	905	887
Jain	990	889	835	876
Buddhist	1,250	1,042	1,289	779

Proportion of the Sexes at Birth and in Infancy.—I now turn to the consideration of the proportion of the sexes at birth, and I repeat in Abstract No. 120, for convenience of reference, the figures already given for the first five years of life, adding the next lustrum also for the sake of comparison.

ABSTRACT No. 120.

Showing the Proportion of the Sexes in the first Five Years of Life for Divisions and Religions.

Divisions, &c.	Females per 1,000 Males.						
	0— 1879.	1— 1878.	2— 1877.	3— 1876.	4— 1875.	0—5 1875-9.	5-10 1870-4.
Delhi	939	935	927	985	903	937	862
Hissár	952	985	948	1,003	913	958	869
Ambála	926	897	951	942	879	918	809
Jálandhar	944	979	954	972	913	950	871
Amritsár	959	936	925	948	895	935	828
Lahore	936	896	931	938	921	926	837
Ráwalpindi	975	980	991	962	927	964	865
Multán	960	974	975	955	927	957	843
Derájat	969	1,013	1,031	958	901	967	784
Pesháwar	927	987	1,051	998	952	981	826
British Territory	950	954	966	963	914	948	842
Native States	935	935	953	952	884	980	839
Province	948	951	964	961	912	945	842
Hindoo	941	951	952	974	899	941	852
Sikh	864	847	803	831	831	839	752
Jain	870	1,014	1,030	880	960	936	892
Buddhist	1,093	1,391	1,143	1,529	1,160	1,265	1,048
Musalmán	967	967	993	968	924	962	846
Christian	841	1,030	955	1,052	928	953	1,031

*This word has been supplied by me, the copy of the Punjáb Report sent to me containing a blank here.

These five years are for our present purpose by far the most important. In the first place, the figures are certainly far more accurate than those for the later ages, partly because the age of an infant is more exactly known than that of an adult, but still more because there is comparatively little inducement to mis-statement, though perhaps the figures for the third and fourth years may be slightly raised by under-statement of female age. The error due to the interval between preliminary and final enumeration affects both sexes equally, and does not appear at all in those figures. But there is another respect in which the figures are of special importance. I have already pointed out that the excess of males in the Punjáb must be due to any or all of three causes, a smaller proportion of female births, female infanticide, and excessive female mortality. Now the Inspector-General of Police in the North-West Provinces, whose special attention has been paid to the subject of infanticide, writes to me: "It is generally held that infanticide is not practised after the age of one year, that is that "death is not actively accomplished; but female children are allowed to perish of inanition and "inattention up to the age of three years." Thus, if this opinion be well founded, and it is based upon very extensive inquiry and experience, it follows that any decrease in the proportion of females after the first three years of life is due to natural causes.

There is a preliminary point which I must notice before I proceed to the discussion of the figures. Our statistics even for the first year of age do not represent the proportion of female *births* to male births, but only the proportion of females to males under the age of one year, including not only newborn infants but babies of 11 months or more. Now in European countries at least the mortality in the earlier years of infancy is far greater for males than for females, being in England for the first five years of age 66·5 for males and 56·5 for females; and the mortality during the first years of life being nearly 10 per cent. greater for males than for females. We should, therefore, expect to find the proportion of females steadily rise during the first few years of life, if the same rule obtains in the Punjáb; and as a fact taking the Province as a whole, we find that it is so, the proportion for the first three years being 950, 954, and 966, though I shall presently show that other causes may affect the figures. Thus if only natural causes have been at work our proportion of females derived from the figures for infants of under one year of age is probably larger than the proportion of female *births* or the mortality within the year has reduced the number of males more largely than the number of females. The difference can scarcely be great, and will perhaps hardly affect the comparison of our Punjáb figures with European birth-rates, which are the only foreign figures I can obtain, though so far as it goes the comparison will be slightly more favourable to us than it should be.

I now turn to the figures for divisions. I have added in Abstract No. 120 at the head of each column the year in which the children to which the figures in that column refer were begotten or conceived. Now a very striking peculiarity is to be observed in the figures. As I have just observed, the proportion of females should increase, and *does* increase, slightly on the whole from year to year. Yet the figures in the east of the Province are smallest under the year 1877, the drop from 1876 to 1877 being exceedingly large and sudden; and they are larger under 1878 than 1877, and in the Delhi, Ambála, and Amritsár divisions under 1879 than under 1878. In the Lahore Division the sudden decrease is under 1878. In the Ráwalpindi and Multán Divisions there is no sudden decrease during the first three years, while in the extreme west of the Province the sudden decrease is under 1878 and continues to 1879. Now although the variations are not uniform here, yet their tendency is exactly the same as was noticed in the numbers of the several ages, the proportion of females being smallest when and where the number of children was smallest, that is, when and where the distress which reduced the birth-rates was most severe. That distress was at its height in 1877 in the east, in 1878 in the centre, and in 1878 and 1879 in the west. Is it, then, the case that poverty and want not only reduce the total number of births but also reduce the proportion of female to male births? The figures look as if it were so. I find that Darwin, after discussing the proportion of the sexes among uncivilised races, says "there may be some unknown law leading "to an excess of male births in decreasing races which have already become somewhat infertile;" and if this be the case, temporary conditions which reduce fertility may also tend to increase the proportion of male births. But I would go further than this. If a lower degree of fecundity is accompanied by a higher proportion of male births, then the excess of male births in the Punjáb is explained, in part at least, for we have already seen that the number of births per 100 wives of child-bearing age is far smaller in the Punjáb than in England. Indeed the difference of conditions which temporarily check fecundity in the Punjáb if we compare a year of distress with a year of plenty is a constant difference if we compare the Punjáb with Europe. The standard of living is lower, the margin above the bare means of subsistence is smaller, the average life is shorter, the fluctuations of physical conditions and the change from sufficient food to absolute want are more frequent and more violent; while all the aids which civilisation affords in the struggle for existence are wanting. If then the condition which impairs fecundity also reduce the proportion of female births, we should expect to find that proportion far lower in the Punjáb than in England.

It must, however, be borne in mind that there is another possible explanation for the small proportion of female infants in years of distress. Whether or no female infanticide prevails in the Punjáb to any considerable extent, and I believe it does not, there can be no doubt whatever that the female is less welcome and less cared for than the male infant. Now this, perhaps, almost unconscious depreciation of female child life would tell most severely against the female children in years when even the male children must suffer; and it is probable that this depreciation has not been without its effect on the figures. How far the small proportion of female infants in years of want is due to this cause, and how far to an actual decrease of female as compared with male births, I am wholly without the means of judging.

The figures for religion do not call for detailed examination. Two points, however, stand out most prominently, and are exceedingly difficult of explanation. I mean the small proportion of females among Sikhs and the large proportion among Buddhists. In discussing the figures for Sikh females

I have always written with some hesitation, as I have never felt quite certain that their wives where taken from Hindoo families were not returned as Hindoos. But this explanation will not help us in the matter of infants. It will hardly be suggested that a male baby in arms will be returned as Sikh while a female infant will be returned as Hindoo. Nor do I see any other explanation, unless it be that Sikhs either practise or have in former generations been wont to practise infanticide to an extent which has never even been dreamed of. To reduce their proportion of females from 948, the average of all religions, to 864, they must kill 9 per cent. of their female children, a supposition which it hardly seems possible should be true. It does not appear that there is any great inaccuracy in the figures, for a reference to Abstract No. 120, will show that the proportion remains fairly constant throughout all the age periods. The effect of poverty that we have just discussed should tend to make the proportion of males among Sikhs larger than any other clans, as they are certainly better off than most sections of the community. I give in the margin the figures for the principal Sikh districts. I shall return to this subject when I come to discuss the question of infanticide. The second striking fact is the extraordinarily large proportion of females among Buddhists. Here again the absence of the males on journeys or in the valleys will not help us, for they would hardly take with them the male infants and leave the female infants behind. And here again Abstract No. 120 shows that the peculiarity runs through all periods of age. In his Census Report of 1872 for the North-West Provinces, Mr. Plowden suggested that the proportion of females decreased as the heat of the climate increased and gave figures in support of his proposition, and this may perhaps explain the excess of females among the inhabitants of these high Himalayan valleys. The population concerned is very small; but the figures are so regular that the difference under discussion can hardly be accidental. The Christian population is so small that the figures possess but little value, the total number of children under five years old being only about 3,000. At the same time it is worthy of note that among a European population living under an Indian climate, and with no possibility of intentional and very little even of accidental error, the proportion of females to males in the first and third years of life is actually smaller than among the native population.

Sikh Females to 1,000 Males.

District.	0—2	1—	2—
Sirsa	842	810	743
Ambála	837	847	817
Ludhiána	910	834	746
Jalándhar	814	891	780
Hushyárpur	929	975	848
Amritsár	772	814	757
Gurdáspur	842	925	802
Siálkot	804	774	775
Lahore	789	744	805
Gújranwála	809	831	764
Firozpur	856	811	740

Birth-rates of the Sexes compared for the Punjáb and Europe.—Do our birth-rates, however, really compare so unfavourably with European rates as is usually supposed? I give some figures in the margin. It must be remembered that the European figures are true birth-rates, while our figures represent the proportion between the sexes for the first year of life. I have added the two divisions in which that proportion is respectively lowest and highest. It will be seen that our figures do not compare so unfavourably with those of Europe as might have been expected from all that has been said and written on the subject. The Sikh proportion alone is lower than any of the European figures, while the proportion in Ráwalpindi is the highest in the list. But I doubt much whether any really satisfactory comparison is possible with the figures of one Census only to deal with. I have already pointed out how violently Indian vital statistics fluctuate, and how abnormal are the figures of the present Census. At the same time if my suggestion that distress reduces the proportion of females be well founded, our figures are rather abnormally unfavourable to us than the reverse. But even in the civilised countries of Europe there is no other single branch of vital statistics in which fluctuations are so large, and apparently so unaccountable as they are in the proportion of female to male births. The point is discussed, and some very striking statistics given at pages 242 *ff* of Darwin's *Descent of Man*.* The passage is too long to quote, but I will select one instance of the extraordinary variation: "It is a singular fact that with Jews the proportion of female births is decidedly smaller "than with Christians. Thus in Prussia the proportion is as 885, in Breslau as 877, and in Livaria "as 833 to 1,000, the Christian births in these countries being the same as usual, for instance in "Livaria, 962 to 1,000." Here we get, among the Livarian Jews, a proportion even lower than among our Sikhs. Now there are possible and probable reasons why we should expect that the proportion of female births would be markedly smaller in the Punjáb than in European countries. I have shown that the generally lower standard of living possibly has an effect in reducing this proportion. Mr. Plowden has shown that in hot climates the proportion apparently tends to become small, and our figures for Buddhists have supported the observation. Again, in Europe the proportion of male to female births is much larger than would appear from the figures quoted above, if still-born children be included. Now this disproportion is generally attributed to the larger cranium of the male and the consequently greater danger of injury in delivery. But in this as in every hot country the muscles and ligaments are notoriously more lax than in the colder climates of Europe, and consequently that portion of the excess of males actually begotten which disappears in the birth in European countries may be supposed to contribute to the living population of the Punjáb.

Female Births per 1000 Male Births.

England (10 years)	957	Greece	1000
England (1857)	951	Philadelphia	905
Europe (estimate)	943	Punjab	948
N Wales (10 years)	942	Ambála Division	926
Austria	942	Rawalpindi Division	975
France (4½ years)	942	Hindoos	941
Italy	938	Sikhs	864
Russia	918	Musalmáns	967

* The one-volume edition of 1874. The whole discussion is much enlarged in this edition, and the passage which I shall presently quote regarding infanticide is not to be found in the earlier editions. In the quotation in the next section I substitute the corresponding proportions of female for those of male births given by Darwin, in order to admit of more ready comparison with my figures.

Further, whether female infanticide is now practised or not, we know certainly that it was a common custom among certain castes, and had been so for generations, and I shall show presently that this would result in a hereditary tendency to produce more male than female children. Finally, our figures compare by no means unfavourably with those of Europe. Thus, so far as our statistics go—and I have actually explained why I do not think they form a satisfactory basis for comparison—the proportion of female to male infants does not appear to be smaller than might reasonably be expected when we compare at once the statistics of the sexes and the condition of life in the Punjáb with those of European countries.

The Proportion of the Sexes in Towns and Villages and in different Districts.—There remain three aspects in which the sex figures may be examined, in towns and villages, in different districts, and among the several castes. The first two I shall dispose of very briefly. I have already made some remarks upon the distribution of the sexes over urban and rural population. When I wrote that paragraph I had not examined the figures for migration; and I now see that the great concentration of emigrants in the towns of the western Punjáb, and more especially in those of the Ráwalpindi and Pesháwar divisions, goes far to explain the disproportion I then discussed. There are other considerations also which affect the proportion of the sexes among urban population; and it may perhaps be well to summarise the whole briefly. The fact that men often go from villages to towns in search of work, leaving their families behind them, but more seldom from towns to villages, tends to reduce the per-centage of females in town, and the more recent the immigration the more marked will be the tendency. On the other hand, certain towns are notorious for the large proportion of their inhabitants who take service in the army or in offices, leaving their women at home, and in such towns the per-centage of females will be high. The generally prosperous condition of the urban population as a whole tends to raise the proportion of females by removing the prudential considerations which, as we have already seen, keep a considerable proportion of males single, and by encouraging or rendering possible polygamy. It is notorious that women are more generally married from villages into towns than from towns into villages. On the other hand, the close seclusion to which the mercantile and higher classes, who are more numerous in the towns, subject their women is most unfavourable to female life, more especially at the child-bearing age, while the open air life led by most women in the country probably more than compensates for the severer labour which they are called upon to perform. It is unnecessary to consider the figures for towns in detail. The above considerations will, as a rule, completely explain the variations. The number of females among every 10,000 of both sexes is shown in the margin.

Females to 10,000 Males.			
—	Villages.	Towns.	Total.
British Territory	8,539	7,963	8,464
Native States	8,262	8,457	8,282
Province	8,491	8,038	8,433

The reverse difference that exists between urban and rural population in Native States, as compared with British territory, is due to the fact that the towns of the former are smaller than those of the latter, and comprise no large cities, so that the urban population is less distinctively urban in Native States than in British territory.

I have had prepared tables showing the proportion of the sexes in each district for urban and rural and total population. But the variations depend upon so many and such various considerations, such as the proportion of immigrant population, the comparative accuracy of enumeration, the greater or less severity of distance, which as already shown, with more males than females, locality, religion, and the like, that as their considerations have already been indicated and their effects discussed, I do not think it worth while to print the tables or to examine the figures.

The Proportion of the Sexes among the various Castes.—I give in next page, in Abstract No. 121, the number of males in every 1,000 persons for each caste in the Province, exceeding, however, (1) all castes numbering fewer than 5,000 souls, as they are generally emigrants, and in any case the numbers are too small to be relied upon; (2) all religious orders and *fáqirs* such as Gosains, Udási, and Madári; (3) all emigrant castes, such as Veni (the only example I think), even though they exceed 5,000 in number.

The general distribution of the castes is very marked. At the top come most of the higher castes, in the middle the artizan, at the bottom the outcasts and vagrants. And if castes of under 5,000 souls had not been cut out, this last point would have been even very much more marked; that is to say, the castes who prostitute their women, and therefore find them especially valuable, are at the bottom, and those who used at least to hire their girls, if they do not still do so, at the top. The prostitute caste is habitually last of all. I give in the margin the figures for the higher castes, including all who can possibly be suspected of any tendency or temptation to infanticide.

Karrál	678	Rájpút	838	Kamboh	860
Thákar	761	Pathán	836	Naimar	873
Khatri	770	Arora	838	Bhat	876
Káyath	776	All castes	842	Mughal	883
Kharral	786	Gújar	842	Tanáoli	887
Ahír	792	Ror	842	Saiyad	894
Ját	799	Khokhar	842	Meo	901
Súd	821	Taga	846	Rathi	905
Bhábra	828	Biloch	852	Awán	916
Bráhman	8..	Daúdpotra	855	Gakkhar	931
Dogar	832	Shekh	855	Dhúnd	934
Bhátia	832	Banya	859	Káhut	934

All the foreign Musalmáns, such as Saiyads, Shekhs, Biloches, Mughals and the like, with the single exception of Patháns are well below the average, and the exception is accounted for by large number of Patháns, coolies, and labourers temporarily within the Punjáb at the time of the Census. The Ráwals, Ráthi, Dhúnd, and Káhút all of Rájpút standing or thereabouts, are almost at the bottom of the list. Even the Meos and Tagas so commonly accused of infanticide and the Gakkhars who 750 years ago were far beyond for the practice, are low down. The Karrál is, excepting the Patháns, the only frontier tribe who is high up, and possibly many of them are graziers who have temporarily come down from the Chibhál hills into Hazára. But the Thákar, the Khatri, the

Káyath, all tribes who find difficulty in managing their daughters, are very high; while the Bráhman and the Rájpút are above the average, and if small sections of them are taken much higher figures will be obtained. I give some details in the margin. The hill Bráhmans seem to be absolved of all suspicion of infanticide, as do the Rájpúts of Kángra as a clan. The figures for Hindoo Rájpúts are suspiciously low, especially in Gurdáspur. The Sikh Játs have a lower figure than any single circle taken as a whole, while those of Amritsár are especially low, though this last fact is perhaps partly accounted for by the number of celibate devotees congregated at the centre of Sikhism, some of whom may have returned their caste and not their religious order. The proportion of females among the Khatris is terribly small, while among those of Gurdáspur, the headquarters of the Bedi Khatri caste, who are said in the old days to have never allowed a female infant to survive, there are nearly half as many males again as females.

Females per 1,000 Males in selected Cases.

Játs.—Total	799	*Bráhman.*—Total	832
Musalmán	838	Kángur	925
Hindoo	795	Hushyárpur	885
Sikh	747		
Amritsár, total	741		
„ Sikh	730		
Rájpúts.—Total	838	*Khatris.*—Total	770
Musalmán	856	Hindoo	774
Hindoo	776	Sikh	745
Kángur Hindoo	900	Hushyárpur	774
Hushyárpur Musalmán	880	Amritsár	772
„ Hindoo	860	Gurdáspur	607
Gurdáspur Musalmán	873		
„ Hindoo	738		
Ráwalpindi Musalmán	913		

Abstract No. 121.

Showing the Proportion of the Sexes in each Caste.

FEMALES TO EVERY 1,000 MALES.

Caste No. (Table VIII*a.*)	Name of Caste.	Females per 1,000 Males.	Caste No. (Table VIII*a.*)	Name of Caste.	Females per 1,000 Males.	Caste No. (Table VIII*a.*)	Name of Caste.	Females per 1,000 Males.
101	Karrál	678	21	Nái	859	24	Saiyad	894
60	Thákar	761	28	Máchhi	859	92	Bhatyára	898
16	Khatri	770	33	Kamboh	859	109	Agari	898
90	Káyath	776	30	Súnár	862	20	Kanet	901
77	Kharral	786	49	Barwála	862	25	Mirási	901
27	Ahír	792	59	Charhoa	862	34	Meo	901
1	Ját	799	76	Núngar	862	39	Ráthi	905
107	Jhabel	802	4	Chuhra	866	61	Darzi	905
75	Súd	821	5	Chamár	866	106	Bishnoi	908
72	Sánsi	825	9	Juláha	866	113	Chamrang	908
88	Bhábra	828	13	Kumhár	866	87	Khatik	912
3	Bráhman	832	22	Lohár	866	12	Awán	916
46	Dogar	832	45	Máli	866	66	Koli	916
69	Bhátia	832	48	Bharái	866	41	Dúmna	919
2	Rájpút	838	51	Mahtam	866	78	Batwal	919
6	Pathán	838	56	Kalál	866	104	Parácha	923
10	Arora	838	83	Penja	866	71	Báwariá	927
108	Bhurbhunja	838	19	Mochi	869	89	Bazigar	927
112	Mahájan (Pahari)	838	23	Teli	869	114	Kunjara	927
—	All castes	842	32	Dhobi	869	29	Ghirat	931
8	Gújar	842	110	Rangrez	869	57	Meg	931
55	Ror	842	47	Maniar	873	68	Gakkhar	931
58	Khokhar	842	81	Gaddi	873	97	Sarera	931
91	Aheri	842	82	Ráwat	873	74	Dhúnd	934
36	Chhimba	845	94	Banjára	873	98	Nat	934
86	Taga	848	43	Dhának	876	103	Kahút	934
11	Tarkhán	852	44	Khojah	876	64	Changar	942
18	Biloch	852	62	Bhát	876	38	Qassale	946
26	Kashmíri	852	7	Araim	880	50	Dági	949
17	Shekh	855	100	Thori	880	93	Raj	1,024
31	Saini	855	37	Mughal	883	80	Ráwal	1,066
52	Labána	855	65	Baghbán	883	96	Kanchan	1,481
79	Daúdpotrá	855	67	Lilári	883			
85	Od	855	42	Mallah	887			
14	Banya	859	54	Tanáoli	887			
„ 15	Jhinwar	859	73	Gadarya	890			

Is Infanticide practised in the Punjab?—We come then to the question whether, and if at all to what degree female infanticide is practised in the Punjáb. Now I have shown that in the North-West

Provinces infanticide proper is believed not to be practised except immediately after birth, while death by intentional inattention is not caused after the third year of age. Thus the effects of infanticide should appear in the first three years of age, and especially in the first. But we find that the proportion of females to males during those years compares on the whole not unfavourably with European figures, and that that proportion actually increases from year to year during the first three years of life. I have shown, moreover, that there are reasons for believing that the figures of the present Census are unusually unfavourable, and still stronger reasons for believing that the normal proportion of female births would naturally be smaller in the Punjáb than in Europe. Whence then the wholly disproportionate excess of males observable in the former country? It can hardly be due to infanticide, or it would appear in the earlier years. I have indicated several minor causes which all help to produce and explain it, such as incomplete enumeration of females, effect of migration, and so forth. But I think there can be no shadow of doubt that the result is due in the main to the excessive mortality among the females of the Province, especially at the child-bearing age. In England a considerable proportion of the women never marry, while those who do, marry in mature age. In the Punjáb *all* the women marry, and the vast majority at an age when their vital vigour is perhaps at its lowest. The self-restraint necessary to abstain from sexual excess and the strength to sustain its effects without injury and to bear children without peril are alike absent. I have already contrasted the conditions of female life in India and in England, and I need not here repeat my remarks. What we have to explain is a fairly normal proportion of the sexes in infancy, and a great excess of males in the later years of life; and the explanation must be, not infanticide, which is practised only in infancy, but excessive female mortality during middle and mature age. Not only is such excessive female mortality probable *a priori*, but it notoriously exists, and is shown to leave its mark even in our imperfect figures. I believe that female infanticide is, *taking the population of the Punjáb as a whole*, practically unknown.

But perhaps this is hardly disputed. The real question is, are there not classes or small sections of the community who practise it habitually? Here our figures can give us no definite reply, and all they can do is to furnish us with a clue; for they deal with large masses of the people and not with small sections. But the figures for Sikhs generally, for Sikh, Játs and Khatris generally, and for the Hindoo Rájpúts of the low hills, are suspiciously low, while those for the Sikh Játs of Amritsár, still more for the Sikh Khatris of Gurdáspur, are more than suspiciously low. At the same time Mr Hobart, Inspector-General of Police in the North-West Provinces, tells me that infanticide is not even suspected in a tract unless the proportion of females to every 1,000 males under 12 years of age falls as low as 666, and that a village is not proclaimed under the Act if the proportion is above 613. Now no single one of the classes I have examined falls as low as this; though if the proportion for the Khatris of Gurdáspur generally are as low as 667, it is certain that it will be much lower for some sections of that class. Is there then any cause beside a present and existing custom of female infanticide which can account for this small proportion of females? I will quote in reply a passage from Darwin's *Descent of Man* to which Mr. Benton has directed my attention. Dr. Darwin writes as follows:—

"Colonel Marshall has recently found on careful examination that the Todas, a hill tribe of India, consist of 112 "males and 84 females of all ages—that is in a ratio of 100 males to 75·02 females. The Todas, who are polyandrous in their marriages, during former times invariably practised female infanticide; but this practice has now "been discontinued for a considerable period. Of the children born within late years the males are more numerous "than the females in the proportion of 100 to 80·65. Colonel Marshall accounts for this fact in the following "ingenious manner: 'Let us for the purpose of illustration take three families as representing an average of the "'entire tribe; say that one mother gives birth to six daughters and no sons; a second mother has six sons only; "'whilst the third mother has three sons and three daughters. The first mother, following the tribal custom, "'destroys four daughters and preserves two. The second retains her six sons, the third kills two daughters and "'keeps one, has also three sons; we have thus from the three families nine sons and three daughters with "'which to continue the breed. But whilst the males belong to families in which the tendency to produce sons is "'great, the females are of those of a converse inclination. Thus the bias strengthens with each generation, until, "'as we find, families grow to have habitually more sons than daughters.'

"That this result would follow from the above form of infanticide seems almost certain; that is if we assume "that a sex-producing tendency is inherited. But as the above numbers are so extremely scanty, I have searched "for additional evidence, but cannot decide whether what I have found is trustworthy; nevertheless, the facts are, "perhaps, worth giving."

He has before this given many facts and arguments in favour of the assumption that a sex-producing tendency *is* inherited. He then discusses the subject further, chiefly with reference to savage races which are fast dying out, and finally sums up in the following language:—

"From the several foregoing cases we have some reason to believe that infanticide practised in the manner above "explained tends to make a male-producing race; but I am far from supposing that this practice in the case of "man, or some analogous process with other species, has been the all-determining cause of an excess of males. "There may be some unknown law leading to this result in decreasing races which have already become somewhat "infertile."

From a man of Dr. Darwin's excessive caution such a statement as that quoted above means a great deal. It is possible, indeed it seems probable, that a habitual practice of infanticide continued for generations would gradually weed out the families who had a hereditary tendency to produce girls and leave those in unimpaired strength whose hereditary tendency it was to produce boys; and thus result in a nominal excess of male births in the race or clan, and such a result would be greatly facilitated by the strict rules which bind precisely those classes among which infanticide was most common to marry into classes with the same customs as themselves. We know for a fact that the classes among whom the proportion of females is smallest did practise infanticide as a habit for many

generations, and it may be that the hereditary tendency thus produced is sufficient of itself to explain the present deficiency of females which we find among them without supposing that the habit still survives, a similar consideration might also help to explain variations in the proportion of the sexes even where infanticide had never been practised; for any castes or races like the vagrant classes who prostitute their women or the people of the high hills where the cultivation depends upon female labour, those families would prosper most and perpetuate their kind most largely who had a hereditary tendency to produce most girls; while where daughters are a useless and burdensome expense the reverse would be the case.

Opinions of Officers on the Prevalence of Infanticide.—I shall conclude my treatment of the subject by quoting the opinions of district officers on the subject. All the 32 Deputy Commissioners have noticed the subject. Of these 24 give it as their deliberate opinions that infanticide is unknown. Many point out that a girl is a "marketable commodity," a "valuable piece of property which can be "disposed of for a price," and that many classes depend upon their daughters to procure wives for their sons by exchange of betrothal. It is pointed out that the practice of sale and exchange prevails throughout the Province except in the Jamna districts, and perhaps among the highest classes, and that it is rapidly spreading among these last. As Mr. Wilson remarks, if infanticide were practised by the Hindoos (and it is only they who are as a rule suspected of it) the Hindoos who bear them no love would certainly mention the fact; yet no word of any such accusation is ever heard. Major Nisbet points out that children of either sex are welcomed eagerly, though boys are preferred, and Mr. Frizelle puts the point very clearly and fully. He says, writing from Shahpur:—

"The disparity in the proportion of the sexes as arising in later years points only to the greater unhealthiness of "the life surroundings and occupations of women than of men. It does not point to any studied bad treatment "of female children. No doubt female children are little prized and more neglected than male, but hardly more so "than married women or female adults, who are very valuable; and there is nothing in the social condition or tra- "ditions of the people to cause them by wilful neglect to try to get rid of their female offspring. There is nothing "in the bringing up or settling of daughters rendering them more expensive or troublesome to provide for than "sons. Just the contrary is the case. The daughter is made to work as hard as the son and is easily married, and "her marriage costs nothing, while that of the son only is expensive. Her father spends nothing on her marriage "except a little food. Her ornaments and even her clothes are provided by her husband and his family, at least "such is the custom among all the agricultural and common classes of the district. Only among people of position "is the marriage of a daughter attended with any considerable expense, and even then that of a son would involve "a larger outlay. Hindoos, perhaps at least the better classes, spend a little more on their daughters' marriages, "and do not as a rule get rid of them on such easy and greedy terms as Mahammedans, and yet the per-centage of "females is greater among them. The same state of things prevails, however, generally among Hindoos. It is to "be remarked, however, that it is only by the very poor or the very disreputable of any class that a pecuniary con- "sideration is ever taken for giving a daughter in marriage. But a sort of barter or exchange is very common, and "the giving or promising of a girl is often used as the means of obtaining a wife for some male relation or connexion "of the bridegroom. The possession of a daughter is not only not a burden but a use and convenience, and still "female children are looked upon with disfavour and treated with neglect, probably a relic of the times not so very "old when sons were valued for their fighting qualities."

I now turn to the eight district officers who are less positive as to the non-existence of infanticide. Captain Bartholomew of Jhang writes: "Girls are not actually ill-treated; but their birth is often "considered a misfortune, and it is easy to understand how neglect without actual ill-usage increases "the death-rate." In Gurdáspur infanticide is said to be practised "if at all, only among the Bedi "Khatris." Colonel Gordon of Jálandhar thinks that there is "only neglect, not murder; and even "that only among high-class Rájpúts or Játs." The Deputy Commissioner of Hissár explains that although men are often unable to marry because girls are so expensive, yet girls are not taken so much care of as boys, especially among Rájpúts who give large dowers and think it shameful to sell their daughters. Mr. Smyth is of opinion that there is now no infanticide in the Delhi district, but that Hindoos treat their girls carelessly, while Musalmáns do not; yet the Hindoos and Hindoo converts pray for their brides, while the foreign Mahammedans do not. Mr. Benton of Karnál writes, apparently more from the result of an examination of the figures than from personal knowledge:—

"There is no doubt that infanticide, if not general, still exists among the agricultural population to a much larger "extent than could have been imagined. There are strong motives for getting rid of a superabundant family of "daughters. Although in most castes a price can be got for a bride, still where the price is highest the up-bringing "of daughters must be a considerable loss looking at the matter as one of pure profit and loss, and to men of "respectability who wish to marry their daughters in accordance with the prevailing customs a large family of "daughters is universally declared to be a ruinous misfortune.

"It is admitted on all hands that there is a difference between the treatment of male and female children, but it "is not admitted that this difference is of a character to cause the destruction of the latter. The total effect, how- "ever, of a prevailing feeling more favourable to males than females may not be inconsiderable even if it does not "go the length of criminality."

Colonel Jenkins writes from Kangra:—

"There is a widely prevalent custom, particularly among the Bráhmins and Rájpúts, according to which a man "must always take a wife from a lower and give his daughter to a higher caste. There is the greater difference "between *giving* a girl and *taking* a girl. If a Rájpút is asked with what class he may intermarry he will usually "mention some below his own, but if asked whether he would give his daughters to the same tribe in exchange, "would be horrified at the idea. The same rule prevails among the local Bráhmins, though to a less extent. The "result of this is that it becomes most difficult to obtain a suitable match for high-born girls, and there can be no "doubt, I think, that the custom of infanticide is by no means extinct. It is, however, practised in a much more "scientific method than in former days. It was not long ago that a case of this kind was brought before me in "which there was evidence to show that the woman had deliberately prepared to put an end to the child's life if it "should turn out to be a girl as it actually did. She described how a female relative of hers had advised her to "starve the child, roll over it, fling it about, and if these methods had not the desired result give it some opium. "In this case she happened to be discovered, but it is most probable that there are many such which elude detec- "tion. The system adopted for prevention of the crime can only operate as a partial check, as the families in which "it is more usually committed are more or less influential."

The following extract from Mr. Lyall's Kángra Report shows the limit and extent of the custom to which Colonel Jenkins alludes:—

"Except among first-class, or Jaikari Rájpúts and Nagarkothia Bráhmins, "batta-satta," or exchange betrothals, "are very common, and something is nearly always given as a consideration for the bride. On the other hand, "Rájpúts of high family are heavily bribed to marry owing to the feeling of pride which forbids a Rájpút to marry "a daughter to any but a man of equal or rather superior family than his own. The prevention of infanticide, "both in our territories and Jammu (where they used to marry many of their daughters), now-a-days drives these "Rájpúts to great straits. Not long ago a Manahas Rájpút, who had three daughters, not finding any son-in-law "of sufficient rank according to his notions, kept them all at home till they were quite old maids. He at last found "an old bridegroom of 90, who married two of the three at once for a consideration, but died on the return journey "home, so that the two brides came back upon their father's hands. Shortly after the third daughter ran away "with a postman or letter carrier."

Finally, Mr. Coldstream, Deputy Commissioner of Hushyárpur, who has examined the whole subject at great length and with great ability and completeness, writes as follows:—

"This difficulty of marrying daughters suitably has operated in past generations probably for many hundreds of "years to foster the barbarous custom of infanticide. Forty years ago probably many hundreds of female children "were annually buried in this district immediately after birth. When several female children were born in succession the destruction of the last born was carried out with the following observance—a piece of *gur* was placed in "the mouth of the child, a skein of cotton was laid on her breast, and the following incantation recited two or three "times:—

Eat *gur*, spin your thread,
We don't want you, but a brother instead.

"The infants were usually put into ghurras or water-pots and buried in the ground. Sometimes a Bráhmin or "Mahajan would be on the outlook and rescue the child and bring it up as an adopted daughter. To such an act "much religious merit was supposed to attach. Several living memorials, women who had in infancy been so "rescued are alive, or were till lately, in this district. In the police division of Hajipur in 1867 the following "statistics were collected: In 36 villages consisting of 1,013 houses of Rájpúts of all denominations, there were "found to have died 10 per cent. within the year. Among other tribes about 5 per cent. only had died. The report "which was then drawn up by the Inspector of Police, Mir Fuzl Husein, states 'the parents have hundreds of "'ways at their command to put a female child to death, and can defy all the efforts of the police to detect them.' "The plan which the parents now adopt is to report *sickness*, and then *death*, which is sure to follow. Their "Hakims refuse to give medicines because they know it will never be given and that the application to them was "nothing more nor less than a blind to be used if occasion should arise. They are heartlessly careless of their "daughters' health: they expose them to all the inclemencies of the weather, and sometimes buy strong medicines "to try to bring on sickness: the mother even sometimes causing her infant daughter to refuse her natural "nourishment by rubbing the nipple even with bitter aloes and other specifics.

"At the time of preparation of this report Mr. Perkins, Deputy Commissioner, prepared a statement which "showed in numerous villages an abnormal and significant disproportion in the number of girls in Rájpút families. "The boys alive were in number 1,748, the girls alive were only 944.

"As I have not received back the village schedules from the Census office, I am not in a position to make an "exact comparison, but I may say that I am satisfied from inquiries frequently made that matters are now much "better, and that female children are neither now ruthlessly destroyed in any appreciable numbers, nor are they "so carelessly treated. At the same time, while I believe that the crime of female infanticide has to a large extent "been banished from the land, I am not at all sure that the small proportion of women is not in part due to a "certain popular depreciation of female life common in the country; the moral inheritance of past years, the trace "of a barbarous sentiment which had for centuries been cherished throughout North India. I can imagine that "this estimate of female life works almost unconsciously in the minds of the people, and that while most parents "would hardly own it to themselves, it is very probable that among certain sections of the population daughters "are less carefully nourished and protected through the helplessness of early infancy and the dangers of later "childhood.

"The Naib Tahsildar of the subdivision of Amb, where Rájpúts most abound, who has been there six years, and "knows the people, will say that there is no female infanticide among the Rájpúts. And in the Unah tahsil, where "there are most Rájpúts (the class which was in older times most given to the barbarous practice), it is satisfactory "to observe that the *female* population is above the average, viz., 47 per cent. This result may be held to justify "the action lately taken by Government in withdrawing the very strict and harassing surveillance exercised by the "police over the families of Rájpúts consisting in close inquiry into the death of every female infant, and also into "more private matters.

"Illustrating the subject of the small proportional number of females, I will quote some remarks by a highly "educated Native officer, a Hindoo. He writes as follows:—

"'Infanticide has not quite disappeared—I am quite sure that in certain old families, those who by custom must "'spend much money on the marriage of daughters, and are poor, it is still practised. They either suffocate them "'or give the juice of the *ak* plant (*calatropis gigantea*) in the *gurthi* the first nourishment given to a new-born "'child.

"'Another cause of the disparity in the number of women is their not being brought up properly in child-"'hood * * *.

"'A third cause is misery in woman's life. Woman's life in India is miserable from beginning to end; they are "'either secluded from, shut up in their homes and suffer from want of exercise, pure air, &c., or they are *over-*"'*worked* among the lower classes. The continuous sorrow and misery of their life brings a premature end to it. "'Women die at a very early age in India. There are some other causes also tending to shorten the life of women, "'such as early marriage and child-bearing.'

"It should be mentioned here, however, that the serious depreciation of daughters is, on the whole, confined to "the upper classes of society, and to certain sections of those classes where either strict rules of hypergamy or "isogamy prevail, or where large sums have according to custom to be spent on the marriage of daughters. I "should be sorry indeed to bring a sweeping charge of such a grave nature against the whole body of upper class "Hindoos, nor would it be right or fair to do so. Among the lower orders large sums are frequently demanded and "paid on a girl being given in marriage, and the daughters are thus considered as valuable property and well taken "care of.

"Receiving a consideration for daughters is common among the lower classes both of Hindoos and Musalmáns; "instead of cash a betrothal in exchange is often accepted. The low caste Musalmán of Iaswan Dun very com-"monly make money by the marriage of their daughters. The tahsildar of Dosnyah notes that the lower grades of "Rájpúts even have begun to sell their daughters in marriage.

"I am glad here to be able to insert opinions of a number of intelligent men who have acted as supervising "officers in the Census, and whose opinions, the results of intimate experience, I have taken as to the diminution "of infanticide and the care taken of female children.

"Several say that female children are treated well by all classes, that they are looked after as a source of income; "others that female infanticide is a matter gone from even the memory of the people; that female children are "looked after better even than sons.

"There are, however, some suggestive qualifying remarks. One officer says: 'Indirect infanticide is not over
" 'yet'; another, an intelligent Hindoo, B A.: 'Infanticide has vanished, but female children are not so much
" 'loved as boys, because boys are the props of a family, girls are its weakness, causing expense and returning no
" 'income.'

"As I have remarked above, there is, I think, some indication given in the statistics of the existence of a certain
" popular depreciation of female child life."

Conclusion as to the Prevalence of Infanticide.—This last sentence appears to me exactly to express the existing state of affairs. That infanticide is practised at all generally I do not believe; that it is habitual with any class I doubt; and if with any, it is I think only with some exceedingly limited sections of the community, such as Gurdaspore, and even there takes the form of intentional neglect rather than actual murder. But there is not the slightest doubt that the life of a girl is less valued and worse cared for than that of a boy, chiefly indeed among the anoterogamous clans who cannot find husbands for them, and the higher castes of the eastern Punjáb who will not sell their daughters, and among the Hindoos who spend much money on their marriage and account it is shameful to leave them unmarried; but also in a less degree and as a relic of the old fighting days, and perhaps from the contagion of Hindoo ideas, among all other classes of the Punjáb people without distinction of race, religion, or locality.

APPENDIX E.

EXTRACTS FROM MR. BAINES' REPORT ON THE "CENSUS OF BOMBAY" STATISTICS OF CIVIL CONDITION.

Comparisons of religions.

In considering the differences between the classes of the population with reference to marriage it is advisable to take first the religions that are exceptionally situated. The *Mahammedan* accordingly is the first community that claims our notice, since it partakes of the characteristics which we have seen are special to Sind, where more than 60 per cent. of the Mahammedan population resides. Amongst this class, then, there are in every 10,000 males 5,473 single, 4,004 married, and 523 widowers. In 10,000 of the females of the same class there are 3,765 spinsters, 4,716 wives, and 1,618 widows. Thus this community is far above the Presidency average in the proportion of its bachelors and spinsters, far below it as to the married, and more or less in accordance with it in its ratio of widowed, especially as regards the males in that condition. The *Sikhs*, too, are a community exclusively belonging to Sind, as far as the present Census is concerned, and will be taken next. Amongst them there are in 10,000 males 5,809 bachelors, 3,719 husbands, and 472 widowers: similar ratios for the females of this religion show 3,860 unmarried, 4,415 married, and 1,715 widows. Thus here again the widows are in close correspondence with the general average. The proportions of the unmarried is, as is expected, very low amongst the *Hindoos* and their co-religionists, the *Jains*, and remarkably high amongst the *Aboriginals* and the *Jews*. The same ratio in the case of the *Christians* is but little below that of the Aboriginals, but it is necessary again to separate this religion into the two main classes of which it is composed. If we do this, there will be found amongst the Europeans 7,546 unmarried males, 2,293 husbands, and 161 widowers in every collection of 10,000 of that sex. The ratios amongst European females are 5,289 spinsters, 4,076 wives, and 635 widows. The comparatively high proportion of the last-named seems to me to indicate the inclusion of a considerable Eurasian, or mixed element. In the other branch of the religion, the native, we find in every 10,000 males 4,984 bachelors, 4,575 husbands, and 441 widowers. Similar calculations from the figures for the females give average of 3,964 spinsters, 4,478 wives, and 1,558 widows. All the above ratios are taken on the returns for the Presidency Division only, as the races of Christians are not shown separately by conjugal condition in the Sind compilation. The comparatively low proportion of widowed in the case of the Jews, Párs, and Aboriginals should be noticed, as well as the fact that amongst the Jains the same ratio is very high. Remarriage is common amongst the Aboriginals, and is not against the religious enactments of the Párs, so that this fact may perhaps account for the small proportion of widows to wives amongst the latter, as it undoubtedly does in the case of the former. The ratio of widows is highest amongst the trading class of the Jain community in Gujarát, where it reaches 2,573 in 10,000. It is also high in the Karnátic—2,355. The widowers, too, are relatively in larger proportions in Gujarát, though they share with the rest of the cultivating classes in the Karnátic the sad effects of the famine in this direction. The marginal table will give perhaps a better idea than mere description can do of the relative proportion of the sexes in the different conjugal conditions, and in order that the general deficiency of females in the total body of the classes may not be lost sight of, the figures quoted in Chapter IV. are reproduced in the last column for reference. The figures now given require little comment. No explanation, for instance, is needed regarding the most striking feature in the return, namely, the ratio of European spinsters to the bachelors of that race. Another point, however, seems very doubtful. It is the very large disproportion between the two sexes of the widowed amongst the Párs. It appears that the excess of widows over widowers in this community even is greater than amongst the Hindoos, and on localising this peculiarity, it will be found to be chiefly in Surat and Broach, former settlements of the race. It is, therefore, a question whether the disproportion here is not due to the fact that these cities are regarded as a sort of refuge for widows after the death of their husbands in other parts of the country. A few words are necessary, too, regarding the Jains. The ratio of unmarried females to males in the same condition is reduced to that given in the table by the figures for the Konkan and the city of Bombay. In the parts of the country where this community is indigenous, there are higher proportions. In Gujarát, for instance, there are 577 spinsters, and in the Karnátic, 503. In the Deccan, where the Jains from the north are now settling themselves with their families, the ratio is 493. It is the same with the married. In Gujarát there are 968 wives to 1,000 husbands, and in the Karnátic, 1,027.

Religion.	Average Number of			
	Spinsters to 1,000 Bachelors.	Wives to 1,000 Husbands.	Widows to 1,000 Widowers.	Females to 1,000 Males.
1	2	3	4	5
Mahammedan	691	1,007	2,703	874
Sikh	586	1,044	3,195	890
Hindoo	619	1,003	3,353	950
Jain	479	889	2,950	827
Christian (European)	282	716	—	403
Christian (Native)	626	770	2,784	787
Párs	719	994	3,545	961
Jew	799	1,064	—	1,047
Aboriginal	803	1,045	2,935	903

Distribution at each age.

I now come to the distribution of the population at different ages according to their civil or conjugal condition. In the comparative table, as mentioned earlier in the chapter, this subject is presented in two lights. First, the age is put forward the more prominently, and the proportions shown in each condition at the several periods.

COMPARATIVE TABLE.

PART A.

Showing the Distribution by Condition of Persons at each Age Period with reference to Marriage.

Religion and Condition.		Of all Ages.		DISTRIBUTION OF 10,000 PERSONS AT EACH AGE PERIOD, BY CONDITION.															
				Under 10 Years.		10 to 14 Years.		15 to 19 Years.		20 to 24 Years.		25 to 29 Years.		30 to 39 Years.		40 to 49 Years.		50 to 59 Years.		60 and upwards.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Total of all religions.	Single	4,779	3,165	9,793	9,160	8,396	4,252	5,693	877	3,175	278	1,587	163	782	128	455	100	380	88	356	79
	Married	4,699	5,045	197	814	1,525	5,498	4,142	8,692	6,536	9,052	7,988	8,740	8,565	7,646	8,430	5,516	7,799	3,529	6,618	1,558
	Widowed	522	1,790	10	26	79	250	165	431	289	675	425	1,097	653	2,226	1,115	4,384	1,821	6,383	3,026	8,363
Hindoo	Single	4,547	2,945	9,746	8,954	7,982	3,394	4,942	521	2,665	212	1,167	147	615	130	358	98	324	84	284	69
	Married	4,920	5,186	242	1,014	1,925	6,318	4,876	9,006	7,013	9,049	8,407	8,687	8,683	7,427	8,521	5,332	7,825	3,391	6,662	1,426
	Widowed	533	1,869	12	32	93	288	182	473	322	739	426	1,166	702	2,443	1,121	4,570	1,851	6,525	3,054	8,505
Mahammedan	Single	5,473	3,765	9,911	9,707	9,255	6,941	7,412	1,919	4,887	442	2,914	210	1,474	145	775	119	565	116	552	123
	Married	4,004	4,617	85	261	715	2,967	2,499	7,805	4,889	9,036	6,690	8,948	7,859	8,052	8,081	6,005	7,669	3,934	6,470	1,955
	Widowed	523	1,618	4	32	30	92	89	276	224	522	396	842	667	1,803	1,144	3,876	1,766	5,950	2,978	7,922
Christian	Single	5,554	4,185	9,969	9,948	9,753	8,568	8,356	3,033	6,817	1,005	4,306	505	1,855	287	810	177	737	96	1,150	69
	Married	4,070	4,388	31	50	242	1,407	1,625	6,746	3,096	8,501	5,473	8,542	7,687	7,684	8,325	5,588	7,621	3,772	6,030	1,585
	Widowed	376	1,427	—	2	5	25	29	221	87	494	221	953	458	2,029	865	4,235	1,642	6,132	2,820	8,346
Jain	Single	4,606	2,657	9,836	9,046	8,460	4,160	6,014	229	4,000	86	2,353	58	1,282	47	801	39	727	37	582	16
	Married	4,758	5,062	153	919	1,467	5,580	3,829	9,278	5,760	8,869	7,226	8,417	7,992	7,112	7,876	5,055	7,142	3,055	5,976	1,173
	Widowed	636	2,271	11	35	73	260	157	493	240	1,045	421	1,525	726	2,841	1,323	4,906	2,131	6,908	3,442	8,811
Pársi	Single	4,974	3,723	9,945	9,852	9,272	7,960	6,769	2,737	3,498	855	1,393	224	647	79	198	31	113	11	126	9
	Married	4,618	4,773	54	145	722	2,017	3,177	7,104	6,358	8,745	8,339	9,022	8,903	8,418	9,026	6,864	8,594	4,964	6,967	2,401
	Widowed	408	1,504	1	3	6	23	54	159	144	400	268	754	450	1,503	776	3,105	1,293	5,025	2,907	7,590
Sikh	Single	5,809	3,870	9,944	9,785	8,961	6,286	6,804	1,284	4,766	159	3,478	89	2,036	58	1,256	36	1,029	50	1,013	56
	Married	3,719	4,415	56	211	1,034	3,671	3,111	8,511	5,003	9,372	6,257	9,013	7,343	7,837	7,643	5,173	7,023	3,048	5,834	1,224
	Widowed	472	1,715	—	4	5	43	85	205	231	469	265	898	621	2,105	1,101	4,791	1,948	6,902	3,153	8,720
Jew	Single	5,296	4,045	9,920	9,796	9,022	7,031	7,210	1,619	3,215	539	1,453	143	1,015	97	369	31	142	40	269	60
	Married	4,354	4,429	80	204	958	2,907	2,762	8,071	6,637	8,922	8,198	8,571	8,563	7,625	8,893	6,068	8,673	3,574	7,151	1,576
	Widowed	350	1,526	—	—	20	62	28	310	148	539	349	1,286	422	2,278	738	3,901	1,185	6,386	2,580	8,364
Aboriginal	Single	5,556	4,610	9,954	9,903	9,577	8,280	7,263	3,117	3,498	668	1,475	214	515	104	212	68	186	72	153	69
	Married	4,140	4,470	44	94	414	1,690	2,687	6,764	6,339	9,097	8,246	9,373	9,044	8,834	8,998	7,128	8,479	5,012	7,441	2,455
	Widowed	304	920	2	3	9	30	50	119	163	235	279	413	441	1,062	790	2,804	1,335	4,916	2,406	7,476

* The entries under each age period should be read vertically for each sex and religion.

COMPARATIVE TABLE.

PART B.*

Showing the Distribution by Age of Persons of each Condition.

Religion and Condition.		DISTRIBUTION OF 10,000 PERSONS OF EACH CONDITION BY AGE.																	
		Under 10 Years.		10 to 14 Years.		15 to 19 Years.		20 to 24 Years.		25 to 29 Years.		30 to 39 Years.		40 to 49 Years.		50 to 59 Years.		60 and upwards.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Total of all religions	Single	5,596	8,146	2,172	1,396	953	212	547	79	315	49	250	59	90	29	47	17	30	13
	Married	115	454	401	1,133	706	1,316	1,145	1,639	1,614	1,636	2,791	2,206	1,695	1,018	971	442	562	156
	Widowed	52	41	188	145	252	184	456	344	772	578	1,914	1,810	2,015	2,279	2,039	2,252	2,312	2,367
Hindoo	Single	5,719	8,356	2,284	1,267	929	140	474	65	260	49	196	62	73	31	41	19	24	11
	Married	131	537	460	1,290	770	1,350	1,179	1,600	1,650	1,606	2,734	2,111	1,619	948	935	421	522	137
	Widowed	62	47	228	170	292	201	489	358	809	606	1,907	1,853	1,964	2,254	2,039	2,251	2,210	2,260
Mahammedan	Single	5,297	7,699	1,880	1,667	994	353	715	106	457	49	408	56	140	31	61	19	48	20
	Married	61	168	199	581	459	1,172	978	1,772	1,430	1,722	2,969	2,537	2,007	1,289	1,130	511	767	248
	Widowed	22	15	63	51	125	119	343	292	648	462	1,928	1,620	2,175	2,372	1,993	2,206	2,703	2,863
Christian	Single	3,658	6,738	1,562	2,086	1,332	649	1,547	246	1,017	130	613	100	143	35	68	11	60	5
	Married	16	32	53	327	353	1,377	959	1,986	1,763	2,090	3,470	2,565	2,008	1,073	949	421	429	129
	Widowed	—	37	9	17	69	138	292	353	770	716	2,235	2,081	2,255	2,501	2,226	2,107	2,144	2,050
Jain	Single	4,306	8,174	2,267	1,654	1,230	69	880	26	520	20	453	27	184	15	110	11	50	4
	Married	65	438	380	1,186	754	1,415	1,228	1,630	1,547	1,551	2,737	2,157	1,749	1,012	1,048	480	492	131
	Widowed	33	38	142	122	193	168	382	374	674	624	1,859	1,858	2,195	2,190	2,339	2,420	2,183	2,206
Pársi	Single	5,124	6,584	2,419	2,410	1,369	720	640	198	210	48	171	29	39	8	16	3	12	1
	Married	30	75	202	477	691	1,460	1,252	1,571	1,358	1,488	2,540	2,352	1,878	1,470	1,300	784	749	328
	Widowed	6	5	30	17	133	104	320	227	495	393	1,455	1,334	1,822	2,140	2,217	2,488	3,523	3,292
Sikh	Single	5,290	8,250	1,642	1,402	978	248	732	37	498	20	489	20	208	9	94	6	69	8
	Married	47	157	296	719	699	1,438	1,200	1,888	1,397	1,703	2,752	2,432	1,977	1,147	1,005	373	627	142
	Widowed	—	6	12	21	150	90	436	243	467	438	1,832	1,681	2,241	2,735	2,192	2,177	2,670	2,609
Jew	Single	5,410	7,322	2,198	2,075	1,269	413	530	110	243	30	258	30	53	6	14	6	25	8
	Married	53	83	284	783	591	1,884	1,330	1,657	1,668	1,668	2,644	2,196	1,568	1,090	1,082	495	780	144
	Widowed	—	1	73	49	73	209	367	290	882	726	1,618	1,903	1,618	2,032	1,839	2,565	3,530	2,225
Aboriginal	Single	6,166	7,511	2,030	1,768	900	494	480	130	231	42	137	31	31	11	17	8	8	5
	Married	37	74	118	372	447	1,106	1,170	1,631	1,731	1,890	3,216	2,754	1,794	1,249	978	545	609	179
	Widowed	19	10	34	31	113	94	411	230	797	404	2,137	1,609	2,148	2,385	2,098	2,599	2,843	2,638

* The entries opposite each item in the first column should be read horizontally across the page.

Secondly, the distribution of the condition itself is the main feature, and is shown according to the different ages. The former shows, for instance, how many of any particular age period are married, single or widowed; the other, what proportion the married, single or widowed at that age, bear to the total number under each condition respectively. It is out of the question to enter into all the details of the information that can be obtained from these tables, so I will take up their more general features only. The bearing of the first series will be seen more clearly from reference to the diagram opposite in which, too, the data for England and Wales, according to the enumeration of 1871, are placed alongside for comparison. In a former chapter I called attention to the difference between the ages of the married people in this country and in Europe, and this point will be brought more prominently forward in these tables without need of trusting to the significance of mean ages, which are useful only within very broad limits. From the figures already given in this chapter, it may be gathered that about one half of the total female population and about 47 per cent. of the male are married. The proportion of the wives to the total of females at each age goes on rising from the tenth year (or really a year or two earlier) to the twenty-third, or thereabouts. The curve of the husbands is much more gradual, and reaches its highest point about 10 years or more after that of the other sex. The maximum strength of the tendency to marry, or the probability of marriage at the age when that tendency is in its fullest vigour, is, according to this table, about nine and a half to one in the case of females, and only six to one in that of males. In other words, the chances that a woman of between 20 and 25 will be married are nine and a half to one in favour of the event, whilst in the case of a man of the same age they are only four to one, and increase to six to one as the man's age rises towards 35. Similarly, after the age of 50, it is five to one that a woman will be a widow, but 2·3 to one against the same event as far as the male of that age is concerned. The probabilities are, in fact, nearly two to one that he will be married.

The next point to notice is the relative proportions of the sexes in each condition at each period of life. Here, as in England, and probably most other countries, the ratio of wives to husbands decreases steadily from the earliest to the latest age recorded, but in this Presidency the disproportion at the end of life is much more marked than in the mother country. The marginal table will make this clearer. In England, where there is practically no marriage before 15, the proportions are taken beginning with that age. The age at which the two sexes are most evenly balanced in Bombay is between 25 and 30, but in England the same result is not obtained till about 40, or between 35 and 45. Another difference between the two countries is the sudden and marked decrease in the relative proportions that takes place in England as soon as the men are out of their teens. The nearest approach to such a break in this Presidency is between the tenth and fifteenth year. When once the point nearest equality has been passed, however, the inequality becomes more marked here than in England. The comparative table shows that amongst women the unmarried are in the majority only up to the tenth year, and that from that time until the fiftieth the wives predominate. After 50, as I have just shown, the balance is turned by the excess of widows. In the case of males it is not till the age of 20 that the married are in the majority, and from that age till 40 the bachelors predominate over the widowers, though towards 35 and upwards the tendency is approaching the latter condition. At no age do the widowers number relatively as much as one half the husbands. Taking the average ages from the tables as they stand, it appears that the mean for married men is 36·8, as compared to 43·1 in England. The same calculation for women gives 31·3, against 40·6. The unmarried average 24·7 and 25·9 respectively, against 25·3 and 26·5 in England; but it must be recollected that in order to allow of comparison with the latter country, the mean ages have been calculated from the age of 15 upwards only, and that from the second part of the comparative table it will be seen that the proportion of unmarried above the age in question is very small, and represents, in fact, as far as the Hindoos and Jains are concerned, if not the Mahammedans also, more or less of an accident, such as immorality or disease rather than ordinary fluctuation. The proportion of the unmarried of all classes under 15 on the total of persons in that condition is nearly 78 per cent. in the case of males, and no less than 95 per cent. in that of females. The mean age given above, therefore, is of little use as an indication of the actual distribution of the unmarried. It is nearly the same with the widows, amongst whom the proportion of the young reduces the average considerably. Taking all those of 15 and upwards, the mean is about 49 years, which is only a trifle less than that of males in the same condition. In England the ages are 60 and 58·9 respectively. Dividing the number of widows at the mean age period it will be found that 54 per cent. are younger and 46 older than the average, owing to the rapid increase in the relative proportion after the age of 30. Returning to the comparative table, we may notice that of females of the age of 25 to 30 nearly 11 per cent. are widows, whilst of the males of that age only 4 per cent. are in that condition. At the next period the disproportion is greater and continues to grow till the fiftieth year, after which it recedes. From the fortieth year upwards there is not one woman in a 100 who is not either married or widowed, and after 60, 84 per cent. of this sex are in the latter condition. The lowest proportion of single men is about five times that of the unmarried women at the same age, and that of husbands to wives, counting from the period at which the former begin to preponderate over the latter, a little over four times.

Relative proportion of the sexes.

Age.	Ratio of Wives to 1,000 Husbands.	
	England.	Bombay.
Under 10 years	—	3,987
10 to 14	—	2,858
15 to 19	5,810	1,875
20 to 24	1,648	1,430
25 to 29	1,163	1,019
30 to 39	1,047	795
40 to 49	908	604
50 to 59	885	457
60 and upwards	736	280

Territorial differences.

If the results of the enumeration with respect to marriage be arranged according to Divisions, as in the table below, the chief characteristic noted earlier in this chapter with regard to the state of affairs in the Karnátic is seen to prevail at all ages. The preponderance of the widowed and married at the earliest age period recorded and the consequent paucity of the unmarried is due, we may presume, to the famine and its after effects. Similarly, too, in the prime of life, there is a very high proportion of the widowed of both sexes, at the expense, apparently, of the married rather than of the single. Curious differences will be seen, too, in the ratios for Gujarát, as compared to those of other parts of the Home Division. At the first period, for instance, the proportion of married and widowed is here, if the Karnátic be left out of consideration, very high, but in the second period, whilst the widowers as well as the bachelors are still in excess of the other Divisions, the widows and wives are in lower proportions. A good deal of this may be attributed to the prevalence of very early marriages in the year preceding the Census, which was the auspicious one for weddings amongst a certain large and influential class of the cultivating population of Gujarát, who are in the habit of solemnising this ceremony once in 10 or 12 years only.* The returns show that when the fortunate time arrives, children of both sexes, especially females, are married off, irrespective of the usual age for such ceremonies, in order to prevent their remaining unwed till the next sanctioned year, by which time the daughters might be, according to the current Hindoo notion on the subject, ineligible. It is worthy of note, too, that whereas the proportion of widows in after life is lower in Gujarát than in the other Divisions, that of widowers is considerably higher. In the Konkan return one of the most remarkable features is the small proportion of the widowed males between the ages of 15 and 30, the widows at the same period being in excess relatively to the proportions found elsewhere, except in the Karnátic. This disturbing cause is apparently the large proportion of the unmarried at this age. After the fortieth year the married males in this Division are rather higher relatively to those in the other two conditions than is the case elsewhere. Both emigration and the prevalence of forest tribes, who marry later, can be held to have some influence in bringing about these variations. The Deccan figures call for little comment beyond the fact being noted that the proportion of wives is higher there between the ages of 10 and 19, and from 40 upwards than in the other Divisions. From 20 to 40, or even later, the husbands, too, of this tract are in a higher ratio to the bachelors and widowed than in any other part of the country.* As regards Sind, we have to note the remarkable proportion of the unmarried of both sexes up to the age of 25 and of the males throughout life. It is evident, moreover, that were it not for the abnormal state of things in the Karnátic, the ratio of spinsters in Sind would be higher than anywhere else. As it is, the wives predominate to a larger proportion here than elsewhere after the thirtieth year, whilst the widows are through life in a smaller ratio to the wives and spinsters. The difference between the two parts of the Presidency can be made clearer by taking figures of the married in each according to the system adopted in the second part of the comparative table. By this means we find that against 28·6 per cent., which is in Sind the ratio of the husbands under 30 to the total of married men, there is in the Presidency Division a proportion of 40 per cent. Similarly the same ratio in the case of wives will be 52 in the Frontier Province against 61 per cent. in the other. The distinction is still more strongly marked if the age period be limited to 20 years. Under this age are in Sind 6 per cent. of the husbands and 16·5 of the wives, whereas, as we have seen in a former chapter, in the other Division, the ratios are respectively 12 and 29 per cent. In connexion with this fact it should be recollected that the population in Sind comprises an unusually high proportion of children under 10 years old, the difference between the Divisions being most marked in the period from five to nine, whilst the number returned between 10 and 20 in Sind is proportionately smaller, especially in the case of females :—

Division and Condition.		Under 10.		10 to 14		15 to 19.		20 to 24.		25 to 29.		30 to 39.		40 to 49.		50 to 59.		60 and upwards.	
		Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Single	Gujarát	9,492	8,991	7,465	4,829	4,947	1,008	2,631	199	1,416	70	817	35	641	20	638	20	670	20
	Konkan	9,877	9,247	8,829	3,894	6,159	706	3,181	186	1,330	110	505	81	242	57	203	50	138	47
	Deccan	9,884	9,104	8,351	3,398	5,154	426	2,490	161	1,041	102	470	83	262	65	235	57	187	48
	Karnátic	9,753	8,664	8,374	2,863	5,887	788	3,389	458	1,598	379	650	313	313	231	271	237	247	182
	Sind	9,962	9,856	9,436	7,531	7,830	2,305	5,556	490	3,051	195	1,011	129	985	107	714	107	701	121
Married	Gujarat	486	1,061	2,444	4,900	4,794	8,610	7,040	9,299	8,113	9,079	8,451	8,011	8,002	5,686	7,284	3,024	6,001	1,579
	Konkan	119	737	1,124	5,880	3,706	8,863	6,643	9,103	8,402	8,746	8,987	7,585	8,867	5,325	8,334	3,376	7,488	1,373
	Deccan	157	875	1,580	6,370	4,553	9,172	7,264	9,231	8,590	8,024	8,998	7,884	8,830	5,778	8,108	3,890	6,975	1,692
	Karnátic	223	1,205	1,435	5,641	3,634	8,420	6,105	8,446	7,766	7,030	8,480	5,051	8,243	4,254	7,466	2,510	6,106	911
	Sind	47	141	555	2,429	2,102	7,480	4,257	9,070	6,007	9,039	7,436	8,237	7,852	6,106	7,520	4,086	6,316	2,018
Widowed	Gujarat	23	35	91	181	259	316	329	502	471	851	782	1,954	1,267	1,294	2,078	6,356	3,329	8,401
	Konkan	6	16	47	228	75	431	176	711	268	1,144	512	2,334	801	4,018	1,463	6,574	2,424	8,560
	Deccan	9	21	63	220	203	402	240	608	363	974	532	2,033	908	4,157	1,597	6,053	2,838	8,200
	Karnátic	24	71	191	496	379	783	506	1,096	646	1,685	920	3,736	1,444	5,405	2,263	7,244	3,647	8,907
	Sind	1	5	9	40	50	215	187	464	342	760	653	1,434	1,163	3,787	1,766	5,807	2,983	7,861

* The Kadwa Kanbis.

Infant marriage.

An examination of the statistics of the persons below 10 years old in the Presidency Division returned as married shows that by far the greater proportion of both sexes in this category have arrived at the age of eight or even nine. These small periods were not abstracted in Sind, but there is no reason to think that the rule is not the same in that Province as in the rest, so the conclusion to be drawn from the comparative tables is that the age at which marriage takes place in Sind is considerably more advanced than it is in the southern part of the Presidency. I may remark, by the way, in connexion with this matter of infant marriages, that as far as I have scrutinised the returns, the proportion of boys married under five years old to the total who are husbands before ten is as a rule higher, except in North Gujarát, than that of girls under the same circumstances. The special case of Gujarát is to be traced to the periodical marriage season which I mentioned above. This peculiarity regarding the proportion of infant husbands is not confined to any particular division of the indigenous religions, but is to be found amongst the Jains and Aboriginals alike, and is as striking amongst the Mahammedans and Pársis as amongst the Hindoos. It seems susceptible of explanation if the large proportion of the girl-wives of eight, nine, and ten who are married to husbands many years their seniors is taken into consideration, and the number of boys married at the age in question taken as the measure of the prevalence of marriages between infants. Lastly, with reference to unions of this class, I will point out that the proportion of infant marriages to the total number is highest in the case of males in Gujarát, notably in Ahmedabád, the home of the class that have an opportunity of marrying legally according to caste custom only once in many years. It is in the Karnátic, however, especially in Belgaum and Kaládgi, that the ratio of such marriages amongst females is highest. It is also high in Khándesh, and comparatively low in Poona, Sholápur and Kánara.

Relative prevalence of marriage in the different classes.

The comparative tables present some interesting features with reference to the different religions in respect to marriages; but it is impossible to enter into all of them here, and I will merely indicate a few of the chief points bearing on what has been already brought forward in other parts of this work. The Hindoo and the Jain religions are those in which early unions seem by far the most frequent. Comparing the two together, it will be seen that the former has the larger proportion of wives up to the age of 15, but that between that age and 20 the Jains show relatively a greater number. From this age, too, there is a curious change in the proportions of the widows; for whereas the Hindoos have relatively more wives again than the Jains until the last age returned, the latter have a larger proportion of widows. In the case of the males of this religion, the preponderance of widowers over the ratio found amongst the Hindoos, does not begin to manifest itself until the thirtieth year. The ratio of husbands is throughout life higher amongst the Hindoos. Taking the age between 20 and 25 as that at which the physical tendency to marriage is the strongest, the figures given in the margin will serve to show roughly the state of affairs amongst the different classes of the community, due consideration being required, necessarily, for the various circumstances hitherto explained with regard to the distribution of each. The numbers represent for each sex the ratio of the unmarried of the age in question to the total of all conditions. Thus amongst the Hindoos there is one bachelor of between 20 and 25 to 3·7 of Hindoo men of that age, whilst there is only one spinster to 47 women. The small proportion of spinsters amongst the Jains is brought prominently forward when exhibited in this light. It will be seen from the comparative table that the Christians, Aboriginals, and Pársis are the only classes amongst whom more than three fourths of the women, sometimes more than nine tenths, are not married before they are 20. At five years after this age more than half the males are married, except Mahammedans and Christians, who defer that state for five years longer. The Aboriginals are the only community who do not show more widows than wives after 50 years of age, though the Pársis have very nearly an equality of the two conditions at that age. These two races, too, are those which retain at the succeeding period a higher ratio of wives, but as regards the ratio of husbands, the Jews are better off than the Pársis, though the Aboriginal still maintains his position. The second part of the comparative table shows much the same facts in a different light, but owing to the distribution over the whole of the age periods, it is likely to be more affected by the inequalities arising from immigration or other causes, and is thus of more use in the case of communities like the Aboriginals or Pársis, than in that of the Jains or Christians. Not to go over a second time the ground already surveyed in the preceding remarks, I will only call attention to the way the widowed are diffused amongst the Hindoos and Jains over the whole adult life, as compared to the concentration of this class at the end of life among the Pársis, Jews, Mahammedans and, to a minor extent, the Aboriginals and Sikhs. Conversely, at the beginning of life, more than half the bachelors are under 10, except amongst the Christians, and it is only amongst this race, too, and the Pársis, that three fourths of the unmarried girls are not also comprised within this period.

Religion.	Number of Persons to One Unmarried at 20–24 years Old.	
	Males.	Females.
Hindoo	3·7	47
Jain	2·5	116
Parsi	2·8	11
Aboriginal	2·6	15
Muhammedan	2·0	23
Sikh	3·1	63
Christian	1·4	10

Marriage in selected areas.

For general statistical purposes the returns for so small a population as is contained in a single district cannot be held to be of much use. Nevertheless, in order to show the variations in different Divisions, the following table is inserted, giving the proportions of the three conjugal conditions according to age, reduced to a radix of 1,000:—

A.—Males.

Age.	Single.						Married.						Widowed.					
	Khándesh.	Ahmedabad.	Kolába.	Dhárwár.	Sholápur.	Kaládgi.	Khándesh.	Ahmedabad.	Kolába.	Dhárwár.	Sholápur.	Kaládgi.	Khándesh.	Ahmedabad.	Kolába.	Dhárwár.	Sholápur.	Kaládgi.
Under 10 years	984	926	982	980	985	964	16	70	18	19	13	31	—	4	—	1	2	5
10 to 14 „	775	748	830	866	875	804	222	241	165	121	111	161	3	11	5	13	14	35
15 to 19 „	395	508	539	637	617	525	597	474	451	333	353	405	8	18	10	30	30	70
20 to 24 „	183	275	209	359	296	269	801	692	715	598	654	644	16	33	18	43	50	87
25 to 29 „	98	142	104	171	107	113	888	811	868	770	823	792	20	47	28	59	70	95
30 to 39 „	44	77	48	76	43	45	912	851	901	834	870	842	44	72	51	90	81	113
40 to 49 „	25	52	23	30	20	24	892	822	887	813	862	817	83	126	90	148	112	150
50 to 59 „	23	50	22	31	25	23	820	734	828	741	780	732	146	216	150	238	189	245
60 and upwards	18	52	17	25	23	16	714	618	728	600	650	606	268	330	255	375	321	378

B.—Females.

Age.	Single.						Married.						Widowed.					
	Khándesh.	Ahmedabad.	Kolába.	Dhárwár.	Sholápur.	Kaládgi.	Khándesh.	Ahmedabad.	Kolába.	Dhárwar.	Sholápur.	Kaládgi.	Khándesh.	Ahmedabad.	Kolába.	Dhárwar.	Sholápur.	Kaládgi.
Under 10 years	903	864	883	893	908	829	96	131	115	102	88	157	1	5	2	5	4	14
10 to 14 „	305	514	262	460	374	354	681	466	712	482	588	576	14	20	26	38	38	70
15 to 19 „	57	91	41	105	37	70	919	873	920	826	900	880	24	36	39	60	63	91
20 to 24 „	19	14	11	63	15	43	940	926	927	834	899	837	41	60	62	103	86	120
25 to 29 „	11	7	8	55	10	37	924	889	884	785	852	784	65	104	108	160	138	179
30 to 39 „	9	3	5	50	10	32	837	763	760	643	720	690	154	234	235	307	270	338
40 to 49 „	7	2	4	30	7	29	643	545	515	424	477	394	350	453	481	537	516	577
50 to 59 „	6	2	4	33	6	22	450	337	284	261	293	225	544	661	712	706	701	753
60 and upwards	6	2	3	23	5	19	211	153	118	91	107	76	788	845	879	886	888	905

The districts selected are those which have been characterised, other things being equal, by prosperity or distress during the last nine years. The returns for them exhibit, though with greater variations, the main characteristics that have been mentioned in connexion with larger collections of figures, so it is superfluous to spend time in commenting on what can be seen plainly enough by any one who reads the table in the light of the explanations that have been given in the preceding pages.

APPENDIX F.

COMPARISON OF THE AGE TABLES OF THE PRESENT AND PREVIOUS CENSUS OF THE NORTH-WESTERN PROVINCES.

§ 48.—Comparison of age tables of two Censuses of North-Western Provinces.

There was no distribution by ages of the population of Oudh at the previous Census, beyond a rude one showing minors and adults. The following is a comparative statement of the age distribution of the population of the North-Western Provinces, according to the present Census and that of 1872. The figures for 1881 are those of the ages actually returned without any correction:—

Comparison of the Number of Persons returned in each Decade Group at Census of 1872 and 1881 (North-Western Provinces only).

Males.

Age.	Absolute Numbers.		Per-centage of each Group on Total.		Average annual rate of loss per mille in progress to next decade.		Per-centage of Increase on Last Census of Present
	1872.	1881.	1872.	1881.	1872.	1881.	
0 - - - - - -	4,816,398	4,352,829	29·3	25·5	32·5	21·3	—
10 - - - - -	3,496,207	3,525,250	21·3	20·6	11·0	12·7	0·8
20 - - - - - -	3,132,743	3,106,550	19·1	18·2	30·0	21·8	—
30 - - - - -	2,328,933	2,502,503	14·2	14·7	48·1	38·1	7·5
40 - - - - -	1,455,322	1,720,925	8·9	10·1	—	—	18·3
50 and over - - -	1,177,130	1,852,844	7·2	10·9	—	—	57·4
Total - - -	16,406,833	17,060,901	100·0	100·0	—	—	—

Females.

0 - - - - - -	4,185,097	4,094,628	28·8	26·1	42·3	41·7	—
10 - - - - - -	2,780,042	2,719,759	19·0	17·4	—	—	—
20 - - - - -	2,931,108	2,960,166	20·4	18·9	34·2	26·2	1·0
30 - - - - - -	2,092,779	2,285,789	14·6	14·6	48·4	35·3	9·2
40 - - - - -	1,304,032	1,614,759	9·1	10·3	—	—	23·8
50 and over - - -	1,169,165	1,984,126	8·1	12·7	—	—	69·7
Total - -	14,362,223	15,659,227	100·0	100·0	—	—	—

§ 49.—The differences considered generally.

The variations in the numbers included in each of the age groups are very similar for each sex. The following are the differences in the per-centages of increase and decrease, the plus and minus signs indicating respectively an excess or defect in the present Census:—

	0.	10.	20.	30.	40.	50 and upwards.
Males - - - - - -	−3·8	−0·7	−0·9	+0·5	+1·2	+3·7
Females - - - - - -	−2·7	−1·6	−1·5	—	+1·2	+4·6

Thus the main causes of the variation in the number included in each age group must be causes affecting the number of each sex in a similar way.

If now we divide the population into those above and those below 30 at each Census, we have the following result:—

Census.	Under 30.		Over 30.	
	Males.	Females.	Males.	Females.
1872	11,445,448	9,796,247	4,961,385	4,565,976
1881	10,984,629	9,774,553	6,076,272	5,884,674
Variation	−460,819	−21,694	+1,114,887	+1,318,698

The fact of the decrease of the females under 30 being less than the decrease of males is no doubt mainly due to the greater accuracy of the present enumeration of females. Taking the males only, we find at the previous Census 6,629,050 between the ages of 10 and 30, and at the present Census 6,631,800, only 2,750 more. Thus the population between these ages is the same, and the entire loss is to be found in the first decade.

§ 50.—The age groups below 10. The group 0—4.

The following is a comparison between the numbers of each sex returned in the subordinate age groups of the first decade at each Census:—

Comparison of the Numbers returned in the Subordinate Age Groups of the First Decade at Previous and Present Census.

Males.

Census.	0.	1.	2.	3.	4.	0—4.	5—9.
1872	734,787	395,938	500,927	467,066	549,115	2,647,833	2,168,565
1881	445,242	369,277	323,199	448,521	482,874	2,069,113	2,283,716
Variation	−289,545	−26,661	−177,728	−18,545	−66,241	−578,720	+115,151

Females.

1872	679,338	395,692	489,045	420,322	451,581	2,435,978	1,699,119
1881	438,629	369,681	341,055	468,586	459,704	2,077,655	2,016,973
Variation	−240,709	−26,011	−147,990	+48,264	+8,123	−358,323	+317,854

Per-centages on Total of each Sex.

Males.

1872	4·5	2·4	3·0	2·9	3·3	16·1	13·2
1881	2·6	2·3	1·9	2·7	2·8	12·1	13·4
Variation	−1·9	−0·1	−1·1	−0·2	−0·5	−4·0	+0·2

Females.

1872	4·7	2·7	3·5	2·9	3·2	17·0	11·8
1881	2·8	2·5	2·2	3·0	2·9	13·2	12·8
Variation	−1·9	−0·2	−1·3	+0·1	−0·3	−3·8	+1·0

The irregularity of the series formed by the numbers returned in the first five years is as marked at the last as at the present Census.

How far this irregularity may be explained by the peculiarities of the five years, 1867 to 1871, which preceded the Census, I cannot here inquire in detail. The famine which occurred in 1869 and the beginning of 1870 may perhaps explain why so few children are found between one and two years old. A prosperous year, such as 1871, following a period of scarcity, may explain the large number of children under one year.

The main defect in the numbers returned at the present Census occurs in the first three years of life. The cause of this is no doubt to be found in the scarcity of 1878 and the terrible mortality

with the checked birth-rate of 1880. Had our present Census been taken a year later than it was, we should probably have found that the births in 1881 were numerous enough to raise the number of children one year old found in 1872.

The decrease in the number of boys returned as under five years old exceeds half a million, and is common to each of the year groups. The loss of girls under five amounts to 358,323, but is confined to the first three years; in the third and fourth year there is an increase. This is, however, evidently due to a great understatement of the girls in those years at the previous Census. The following table shows the number of girls returned in every 100 children of the same age group:—

Per-centage of Girls to Children in same Age Group.

	0.	1.	2.	3.	4.	0—4.	5—9.
1872 - - -	48·0	49·9	49·4	47·4	45·1	47·79	43·9
1881 - - - -	49·8	50·1	51·3	51·1	48·8	50·13	46·9

The sudden fall in the fourth year is common to both Censuses, and in each is apparent in the previous year also. The excess of girls in the present enumeration arises from the defect in the returns for girls of this age being less at the present than at the previous Census.

§ 51.—The group 5—9.

Taking next the group five to nine, we find an increase three times greater in the case of females than of males. This greater proportional increase of girls is a continuation of the increase in the two previous years. While in 1872 there were returned only 44 per cent. of girls in this age group, we have now 47 per cent. Some portion of this improvement may be due to the greater care bestowed on female offspring since the attention of the Government has been directed to the suppression of female infanticide. I think, however, the increased proportion is mainly due to more accurate counting of girls. Some portion may be also due to a difference in the distribution of girls between this group and the second decade. The tendency to under estimate the age of girls about 12 years old under certain circumstances has already been noticed; if, therefore, the enumeration of girls at this critical age were more successful this tendency would be more marked, and consequently a larger proportion of girls be thrown into the second quinquenniad. The comparative defect of females in the second decade is in harmony with this interpretation.

The increase of boys in this group amounts to 115,151, or a little over 5 per cent. This may be fairly accounted for in part at least by greater accuracy in the enumeration. The rate of increase is rather higher than that of the male population in general, because the omissions of children at the previous Census would certainly have been proportionally greater than the omissions of men in the prime of life. But part of the increase may be real, for this group contains the children born in the years 1872 to 1876. We know from the Census of 1872 how numerous the births in 1871 were, and probably those of 1872 to 1876, which were fairly prosperous years in the Province generally, were also years of high birth-rate. On the other hand, the children in the same group of the previous Census were born in the period from 1862 to 1867, and exposed immediately to the famine of 1868–1869 and the beginning of 1870. It is therefore not improbable the difference in the numbers included in this group really corresponds to facts.

§ 52.—The age groups between 10 and 40.

The proportions of the males returned at each Census in the three decades between 10 and 40 are closely similar. The loss of 26,193 in the third decade may be perhaps explained by an increase of emigration to other parts of India, since the means of communication have been so much improved, but is probably a real decrease of population, due to the events of 1878–79.

The number of females included in the second decade falls from 2,730,042 to 2,719,759, a loss of 10,283, the per-centage of the females included in the group falling from 19 to 17. Except the first decade, this is the only group of females in which the number returned is not in excess of that returned at the previous Census; and even in the first decade the decrease is confined to the first three years of life; from three to nine there is an increase. The defect in this second decade is equivalent to a decrease of 0·4 per cent. This was the term of the series for females, where at last Census there was the greatest deficiency, and we find the deficiency greater at the present Census instead of less, as we should have expected from the much greater number of females we have enumerated in all other age groups. I am inclined to think this deficiency is to be explained by the inclusion at the present Census of many girls of this age in the group 5—9. The increase in that group is 317,854, equal to an increment of nearly 19 per cent. If we take the sum of the girls between 5 and 19 at each Census we have in—

1872 - - - - - - -	4,429,161
1881 - - - - - - -	4,736,732
	+307,571

The increase therefore is over 6 per cent. It would seem that there has been a greater relative understatement of ages of girls about the age of puberty at the present than at the previous Census; and hence the increase which should have occurred in the second decade has been thrown into the second quinquennial group.

§ 53.—The population of 30 and upwards.

The following shows the rate of increase per cent. on the previous Census of the numbers included in each age group above 30:—

Group.	Male.	Female.
30 - - - - - -	7·5	9·2
40 - - - - - -	18·3	23·8
50 and over - - -	57·4	69·7

Now, if both these distributions of the population by age were correct, it would appear that before 1872 the mean annual loss in the 10 years separating the third from the fourth decade was 30·0 per mille, but has since been reduced to 21·8. Similarly the loss between the fourth and fifth decades has been reduced from 48·1 to 38·1 per mille. Such a change in the value of life is credible. The number contained in the third decade is almost the same at both enumerations; the number below 20 years of age is very much less; yet this *decrease* has been accompanied by such an extraordinary increase of vitality among the old people that the men living aged 50 and upwards have increased by 57 per cent.!

Taking the male series only, we find the excess in the numbers returned over 30 years of age must be due to (1) a difference in the ages returned, or (2) an actual omission at the former Census. As to the first hypothesis, this difference in classification must consist in the return at the *present* Census of men belonging to lower age groups in higher; or *vice versâ* to the classification at the *former* Census of men belonging to higher age groups in lower. If the first occurred, then we should find a defect in the lower age groups corresponding to the excess in the higher, and this defect must be in the groups from 10 to 30. But we find the number returned between the ages of 10 and 30 almost precisely the same at both Censuses. Similarly, were the great excess in the number returned as 50 and upwards due to the return of men between 30 and 50 in that group, we must have had a defect in this vicennial period, where on the contrary we find an excess. Parity of reasoning shows that the *defect* of the former Census cannot be explained by a difference in the ages returned: if the older men had been returned as between 10 and 30, there must have been a comparative excess, where we find equality; and if the old men over 50 had returned themselves as aged from 30 to 50, we must have found an excess in that vicennial instead of a defect. Evidently, therefore, no hypothesis of wrong distribution will account for the excess of men returned as 30 and upwards at the present Census. I may also remark that, careless as are natives about their ages, and inefficient as was the detailed supervision at the present Census, I do not see by what possibility such enormous differences in the ages returned could have occurred.

We are reduced, therefore, to the alternative hypothesis, that the excess of the numbers of males returned in the higher decades is due to their complete omission from the record at the previous Census.

The increase in the rate of increment with age is in conformity with this, and the increase in the number included in the fourth decade amounts to only 7 per cent., and may be naturally accounted for by the general increase of accuracy. In the next decade the increase is 18 per cent., and 57 per cent. among old men. Among the lower classes old men are often regarded as incumbrances, and hang about the houses, receiving but little attention. They would certainly be much more likely to escape notice in a careless enumeration than the active, well-known members of the family. It was therefore probable there would be, at a careful enumeration, a large proportional increase among the old men. But it certainly seems unlikely that this omission should have extended to nearly one in three of the old men.

The fact of the variations in numbers of the women in these age groups running almost parallel to those in the numbers of the men indicates they are due to the same cause. Now, that old women are more likely to be omitted from a careless enumeration than any other persons, every one acquainted with native society knows. The fact was specially brought to my notice in Agra city, where every instance of renewed testing and inquiry brought to light more forgotten old creatures living in the corners of houses.

In each of these last age groups the females have increased at a greater rate than the men, the excess of the rate being higher in each group. This is exactly what we might expect if the increase were due simply to omission; the rate of omissions for old women would be greater as they get older. Unlikely, therefore, as it may seem that the rate of omission of old people at the last Census should have been so high, the figures point strongly to its being a fact, and I am unable to find any other explanation of the enormous difference in the age distribution of the two Censuses. We have, however, seen that the ages of women above 30 at the present Census have been exaggerated, too many of those *enumerated* being included in the class 50 and upwards. At the previous Census this exaggeration of age was not marked, owing to the great inaccuracy with which old people were enumerated.

§ 54.—Comparative statement of the age distribution of several countries.

A comparison of our age tables with those of other countries points to a great omission in the latter age groups of the previous Census, and to the comparative accuracy of the number returned at the present Census.

Per-centages of Population in each Age Group.

Country.	Age Groups.							
	0—4.	5—9.	0—9.	10—19.	20—29.	30—39.	40—49.	50 and upwards.
England - - - -	13·8	12·1	25·9	20·7	16·8	12·7	9·8	14·1
Ireland - - - - -	12·6	12·1	24·7	22·0	14·7	11·0	8·7	18·9
Prussia - - - -	13·7	11·6	25·3	20·7	15·8	13·1	10·1	15·0
Italy - - - - -	12·8	10·8	22·6	19·0	16·6	13·9	11·2	16·7
North-Western Provinces, 1881	12·1	13·4	25.5	20·6	18·2	14·7	10·1	10·9
North-Western Provinces, 1872	16·1	13·2	29·3	21·3	19·1	14 2	8·9	7·2

For Italy the figures are for persons.* In all other cases for males only. In England and Ireland the extensive emigration affects the distribution. The population of Italy more closely resembles ours than that of any other country. Looking at the series of the two distributions, the 11 per cent. of old men at the present Census is more probable than the 7 per cent. of the last.

§ 55.—Summary of comparison of the age tables of 1872 and 1881.

The result, then, of this comparison of the distribution of the people of the North-Western Provinces by ages by the present and previous Census is to show (1) that the defect of children under five years old at the present Census is due to the disastrous years 1878–79; (2) the increase of children in the second quinquennial group is due to more accurate counting, but may be partly due to the fact of our present group containing the births of 1872 to 1876, while the group at the previous Census contained the births of 1862 to 1867; the increase among the old people is the result of a more accurate Census. If we divide the population into those above and those below 30, we find a decrease in the number below and an increase in the number above that age. The decrease is due entirely to the falling off in the number of children below five years old, and the increase to the more complete counting of old people.

Taking the series for females separately, we find an increase from the third year to the ninth year, due partly, perhaps, to increased care for female offspring, but mainly to greater accuracy in counting girls, and to an under-statement of the ages of girls who should have been included in the second decade. The slight comparative deficiency of girls in the second decade is apparently due to this transfer. From the 20th year upwards we have an increase of females in each decade greater than the increase of the males, and most marked among the old women. This is due simply to the greater inaccurate counting of women than men at the previous Census.

The differences, then, between the two age distributions are due to the peculiarities of the years which preceded each Census, and to the greater accuracy with which women and old people have been enumerated in the present Census.

§ 56.—The comparison shows the population to have decreased.

We come now to the important result of this comparison, viz., that it proves the population of these Provinces has decreased. The age group for both sexes in which the enumeration should be most complete is the third decade; there would be less omission of men and women between the ages of 20 and 30 than in any other group. A comparison between the numbers of those returned at each Census will give more accurately the progress of the population than of any other group. We find that the males in this group are fewer at the present than at the previous Census, and that the females have increased only 1 per cent. Since some fraction of increase must be due to greater accuracy of enumeration, larger in the case of females than males, we are led to the inference that there has been a decrease of the population between 20 and 30 since last Census. Any increase in the population above 30 must obviously be due to a decrease in the death-rate. But the death-rate as represented by the number of persons living in the third decade has been higher and not lower. The presumption, therefore, is strong that it has been higher in each of the decades above 30, and that consequently the population must be less than in 1872. Below 30 years of age there has been a great decrease in the numbers, and above that age there must have been a decrease also. Any increase would imply a decreased death-rate, and we find the death-rate, on the contrary, must have been higher.

Our examination of the age tables therefore confirms that which we were to expect, an actual decrease in the population since the previous Census.

EXTRACT FROM THE PUNJÁB CENSUS REPORT.

The Ages of the People.

Introductory.—The subject of age, sex, and civil condition for the three are so intimately connected that they really form but one subject, is one which I have left almost to the last, and which I shall have to discuss very briefly. But this is of the less importance partly because the statistics are possessed of the very slightest administrative importance, partly because the matter is one which has been dealt with in great detail elsewhere, and still more because I think the figures afford an exceedingly unsatisfactory basis from which to draw any general conclusions. And this, I think, not so much because age statistics in India are notoriously inexact, as because I believe that the age statistics of this present Census in particular are wholly abnormal. Mr. Wilson writes: "The age given is of course only a very rough "approximation. An old man would give his age as '60 or 70,' and when told that he had been "entered at 50, would say '50 it is, let it stand!' Very few knew their age within 5 or 10 years."

* I take the figures for Italy from the age table of Census, 1871, corrected by Professor Rameri, Lee Movimento dello State Cevile. Roma, 1879.

This being the case—and I think the experience of all Punjáb officers would affirm the general truth of the remark—it might be argued that the age tables are simple waste paper. But I do not think so. It is extraordinary how largely errors due to mere chance have tended to neutralise one another if the numbers concerned are sufficiently large: and here we are dealing with many millions. Quetelet showed that the heights of soldiers in the French army, and many other as apparently irregular statistics, followed a regular law if a large number were taken; and where no special causes are at work to induce mis-statement, I believe that our age tables, on the whole, afford us a very fairly accurate representation of the general distribution by age of the Punjáb population at the time of the Census, though the more we descend to details and the smaller the number we deal with the less reliance can be placed on the figures. Probably such causes were at work in certain cases, and I shall attempt to indicate their nature and effect. The general agreement of the figures given for the 32 separate districts in Supplementary Table of Appendix C. is far greater than could possibly be the case were the statistics wholly or even to a great extent worthless. But even if the age of every soul living in the Punjáb at the time of the Census had been exactly ascertained and the figures tabulated with absolute accuracy, I believe that the results would have been very far from representing the normal distribution by age of the population of the Province; and I shall give my reasons for so thinking in the few paragraphs presently following. But there is one point to which I must refer before proceeding to the discussion of the figures. So far as I know there are no considerations of such weight that they can be supposed to have materially affected the figures, that should induce the wilful mis-statement of the age of a male. Such considerations do, however, exist in the case of females; and I shall therefore take the male ages as my standard, and discussing them first compare the female ages with them afterwards, or as occasion may arise. I shall not attempt to institute any comparison between the present figures and that of the last Census. In 1868 they did not record ages in detail, but only distinguished children, youths, and adults; and the figures were admittedly imperfect and untrustworthy.

Causes of Error in the Figures.—Before taking the actual numbers into consideration, I will point out some general causes of error which will partly explain the peculiarities of the figures, and to which I shall have to refer more or less frequently during their discussion. The Government of India, for reasons which were not explained, decided that everybody's age has to be counted from his *last* birthday, and that a child of one and a half years old has to be recorded as one year old. This is wholly opposed to the customs of the country, which is to count such a child as two years old; and I have little doubt that the instructions were as a rule neglected, and that such children were very generally entered as of two years of age. If this had been consistently done throughout it will not have very materially affected the higher ages. But the rule forced us to record the age of children of under one year in months, and accordingly the enumerators were told to enter such ages in words, not figures, with the word "months" after the entry; and their attention being thus specially directed to the point, they very generally followed the instructions. Thus while children of between one and two years were probably often shown as two years old, children of under one year old were generally shown correctly, and this unduly reduced the number shown as one year old. Again, errors probably occurred in abstracting the figures owing to the confusion between months and years; but this would only reduce the numbers under one year and increase in nearly equal proportions all entries from one to 11 years of age. Thus so far I have only shown that some children who should have been entered as one year old were probably entered as two years old.

Another cause of error, which only Mr. Wilson would appear to have detected, was the period that elapsed between the preliminary record and the final Census. That period may be taken at an average as 5½ weeks, or a tenth of a year. Now during that interval one tenth of the annual births must be supposed to have occurred, or, if anything, more, as the cold weather is the season for births; similarly one tenth of the deaths occurred, or somewhat less, as the cold weather is healthy; and finally, about one tenth of the numbers recorded in the preliminary record as being under any year of age attained that year and passed into the next. Now where the preliminary record was corrected on the night of the Census those who had died in the interval were struck out; those who had been born in the interval were added to the numbers under one year old; but it may safely be asserted that not a single entry of age was altered, because the living had grown older since the preliminary record was made. Thus what we did was this. We struck out of the number recorded for each annual period of age all that had died during a tenth of a year; but we did not add to those numbers the people who had passed into nor deduct the people who had passed out of that period during the same interval. Now, the population being practically stationary, the excess of the numbers passing out of over those passing into any annual period of age during any year must be exactly equal to the number of deaths which annually take place in that period of age. In a word, we cut out the deaths for a tenth of a year, but did not allow for the progress of age which would have filled up the vacancies caused by those deaths. Thus the result is that our numbers for each intermediate annual period of age are too small by one tenth of the annual mortality proper to that period. This error is generally small, though largest in the earlier years of infancy, when mortality is largest. But in the first year of life the error is very considerable. Here we *did* add all those who passed into the period by birth, and we cut out all the deaths; but we did not deduct those who passed out of it by progress of age during a tenth of a year. Now, the population being taken as stationary, the number of children who annually pass out of the first into the second year of life is the same as the number of children of between one and two years of age at any time. Thus our figures for under one year are too large by one tenth of the whole number of children between one and two years of age, that is to say, our figures for the first year are too large by 6 per cent. even if we take our recorded figures for the second year of life, which have just been shown to be far too small, and the excess is really probably something

like 8 or 9 per cent. Similar considerations will show that, since all persons passing out of the last period of life by progress of age, that is to say, dying, were duly struck out, our figures for that period are too large by one tenth of the number of persons between 60 and 61 years of age, and this correction again will be comparatively large."*

Another cause of error is the tendency of people who are uncertain about their exact age to state it in round numbers. A man who is somewhere about 50 years of age will say he is 50 years old and not 49 or 51. If he does not think he is quite so much he will say 45, but seldom 44 or 46; but there is a far greater tendency to say 30, 40, 50 than 35, 45, or 55. Now the periods into which our ages are divided run thus—40, 41, 42, 43, 44—45, 46, 47, 48, 49—50, 51, 52, 53, 54, and so on; and the numbers shown for from 40 to 45 will, owing to the tendency just noted, be unduly raised at the expense of the number for from 45 to 50, and so on throughout. The same tendency has been noticed in England, where the following figures were obtained for ages at burial:—

Age.	Numbers.	Age.	Numbers.	Age.	Numbers.
49	8,940	59	9,899	69	12,913
50	12,443	60	16,135	70	20,974
51	7,607	61	9,860	71	12,568

The figures in the margin illustrate the effects of this tendency. The numbers for each successive period should not only be smaller than those for the preceding one, but should also be smaller like a constant proportion. In the earlier periods where the age is better known, this is to some extent the case, the exception being the period of 25—30, which is apparently too large instead of too small, a fact which, I think, may be accounted for 25 years being a common age for a young man to give. But directly we reach higher ages where there is greater uncertainty, the numbers for the periods in even tens are enormously increased at the expense of those in even fives. The error can be almost eliminated by taking decades instead of centimes; and since the greatest error is to return to an old example, at the even tens, the most accurate results will be obtained by taking our periods at 35 to 45, 45 to 55, and so on. But this breaks the continuity at the beginning and end of the series, and moreover Table VI. has been arranged by groups running from 30 to 40, 40 to 50, and so forth. I shall therefore, when using ten-yearly periods, follow this arrangement.

Age Period.	Total, Males.	Age Period.	Total, Males.
10—15	1,484,679	35—40	626,820
15—20	1,098,197	40—45	801,047
20—25	1,052,340	45—50	424,975
25—30	1,047,147	50—55	607,607
30—35	1,042,073	55—60	208,064

I have consulted many judicial officers of experience as to whether there is in their opinion any tendency to exaggerate or to understate their age among the natives, or whether they think that the mind is impartial in its inaccuracy. The weight of opinion seems to be that the aged have a very marked tendency to exaggerate their age, that middle aged females have some slight tendency, though not nearly so marked as among Europeans, to understate their age, and that there is no other tendency observable.

Thus we arrive at the following probable or certain errors:—

(1.) The numbers for between one and two years of age are probably too small owing to many children over one year of age being recorded as two years old, whereas children of under one year of age were not nearly so often recorded as one year old.

* An argument of this sort which is perfectly clear to the writer so far often appears confused and dubious to the reader, that it is perhaps worth while to put the above reasoning into symbols.

Let $A\,n$ = the number of persons of n years of age at any time.

$X\,n$ = the annual death-rate for that period of age.

Then, since the persons of any year of age are the survivors of the preceding year,

$$A\,n = A\,n-1\,(1 - X\,n-1) \text{ or } A\,n-1 - X\,n = A\,n-1\,X\,n-1$$

and $A\,n\,(1 - X\,n)$ the number of persons who pass from n to $\overline{n \times 1}$ year of age during any year by progress of age. Now for the period of n year of age, the *gain* owing to the absence of adjustment of the ages of the preliminary record at the final Census, one tenth of a year later, is equal to the number of people who had passed from n to $\overline{n \times 1}$ years during that period, and who should have been cut out, the *loss* is equal to the number of people who had passed from $n - 1$ to n years during that period, and who should have been brought in

$$\text{gain} = \tfrac{1}{10}\,[A\,n\,(1 - X\,n)]$$

$$\text{loss} = \tfrac{1}{10}\,[A\,n-1\,(1 - X\,n-1)]$$

$$\therefore \text{net loss} = \frac{A\,n-1\,(1 - X\,n-1) - A\,n\,(1 - X\,n)}{10}$$

$$= \frac{(A\,n-1 - A\,n - A\,n-1\,X\,n \times 1\,A\,n\,X\,n)}{10}$$

$$= \frac{A\,n\,X\,n}{10}$$

or one tenth of the annual mortality of that period.

For the first period $A\,o$ there is no loss; and the gain is $\frac{A\,o\,(1 - X\,o)}{10} = \frac{A\,1}{10}$

or a tenth of the children of between one and two years of age.

For the last period there is no gain; and the loss is $A\,59\,(1 - X\,59) = \frac{A\,60}{10}$

or one tenth of the people between 60 and 61 years of age.

(2.) The numbers for under one year of age are too large by some 6 to 8 per cent. owing to the interval between the preliminary record and the final Census.

(3.) The numbers for 60 and upwards are a good deal too small, owing to the same cause.

(4.) The numbers for all intermediate periods are slightly too small, owing to the same cause.

(5.) The numbers for such periods as 40 to 45 are much too large and those for such periods as 45—50 much too small owing to the preference for round numbers, and this especially in the higher periods of age. The period of 25 to 30 is probably an exception. The error is nearly eliminated by taking ten-yearly periods.

(6.) In the more advanced ages the age is probably greatly exaggerated, while in the medium periods for women the numbers are probably too small, and in the next earlier period correspondingly too large.

The first Five Years of Life.—The total numbers of males returned for each of the first five years of life are shown in the margin, and the figures for the second lustrum are added for comparison with their total. The figures are very extraordinary. The children of each year of life can only be the survivors from among those of the next lower year: even supposing there to have been no deaths they can only equal and never exceed them; and since children die every year at all ages, the number of children of any year of age must, supposing the birth and death-rates to remain constant, always be less than the number in the next earlier year. But our figures, after the first year, steadily increase instead of decreasing, and the number shown as between 5 and 10 years of age is actually greater than that under 5 years old. One would expect the statistics for the first few years of life to be far more accurate than those for the later periods, for there can hardly be any mistake about the age of a very young child. The small number shown as between one and two years of age is doubtless partly due to cause (1) stated previously, while the excess of the numbers for the second lustrum over those for the first may be due in part to five being taken as a good round number of years to give a child of about that age. But these considerations account for but a very small part of the difficulty. Are then the figures wholly inaccurate? The facts render such a conclusion impossible. We have in the Punjáb 31 districts and 15 States, each of which contains more than 50,000 souls; and in every single one of them 46 units, and even in many of the minor States, where the smallness of the figures render them less trustworthy, exactly the same phœnomenon is to be observed, though not always to the same extent. The figures for each religion share it; the figures of Bengal and the North-West Provinces and I believe for Bombay exhibit the same peculiarity, and it is unquestionable that the figures, extraordinary as they seem, do represent the facts, at least in broad outline. It is obvious that a wave of infecundity has during the last few years swept over at least Northern India, and that the five years between 1876 and 1881 have seen a far smaller number of births than took place between 1871 and 1875. I have already given the facts regarding the health of the Province and the state of the crops for each year between 1868 and 1881, and I have drawn attention to the violent fluctuations which characterise the vital statistics of an Indian population. The intimate connexion between a high death-rate and a low birth-rate, and the

Age Period.	Total Numbers.
0—1	385,334
1—2	221,222
2—3	257,217
3—4	311,703
4—5	337,814
0—5	1,513,290
5—10	1,604,207

Abstract No. 108.

Showing Age Figures and Death-rates from 1875 to 1881 in Districts.

	Proportion per 10,000 Males of all Ages returned for each of the following Ages.							Death-rates of the Province in Per-centages of the Average since 1868 for the following Years.						
	0—	1—	2—	3—	4—	0—5.	5—10.	1880.	1879.	1878.	1877.	1876.	1875.	Average.
Delhi	286	140	139	191	227	989	1,215	97	203	157	74	69	86	100
Gurgáon	308	131	101	170	226	936	1,300	79	279	234	66	69	93	100
Karnál	307	142	145	214	256	1,064	1,305	141	219	163	78	78	78	100
Hissár	328	205	181	247	273	1,234	1,247	105	221	132	63	63	95	100
Rohtak	312	165	150	226	268	1,121	1,263	113	270	154	75	71	92	100
Sirsa	388	231	225	289	290	1,423	1,282	100	182	123	78	82	105	100
Ambála	300	137	166	315	203	1,081	1,288	125	175	121	67	113	92	100
Ludhiána	338	176	189	228	256	1,187	1,330	96	126	107	81	104	96	100
Simla	150	91	113	127	140	630	715	141	176	124	88	106	129	100
Jalandhar	335	132	168	189	192	1,016	1,355	76	103	218	73	176	97	100
Hoshyárpur	299	135	194	236	283	1,007	1,360	90	123	123	71	161	126	100
Kangra	226	185	209	242	251	1,113	1,333	142	133	92	83	104	108	100
Amritsár	334	180	197	244	222	1,197	1,251	91	134	141	81	128	116	100
Gurdáspur	324	154	193	226	255	1,152	1,347	100	125	104	75	125	150	100
Siálkot	371	191	206	245	255	1,268	1,387	85	85	85	58	148	104	100
Lahore	361	206	231	251	243	1,292	1,256	100	132	148	87	113	100	100
Gujránwála	348	187	222	253	252	1,262	1,388	117	148	148	104	187	100	100
Firozpur	396	233	219	241	250	1,339	1,361	109	124	205	·76	114	86	100
Rawálpindi	250	130	220	204	345	1,257	1,486	123	258	142	81	73	77	100
Jahlam	303	160	275	319	344	1,421	1,529	108	165	112	77	73	85	100
Gújrát	358	204	242	275	327	1,406	1,555	150	155	145	90	110	90	100
Shahpur	336	203	272	323	340	1,474	1,493	119	112	115	85	88	92	100
Multán	314	199	263	304	305	1,385	1,559	109	87	122	109	130	122	100
Jhang	359	216	307	336	356	1,574	1,600	127	87	80	87	107	120	100
Montgomery	340	231	305	328	317	1,530	1,490	87	91	130	91	100	135	100
Muzaffargarh	309	163	252	299	329	1,412	1,594	132	109	141	109	109	82	100
Dehra Ismáil Khan	272	221	268	331	346	1,438	1,556	124	105	129	95	90	76	100
Dehra Ghazi Khan	348	184	263	328	363	1,481	1,609	129	100	120	100	121	93	100
Bannu	288	203	292	374	370	1,407	1,738	150	128	117	100	106	97	100
Peshâwar	222	171	238	278	314	1,223	1,445	120	100	172	73	93	87	100
Hazara	283	198	244	297	375	1,397	1,613	94	141	147	76	100	94	100
Kohát	236	172	269	309	356	1,402	1,000	150	107	92	67	83	75	100
British Territory	317	175	212	257	277	1,238	1,394	108	152	144	80	112	100	100

extraordinary effect which disease, and still more distress, has in checking the natural fecundity of the population, have been dwelt upon year after year by the Sanitary Commissioner, who gave detailed statistics on the subject in his report for 1879; and the marvellous recuperative power exhibited by the people of India, and the manner in which as improving seasons restore plenty to the villages the birth-rate rises, the population increases and the gaps caused by years of death are more than filled up, have been subjects of frequent observation. There can be no doubt whatever that the late Census was taken at the end, as that of 1868 was taken at the beginning, of one of the periods of depression when the procreative energy of the people was at its lowest; and that it is to this cause that we must refer the phenomenon under examination. The figures of Abstract No. 108 in the previous page show the proportion per 10,000 males recorded in each district for each of the first five years of life, their total, and the corresponding figures for the next lustrum; and side by side with these figures they give the recorded death-rates per 1,000 for each year from 1876 to 1881 expressed as per-centages on the average rate from 1868.

The figures speak for themselves. The death-rates we know to be inaccurate, especially in the west of the Punjáb. But we know that they are never in excess of the truth, and that though a slight annual increase is probably due to improved registration, yet that increase has been for many years very small, and that the *relative* figures comparing one year with another in the same district are probably very fairly accurate. If we were to take the male death-rates the result would be still more striking. The death-rates, however, are not the only test; distress from want is even more potent in checking births than actual disease. The trouble began in 1875 with a singularly unhealthy season, and in that year were begotten the children who were returned in February 1881 as between four and five years of age. The next year was still more unhealthy, especially in the hills and in the sub-montane and central and Jamna districts, and in that year the children between four and five were born and those between three and four begotten. In 1877 and 1878 there was something like famine in the east of the Punjáb combined with terrible fever and disease, while in 1879 and 1880 the crops in the west were bad, while the health, in 1879 at least, was even more than in 1878, and the epidemic spread to the Salt-range districts. It was these years of famine when the children returned at the Census as between two and four were born and those between one and three were begotten that did the evil work; and an examination of the figures given above will show how far more they told upon the population of the eastern districts where distress was most severe than upon that of the western portion of the Province. The figures for Gurgáon, Karnál, Rohtak, and Ambála are simply terrible. The table in the margin conveniently summarises the results. The figures in the body of this small table show the number of males recorded for each of the first five years of life taking those under one year as 100 in each division. But the most significant figures are the years given at the top of the table, above the age periods. Those years are the years in which the children shown below were begotten. In the Delhi and Hissár divisions the effect of 1877 was greatest, and it was there that the famine was worst and its results would be most immediately felt. In the central divisions the figures below 1878 are smallest, and thus it took two years of distress to produce the greatest effects. In the western division the figures below 1875 and 1876 are high, and those of 1877 as high as they would naturally be after deducting the infant deaths for three full years, and those for 1878 and 1879 are low; and there the distress began in 1878 and was followed by disease in 1879. It must be remembered that while the Delhi figures show that for every 78 male children of between four and five years of age there are only 42 between two and three, it does not mean that children were born in those proportions in 1876 and 1878 respectively, but that the children born in 1876 was so numerous compared with those born in 1878 that where two years reduced the tables to 42, four years of life and death only reduced the former to 78; and so throughout. It will now be understood why I say that if we had absolutely accurate age statistics for the population of the Punjáb as it stood on the Census night, they would be very far from presenting us with a fair representation of the normal distribution by age of the people. In fact, I do not believe that any single Census *can* give us such a representation. A Census taken in 1871 would have presented the same features as the present one. The Census taken in 1868 would, had it given ages in detail, have erred in exactly the opposite direction, and shown an abnormally large proportion of very young children. In fact, it did show so large a proportion of children that the figures were suspected of being wholly incorrect. The mortality in times of distress is so great and the decrease of fecundity so marked, that it is only by the most extraordinary fecundity where more favourable conditions recur that the population of the Punjáb can increase at all; and then the children come in waves, and not in a steady flow. By adding together the figures of successive enumerations, made under varying conditions and at different phases of the wave, we may neutralise the inequalities and obtain a standard set of age figures about which the population is ever oscillating. But no one set can be anything but exceptional; and the set we have obtained at the present Census is perhaps unusually so. Thus we must dismiss the figures for the first five years of life as wholly abnormal, and remember that their total is very far smaller than it would be under ordinary circumstances, and more especially in the eastern districts.

Division.	1879.	1878.	1877.	1876.	1875.
	0—1.	1—2.	2—3.	3—4.	4—5.
Delhi	100	46	42	64	78
Hissár	100	58	53	74	82
Ambála	100	48	56	71	83
Jálandhar	100	42	66	77	78
Amritsár	100	51	59	69	69
Lahore	100	57	61	67	67
Rawálpindi	100	58	82	98	111
Multán	100	59	82	92	95
Deraját	100	68	88	114	119
Pesháwar	100	69	101	122	139
British Territory	100	55	67	81	88
Native States	100	69	67	81	91
Province	100	57	67	81	88

Punjáb Ages compared with European Standards.—Abstract No. 109 on the next page shows the male age figures for France, Italy, Greece, England, and the Punjáb side by side:—

ABSTRACT No. 109.

Showing Ages in Europe and the Punjáb.

Group.	Age Period.	Proportions per 10,000 of All Ages. At Ages shown in Column 2. France.	Italy.	Greece.	England.	Punjáb.	Age Period.	At and above Ages shown in Column 8. France.	Italy.	Greece.	England.	Punjáb.
I.	0—	991	1,166	1,226	1,372	1,228	0—	10,000	10,000	10,000	10,000	10,000
	5—	880	1,101	1,266	1,207	1,374	5—	9,009	8,834	8,774	8,628	8,772
	10—	886	1,016	1,226	1,091	1,206	10—	8,129	7,733	7,508	7,421	7,398
	15—	866	873	972	977	893	15—	7,243	6,717	6,282	6,330	6,192
	20—	847	868	672	892	855	20—	6,377	5,844	5,310	5,353	5,299
	25—	710	763	744	788	850	25—	5,530	4,976	4,638	4,461	4,444
	30—	713	711	957	684	847	30—	4,820	4,213	3,894	3,673	3,594
	35—	691	619	754	595	508	35—	4,107	3,502	2,937	2,989	2,747
	40—	649	614	626	523	650	40—	3,416	2,883	2,183	2,394	2,239
	45—	602	519	487	466	345	45—	2,767	2,269	1,557	1,871	1,589
	50—	543	520	260	397	493	50—	2,165	1,750	1,070	1,405	1,244
	55—	474	333	288	320	169	55—	1,622	1,230	810	1,008	751
	60—	1,198	897	522	688	582	60—	1,148	897	522	688	582
							At and below Ages shown in Column 8.					
II	0—	991	1,166	1,226	1,372	1,228	0—	—	—	—	—	—
	5—	1,766	2,117	2,492	2,298	2,580	5—	991	1,166	1,226	1,372	1,228
	15—	1,713	1,741	1,644	1,869	1,748	10—	1,871	2,267	2,492	2,579	2,602
	25—	1,423	1,474	2,701	1,472	1,697	15—	2,757	3,283	3,718	3,670	3,808
	35—	1,340	1,233	1,388	1,118	1,158	20—	3,628	4,156	4,690	4,647	4,701
	45—	1,145	1,039	747	863	838	25—	4,470	5,024	5,362	5,539	5,556
	55—	1,622	1,230	810	1,008	751	30—	5,180	5,787	6,106	6,327	6,406
III	0—	1,871	2,267	2,492	2,579	2,602	35—	5,893	6,498	7,063	7,011	7,253
	10—	1,752	1,889	2,198	2,068	2,099	40—	6,584	7,117	7,817	7,606	7,761
	20—	1,557	1,631	1,416	1,680	1,705	45—	7,233	7,731	8,443	8,129	8,411
	30—	1,404	1,330	1,711	1,279	1,355	50—	7,835	8,250	8,930	8,595	8,756
	40—	1,251	1,133	1,113	989	995	55—	8,378	8,770	9,190	8,992	9,249
	50—	1,017	853	548	717	662	60—	8,852	9,103	9,478	9,312	9,418
	60—	1,148	897	522	688	582						
IV	0—	2,757	3,283	3,718	3,670	3,808						
	15—	3,136	3,215	3,345	3,341	3,445						
	35—	2,485	2,272	2,127	1,981	1,996						
	55—	1,622	1,230	810	1,008	751						
V	0—	991	1,166	1,226	1,372	1,228						
	5—	3,479	3,858	4,136	4,167	4,328						
	25—	2,763	2,707	3,081	2,590	2,855						
	45—	1,619	1,372	1,035	1,183	1,007						
	60—	1,148	897	522	688	582						
VI	0—	1,871	2,267	2,492	2,579	2,602						
	10—	3,309	3,520	3,614	3,748	3,804						
	30—	2,655	2,463	2,824	2,268	2,350						
	50—	2,165	1,750	1,070	1,405	1,244						
VII	0—	3,623	4,156	4,690	4,647	4,701						
	20—	2,961	2,961	3,127	2,959	3,860						
	40—	2,268	1,986	1,661	1,706	1,657						
	60—	1,148	897	522	688	382						

The first group, arranged by five-yearly periods, is, as already explained, untrustworthy, the figures for England, and probably for the other countries also, except perhaps Greece, having been corrected so as to remove errors due to carelessness and ignorance, while we have no trustworthy dates of births and deaths by which to correct the Punjáb return in a similar manner. The first thing that strikes us on examining the figures is that the nature of the last five years has brought down the proportion of children under five years old far below the English figures, though it is still higher than in any of the other countries, Greece, however, almost rivalling it. Notwithstanding this the greater longevity of the English than of the Punjáb population and the larger proportion of children and smaller proportion of elderly people that distinguish the latter are very strongly marked. Since all the figures are proportional, those for the higher ages are unduly raised in the Punjáb by the abnormally small number of births during the last five years, while the same figures are much lower than they would be in England if no emigration took place. Notwithstanding this, and the tendency to exaggerate old age which has been corrected in the English but not in the Punjáb figures, England shows one third as many again of people over 55 years as does the Punjáb, while her numbers between 5 and 15 years of age are more than 12 per cent. smaller than ours. The age of 10 divides the two populations in almost identical proportions, these being as nearly as possible 26 per cent. below and 74 per cent. above that age in each country. The turning point appears to be about the age of 35, up to which point we have larger, and after it smaller numbers than England.

But the numbers between 15 and 25 are curiously smaller than they should be in the Punjáb. This is partly owing probably to the tendency of young men to return 25 as their age which has already been noticed, but it is probably also due in part to the effects of the famine of 1858–60. With Europe any comparison is impossible, the extraordinary longevity and infecundity of the French people placing them at the very opposite pole to those of the Punjáb; and the population of Italy would appear to occupy a curiously intermediate position between those of France and England in the matter of distribution by age. The Greek people approach far more nearly than any other to those of the Punjáb, the figures following each other even in many of the abnormal variations. But even here we seem to have a slightly larger proportion of young and smaller of old people. Thus the characteristics of the Punjáb population as judged by European standards would appear to be a large proportion of births and high mortality. The further discussion of these points I shall reserve till I have examined the figures by locality and religion.

ABSTRACT No. 110.

Showing Distribution by Age of every 10,000 Males for Divisions.

PROPORTION PER 10,000 MALES OF ALL AGES.

Group.	Ages.	Province.	Native States.	British Territory.	Delhi.	Hissár.	Ambála.	Jálandhar.	Amritsár.	Lahore.	Rawálpindi.	Multán.	Deraját.	Peshawar.
I	0—	313	291	317	300	333	309	289	345	368	305	344	300	245
	1—	179	199	172	140	193	149	149	176	209	177	204	204	170
	2—	209	194	212	128	177	173	190	206	225	250	281	265	245
	3—	253	236	257	192	246	217	222	239	248	299	316	342	299
	4—	274	263	277	236	274	257	225	238	248	339	325	359	341
II	0—	1,228	1,183	1,238	996	1,223	1,105	1,075	1,204	1,298	1,370	1,470	1,470	1,300
	5—	1,374	1,278	1,396	1,293	1,261	1,286	1,350	1,330	1,324	1,516	1,525	1,526	1,552
	10—	1,206	1,145	1,218	1,310	1,185	1,220	1,304	1,325	1,238	1,159	1,096	1,016	1,130
	15—	893	910	888	995	956	980	953	908	929	801	738	705	827
	20—	855	889	848	989	1,008	959	833	777	845	772	731	741	899
	25—	850	862	848	962	866	912	885	836	816	791	774	775	858
	30—	847	851	846	854	808	821	823	831	782	844	848	939	1,019
	35—	508	521	505	499	492	490	597	527	496	502	472	470	480
	40—	650	678	644	653	620	669	622	670	608	593	685	706	676
	45—	345	368	340	337	367	356	379	351	362	334	324	299	228
	50—	493	530	485	501	515	495	464	487	474	471	526	502	437
	55—	169	190	165	156	193	173	174	172	204	169	133	139	95
	60—	582	595	579	455	506	534	541	582	629	678	678	582	549
III	0—	1,228	1,183	1,238	996	1,223	1,105	1,075	1,204	1,298	1,370	1,470	1,470	1,300
	5—	2,580	2,423	2,614	2,603	2,446	2,506	2,654	2,655	2,562	2,675	2,621	2,672	2,682
	15—	1,748	1,799	1,736	1,984	1,964	1,939	1,786	1,685	1,774	1,573	1,469	1,446	1,726
	25—	1,697	1,713	1,694	1,816	1,674	1,733	1,708	1,667	1,598	1,635	1,622	1,714	1,877
	35—	1,158	1,199	1,149	1,152	1,112	1,159	1,219	1,197	1,099	1,095	1,157	1,176	1,106
	45—	838	898	825	838	882	851	843	838	836	805	850	801	665
	55 =	751	785	744	611	699	707	715	754	833	847	811	721	644
IV	0—	2,602	2,461	2,634	2,289	2,484	2,391	2,425	2,534	2,622	2,886	2,995	3,096	2,852
	10—	2,099	2,055	2,106	2,305	2,141	2,200	2,257	2,233	2,167	1,960	1,834	1,751	1,957
	20—	1,705	1,751	1,696	1,951	1,874	1,871	1,718	1,613	1,661	1,563	1,505	1,516	1,757
	30—	1,355	1,372	1,351	1,353	1,300	1,311	1,420	1,358	1,278	1,346	1,320	1,409	1,449
	40—	995	1,046	984	990	987	1,025	1,001	1,021	965	927	1,009	1,005	904
	50—	662	720	650	657	708	668	638	659	678	640	659	641	532
	60—	582	595	579	455	506	534	541	582	629	678	678	582	549
V	0—	3,808	3,606	3,852	3,599	3,669	3,611	3,729	3,859	3,860	4,045	4,091	4,142	3,982
	15—	3,445	3,512	3,430	3,800	3,638	3,672	3,194	3,352	3,372	3,208	3,091	3,160	3,603
	35—	1,996	2,097	1,974	1,990	1,994	2,010	2,062	2,035	1,935	1,900	2,007	1,977	1,771
	55—	751	785	744	611	699	707	715	754	833	847	811	721	644
VI	0—	1,228	1,183	1,238	996	1,223	1,105	1,075	1,204	1,298	1,370	1,470	1,470	1,300
	5—	4,328	4,222	4,350	4,587	4,410	4,445	4,440	4,340	4,336	4,248	4,090	4,118	4,408
	25—	2,855	2,912	2,843	2,968	2,786	2,892	2,927	2,864	2,697	2,720	2,779	2,890	2,983
	45—	1,008	1,088	990	994	1,075	1,024	1,017	1,010	1,040	974	983	940	760
	60—	582	595	579	455	506	534	541	582	629	678	678	582	549
VII	0—	2,602	2,461	2,634	2,289	2,484	2,391	2,425	2,534	2,622	2,886	2,995	3,096*	2,852
	10—	3,804	3,806	3,802	4,256	4,015	4,071	3,975	3,846	3,828	3,523	3,339	3,267	3,714
	30—	2,350	2,418	2,335	2,343	2,287	2,336	2,421	2,379	2,243	2,273	2,329	2,414	2,353
	50—	1,244	1,315	1,229	1,112	1,214	1,202	1,179	1,241	1,307	1,318	1,337	1,223	1,081
VIII	0—	4,701	4,516	4,740	4,591	4,625	4,591	4,682	4,767	4,789	4,846	4,829	4,847	4,809
	20—	3,060	3,123	3,047	3,304	3,171	3,182	3,138	2,971	2,939	2,909	2,825	2,925	3,206
	40—	1,657	1,766	1,634	1,647	1,695	1,693	1,639	1,680	1,643	1,567	1,668	1,646	1,436
	60—	582	599	579	455	506	534	541	582	629	678	678	582	549

* Written in original 9,096, but must be an error for 3,096.

Age Statistics for different parts of the Province.—Abstract No. 110, p. lix, gives the male age figures for each division in the Province.

Passing over the first five years which have already been discussed, we notice that those between 5 and 10 are more numerous in the central than in the eastern and in the western than in the central divisions, the highest proportion being in the Deraját. Adding to these children under five, the disproportion becomes so enormous that it is difficult to compare the figures. When 31 per cent. are under 10 years of age in the Deraját and only 23 per cent. in the Delhi Division, all the other percentages of the former division should have 12 per cent. added on to them before they can properly be compared with those of the latter. Notwithstanding this, the per-centage of old people follows exactly the same order, being greatest in the western and smallest in the eastern division, and between the two in the central division. Both the oldest and the youngest following the same rule, it is not to be wondered at that in the intermediate figures the order is reversed by mere force of the properties of numbers. Yet a distinction is to be observed. From 15 to 25 or 30 the eastern divisions show the largest and the western the smallest numbers, but after 25, and still more markedly after 30, the western divisions come first, notwithstanding the way they have to make up owing to their excessive number of children. The central divisions occupy an intermediate position almost throughout the table. I am sorry that I did not distribute the population of each age proportionally over the districts of the Province and then divided the figures by the total population of each district. This would have given us a far more just idea of the age distribution of the population, as the figures for each age would then have been independent. Unfortunately the difficulty of comparison which the disproportion in the numbers of young children creates did not occur to me till I came to examine the figures; and it was then too late to prepare a new set.

Turning to districts and taking the figures for ten-yearly periods, we notice the very large numbers both of children under 10 and of old men over 50 in Hissár and Sirsa, and Lúdhiána among the eastern, and in Siálkot and Gujranwála among the central districts, and the large number of children in Firozpur; while among the western districts the children and old men are in defect in Montgomery, still more in Muzaffargarh, and most of all in Multán. The manner in which the number of young children and old men vary together throughout both districts and divisions is *most* marked, and seems to show that the two are affected by similar climatic influences. The figures for Pesháwar, Ráwalpindi, Jahlam, and Dera Ismáil are distorted by the large number of immigrants of middle age; while no doubt a similar cause affects the figures for all the districts which contain large cantonments. Turning to the Native States we find the same broad features, though here the population are often too small for the figures to be worth much. The number of children is greatest in Faridkot and Baháwalpur, and extraordinarily small in the hill States excepting the high mountain tracts of Chamba and Bashahr; while the proportion of old people is less high in the central States of the Eastern Plains and extraordinarily high in the hills.

Summing up, we may say that in the great Western Plains the people are both more fecund and longer lived than in the eastern districts, and therefore must increase with far greater rapidity; while the central districts occupy an intermediate position. Of the western districts those which have the most plentiful canal irrigation are most unfavourable both in fecundity and long life; while in the centre and east of the Punjáb the districts and States which consist of open unirrigated plains are most favourable to longevity, though they share with their neighbours that liability to periodical famine which is such an effective check upon increase of population. In the hills the birth-rates seem exceedingly low except in the highest part; but on the other hand the population is exceedingly long lived. These conclusions must be taken for what they are worth. The figures upon which they are based are known to be utterly inaccurate in detail. But the numbers dealt with are large, the results coincide with the known facts regarding increase of population: and above all the figures show a most extraordinary regularity when carefully examined. As they stand in the tables they seem a mass of irregularity. But if ten-yearly periods be taken instead of five-yearly, and the figures examined item by item as I have examined them, not only will it be found that the apparent discrepancies can almost always be accounted for, but that the figures present the same characteristics in districts in which the conditions of life are similar, and this to a degree which has surprised me. I sat down to the examination of the age statistics feeling that my time would be wasted. I rose from it with the highest respect for them. Of course they are inaccurate. So are the Census figures of all countries. In England they do not even publish in any detail the age figures as recorded, but doctor them, sometimes to the extent of 5 per cent., before using or printing them.* And our figures are infinitely more inaccurate than theirs. But, taken in large numbers, I believe that they are a very fair and useful approximation to the actual facts.

Age Statistics for different Religions.—The age statistics for the different religions for each division in the Province may be summarised thus:—

---

* See Census Report of England and Wales, 1871, Vol. IV., p. 46, and XI.

ABSTRACT No. 111.

Showing Age Statistics for the Males of each Religion.

—	Religion.	0—	10—	20—	30—	40—	50—	60—	Average.
Province	Hindoo	2,409	2,157	1,819	1,385	1,025	6,725	533	10,000
	Sikh	2,398	2,098	1,724	1,316	1,031	772	661	10,000
	Jain	2,267	2,134	1,952	1,331	1,143	784	439	10,000
	Buddhist	1,889	1,567	1,515	1,955	1,165	919	990	10,000
	Musalmán	2,799	2,056	1,594	1,333	966	640	612	10,000
Delhi Division.	Hindoo	2,262	2,303	1,976	1,354	1,003	655	447	10,000
	Musalmán	2,387	2,350	1,867	1,308	947	662	479	10,000
Hissár Division.	Hindoo	2,415	2,152	1,903	1,319	1,011	717	483	10,000
	Musalmán	2,687	2,099	1,781	1,241	916	683	590	10,000
Amritsár Division.	Hindoo	2,523	2,200	1,672	1,401	1,032	636	536	10,000
	Sikh	2,382	2,039	1,581	1,373	1,106	825	744	10,000
	Musalmán	2,592	2,305	1,573	1,326	995	634	575	10,000
Multán Division.	Hindoo	2,735	1,887	1,702	1,378	1,046	676	576	10,000
	Musalmán	3,065	1,824	1,448	1,304	1,000	656	703	10,000

The first group of figures are the figures for the Province. But they alone would tell us little, for vital statistics are so largely influenced by climatic conditions, and the religions of the Province are so locally distributed, that it would be impossible from those totals only to say how far the discrepancies observable are due to physical and how far to social causes. Our only hope of thus discriminating between the two classes of agents at work lies in taking parts of the Province where the members of the several religions exist under as divine conditions as possible, and inquiring how far the discrepancies are persistent. I have chosen Delhi where most of the Musalmáns live in towns, Hissár the most Hindoo of our divisions, but where the Musalmáns are largely villagers, Amritsár where the three religions are more evenly balanced than in any other division, and Multán almost exclusively Musalmán, with its Hindoo population wholly confined to the towns. The proportion of children is smallest among Buddhists; but this is apparently due to the extraordinary longevity of the hill population which has already been remarked the proportion of persons of over 50 years of age being more than half as large again among Buddhists as among either Hindoos or Musalmáns. The Jains have the next smallest proportion of children and a smaller proportion of old men than any other religion. But this is chiefly due to their being found almost entirely in the east and chiefly in the Delhi Division; for their numbers do not compare so unfavourably with the Hindoos of Delhi and Hissár. The small difference there is perhaps due to the unhealthy life led by the mercantile classes to which almost all the Jains belong. They are found only in cities and large villages, and sit in their shops from dawn till sunset. On the other hand, they seldom suffer from want. Perhaps the fact that the Jain Bhábras are not allowed by tribal custom to take a second wife, even though the first should prove barren, may have some small effect upon the figures. After the Jains come the Sikhs, with a slightly lower per-centage of children than the Hindoos and a much lower one than the Musalmáns, but with a very much larger proportion of old men than either. But to compare them fairly we must take the figures for the Amritsár division, for climate conditions will affect the totals for the Sikhs, Hindoos, and Musalmáns, who are chiefly found in the centre, east, and west of the Province respectively. Here, however, the difference between Hindoos and Sikhs is still more marked, though that between Sikhs and Musalmáns is less than in the totals. But the smaller proportion of children among Sikhs is chiefly due to the larger proportion of aged. Of the population of the Amritsár Division under 50 years of age 27·7 is less than 10 years old among Sikhs, 28·6 among Hindoos, and 29·5 among Musalmáns; and the figures become respectively 31·9, 32·3, and 33·3, if only the population below 40 years old be taken. Thus the birth-rate of Sikhs appears to be slightly lower but the longevity markedly greater than among either of the two great religions. This is hardly to be wondered at. The Hindoo population includes almost all the mercantile classes whose unhealthy life has just been described, and most of the outcasts, many of whom live a hand-to-mouth existence of the most unhealthy nature, while the Musalmáns include a considerable proportion of artizans who lead a purely sedentary life, and in the city of Amritsár itself comprises the Kashmíri shawl weavers, perhaps the poorest community in the Punjáb. The Sikhs on the other hand are the picked peasantry of the Province, almost wholly agriculturists, and as a class exceedingly well-to-do. Their physique is notoriously fine, and their longevity is, I think, to be ascribed to these facts, rather than to any social or religious differences.

There remains to be compared the Hindoos and Musalmáns. In the figures for the Province the Hindoos are far behind their rivals both in respect of fecundity and also, though not nearly so markedly, in that of longevity. But this, as already explained, proves nothing. In the Delhi and Hissár Divisions the same differences occur, but far less markedly; in the Amritsár Division the figures for the two religions correspond almost exactly, though the slight difference is still in favour of the Musalmáns; while in the Multán Division the figures for Musalmáns are very markedly more favourable in regard of both fecundity and longevity than those for Hindoos. Now I have already remarked that the Hindoo population includes almost all the mercantile classes who, though free

from want, lead a wholly-sedentary life. There are very few of those classes among the Musalmáns. Again, the great majority of those vagrant and gipsy tribes who live almost like the jackals they feed on, wandering about from place to place with no shelter against the sun or rain beyond such rude grass huts as they can make in an hour or two, living almost by chance, and often exposed to dire distress, are classed as Hindoos. So, too, are all the outcast menials, who eat carrion and the flesh of diseased animals, and are generally, excepting perhaps the Chamár, extremely poor. The number of such persons included among Musalmáns is comparatively quite insignificant. In Amritsár, the only division where the two religions meet on an equality, there is practically no difference between the two sets of figures; and, on the whole, I am inclined to think that the considerations I have just enumerated have far more to do with the difference which the figures disclose than any distinctive customs, whether social or religious. The Musalmáns of the Delhi Division consist very largely of the well-to-do classes; in Hissár, too, this is very much the case, though perhaps not so markedly as in Delhi. The Multán figures are the most difficult to explain; and I should be inclined to attribute the difference to the fact that Hindoos marry, on the whole, at an earlier age than Musalmáns. This is true also of the last and centre of the Province; but there the marriage in both cases takes place so early that cohabitation does not immediately follow upon it, and is probably not deferred to a later age among Musalmáns than among Hindoos; while in Multán a Hindoo girl will marry at 15 and a Musalmán at 20, and both will go to live with their husbands at once. But this is a mere suggestion.

Thus we may conclude from our figures that on the whole there is but little evidence of differences of religion having any great effect upon the vital statistics; that the Sikhs, the picked men of the Province, combine great longevity with normal fecundity; that the Buddhists owe their long lives to the mountain life they lead, and the Jains their short life to their sedentary habits: while the inferiority of the Hindoo to the Musalmán is largely due to the unfavourable condition of life in the mercantile and outcast sections and the lower strata of the Hindoo population, though perhaps the earlier age at which they marry has some effect upon the figures.

I believe that the age figures for females are far less accurate than those for males; for here deliberate mis-statement comes into play, and as its tendency is wholly in one direction no largeness of numbers will neutralise the error. Several officers note the difficulty experienced in inducing the people to state the exact ages of their females, *especially of the younger women;* and this difficulty was apparently experienced in all parts of the Province. But it was not confined to the younger women only; there was a strong objection in many places to giving any information at all about any woman whatever. Abstract No. 112 below shows the distribution of males and females of all ages by decades side by side for the whole Province, each religion, and the divisions already selected as typical, with the addition of Peshawar.*

ABSTRACT No. 112.

Showing Male and Female Age Figures compared.

—	—	—	0—	10—	20—	30—	40—	50—	60—	Total.
Proportion per 10,000 of all ages in each age period.	Province.	Males	2,604	2,099	1,704	1,354	995	662	582	10,000
		Females	2,746	1,907	1,790	1,358	1,013	614	572	10,000
	Hindoos.	Males	2,409	2,157	1,819	1,385	1,025	672	533	10,000
		Females	2,576	1,947	1,868	1,379	1,034	633	563	10,000
	Sikhs.	Males	2,398	2,098	1,723	1,315	1,031	772	661	10,000
		Females	2,490	1,874	1,864	1,359	1,079	708	626	10,000
	Musalmáns.	Males	2,799	2,056	1,594	1,333	966	640	612	10,000
		Females	2,916	1,880	1,720	1,342	986	585	571	10,000
	Delhi Division.	Males	2,290	2,304	1,951	1,353	990	657	455	10,000
		Females	2,349	2,064	1,981	1,373	1,054	669	510	10,000
	Hissár Division.	Males	2,485	2,140	1,874	1,300	987	708	506	10,000
		Females	2,655	1,943	1,878	1,316	1,004	645	559	10,000
	Amritsár Division.	Males	2,534	2,233	1,613	1,358	1,021	659	582	10,000
		Females	2,623	2,011	1,787	1,374	1,029	610	566	10,000
	Multán Division.	Males	2,996	1,833	1,505	1,320	1,009	659	678	10,000
		Females	3,247	1,676	1,644	1,304	980	544	605	10,000
	Peshawar Division.	Males	2,853	1,956	1,757	1,449	904	532	549	10,000
		Females	3,125	1,758	1,789	1,387	925	509	507	10,000

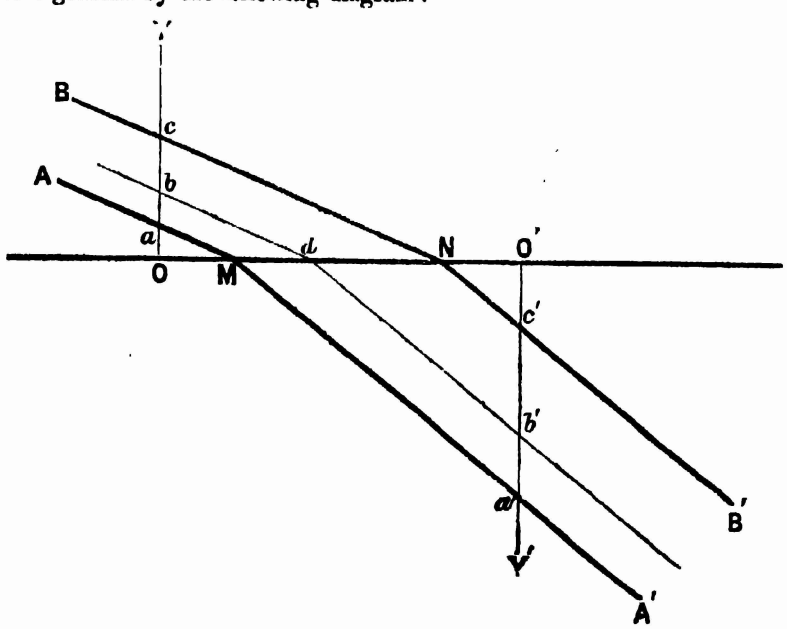
* It is perhaps worth while saying that wherever districts and divisions have been selected as typical, the selection has been made before the figures had been examined, so that it has been influenced by no bias, either conscious or unconscious.

figures for these ages are under the truth. The important question is, Have the women been omitted altogether from enumeration, or have their ages merely been wrongly returned? Now the fact that the proportion of females under 30 years of age is slightly in excess of that of males is in itself a strong argument that they have not been omitted. In the Province on a whole the proportion per 10,000 of all ages is 6,443 for females and 6,401 for males. And when in addition to this we find that the proportions in the *earlier* ages are far larger for females than for males, although we know that male births exceed female, it seems to me almost proved that the girls have been enumerated, and that the only error is in the returns of their age. Why the Hindoos alone should show more girls than boys proportionately between 5 and 10 years of age I do not know, but the difference in all cases is exceedingly slight, the prejudice only beginning to operate at about 8 or 9 years of age. It is noticeable that the age must have been overstated in some cases; but this again is natural, as it is only during the earlier years of womanhood that there is an objection to discuss the age of females. Thus we may draw the following conclusion from our female age statistics; that women are distinctly shorter lived than men, and that the age of females between 10 and 20 years of age is understated in very many, and overstated in some few instances.

The effects of early Marriage.—It has been suggested that the custom of early marriage so prevalent in India accounts for the large proportion of children; and at the Census of 1868 Mr. Elmslie brought forward arguments and figured illustrations to show that the earlier the customary period of marriage, the larger must be the proportion of children, other things being equal. These arguments, together with a remark of a similar tendency by Mr. J. W. Smyth, were endorsed and published in the Report. Now if the conclusion thus arrived at were true, we should expect to find a much larger proportion of children among Hindoos than among Musalmáns, and in the eastern than in the western districts, marriages being notoriously earlier in the former than in the latter cases. But it has already been shown that the actual facts are precisely the reverse, children being fewest among Musalmáns and in the western districts; and though I have given my reasons for thinking that difference in social customs has not very much to do with the disproportion, yet I have also been driven to suggest that the early marriages among Hindoos decrease rather than increase the proportion of children. This suggestion, however, is based upon injury to the mother and consequent increase of female mortality, and is apart from Mr. Elmslie's argument, which I now proceed to discuss.

It seems to me that, *given that the average number of children born by each woman and the rates of mortality are identical*, the stage in the life of the mother at which those children are born, whether early or late, will not affect the proportion of children to adults. I speak with great diffidence These actuarial matters cannot be discussed with any certainty without training of a very special nature; for in no other class of questions is the path of error so broad and easy, or what seems obviously true so certain to be false, unless it be perhaps in questions of political economy. It appears to me, however, that Mr. Elmslie's illustration was incomplete. What he did was to put two sets of women, with the necessary complement of husbands, on two desert islands, and then take their Census before the first generation even had had time to die, and compare the results. If he had waited till his populations had, as an engineer would call it, "got into train," his conclusions would I think, have been different.

A stream of population in train may be considered as composed of a series of successive generations, each enjoying the same average length of life, supposing mortality to be constant, and the number of people in each bearing a constant ratio to the number in that which immediately preceded it, supposing fecundity to be constant. If the children are born at an early stage in the life of the parental generation, the generations will succeed each other at shorter intervals, and the number of generations alive at the same moment will be greater; if at a later stage, the interval between two successive generations will be greater, and the number of contemporary generations smaller. But supposing birth and death *rates* to be constant, the proportion of children to adults will not vary. will illustrate the argument by the following diagram :—



Here A M N B, A′ M N B′ are two streams of population in full train; all horizontal lines represent generations and all vertical lines represent moments of time, so that a vertical line cuts all the generations alive and on any given day at the respective stages of their lives at which they have arrived on that day. In A M N B the children are born late in the lives of their mothers and the generations succeed each other less quickly than in A′ M N B′, where the children are born early; consequently the former stream of population is inclined at a greater angle to the vertical than in the latter. Now let M N, the average life of a generation, be divided in *d*, so that M d is the average life of a child, and d N that of those who survive childhood, and take the Census of each of the populations at any times represented by the vertical lines O Y and O′ Y′ then *ab*, *bc* will represent the number of generations of children and adults respectively which are enumerated in the one population, and *a′ b′*, *b′ c′* will do so in the other. But the proportion between these two lines in each case is the same as that of M d to d N, and quite independent of the inclination of the stream of population to the vertical. Now if both the populations are increasing or decreasing at the same rate, or are stationary, the numbers in each generation will bear a constant ratio to those in the one preceding; that is to say, the numbers at successive points on *a c* and *a′ c′* respectively will increase or decrease in the same ratio. Thus the number of children enumerated, represented by *a b* and *a′ b′* will bear the same proportion in both cases to the total number enumerated, represented by *a c* and *a′ c′*. If, however, one population is increasing faster than another, the proportion of children to adults will be larger in the former than in the latter, because the numbers in each of the generations included in *a b* will be more in excess of the numbers of each of the generations included in *b c*. So if the average life of the adult be shortened, in the one case, while that of the child remains the same, the proportion of children will be increased, for the ratio of *a b* to *b c* will become larger, while if the average life of the child be reduced, the opposite result will follow.

Causes of the High Proportion of Children to Adults.—Thus the ratio of children to adults depends upon the rate of increase of population, and upon the average life of the generation, infant mortality being constant. And the rate of increase depends upon the proportion of annual births to total population, death-rates being constant. Thus the ratio of children to adults depends upon—

(1) the number of children annually born in a given population;
(2) the rate of infant mortality;
(3) the average life of one generation.

In other words, you can increase the proportion of children to total population in three ways, by producing children in greater numbers, by reducing infant mortality, or by killing off your adults at an earlier age. Now to which of these three conditions is the high proportion of children in the Punjáb due? There can be little doubt that the Punjáb population is less long lived than that of England. It would indeed be strange if it were not so. The peasant of our villages leads a life of increasing labour, even if that labour be not so severe as that of the English workman. He inhabits a mud hovel in the middle of a crowded village surrounded by festering dunghills and stagnant pools, the water of which latter is not seldom his only drink. His food is poor, and he has to make up by quantity what it lacks in quality. His life is monotonous almost beyond conception. He is born, sickens, and dies almost like a beast of the field, with only such rude care as his neighbour's ignorance can afford. Below him is the outcast, the conditions of whose existence have already been described. Above him is the sedentary merchant, or the too often profligate gentleman. The healthy life of the English middle classes is almost unrepresented in the Punjáb.* Whether mortality among children bears a higher or a lower proportion to that among adults in the Punjáb than in England I cannot say; nor are there any statistics on the subject which can be accepted as trustworthy. The climate appears more favourable to infant life if properly cared for than that of England; but native children grow up in the kernel, and take their chance of life and death. I doubt whether the rates of infant mortality are not even higher in proportion to those of adult mortality in the Punjáb than in England. But as to one cause of the excessive proportion of children there can be no doubt whatever, and that is the large number of births. That this is not due to marriage taking place at an early period of life, supposing the number of children borne by each mother to be constant, I think I have already shown. Thus the only causes to which the excess of births can be due are either greater average fecundity on the part of the individual wife, or a greater proportion of married women. Now the children shown as under one year of age in our returns are 750,457: and though the birth-rate of 1880 was probably below the average, yet the numbers returned are in excess of the births by some 6 to 8 per cent. because of the interval between the preliminary record and the final Census, so that the numbers may be taken as a fair average. Now there are 2,903,003 married women between the ages of 20 and 40; so that we have 25·8 children born for every 100 married women between the two ages where the corresponding figures for England are 35·87; and if we take lower ages, the comparison will be still more unfavourable for the Punjáb. There can be little doubt that early marriage, by forcing the girl into premature puberty, or at least into child-bearing before she is fully developed, not only reduces the number of wives who survive to become mothers, but lessens their reproductive powers. For the Multán Division, where early marriage is unknown, the number of children per 100 lives between 20 and 40 years old is 31·5; and though the difference is perhaps partly due to a more healthy climate, yet it is also I believe largely a result of marriage at a more reasonable age. We must look then to the proportion of married women to explain the large excess of children; and here we arrive at what is, to my mind, the great cause of the peculiarity

* Colonel Minchin, as Commissioner of Hissár, quotes an instance of "an old man in Sirsa, who died in 1881, and "who had been kept prisoner for two years by George Thomas as a hostage in 1804. He was said to be 110 years "old, and declared he was of mature age in the terrible famine of 1783. He showed me with great pride his third "set of natural teeth, which were like those of a full-grown man of 25."

under discussion, and that is the custom, not of early but of *universal* marriage. In England in 1871 there were 3,504,351 women between the ages of 20 and 40, of whom 1,423,360 or 41 per cent. were unmarried, while 46 per cent. of the women over 15 years old were unmarried. In the Punjáb the corresponding proportions are 11 and 26 per cent., widows being of course included as unmarried in all cases. As it is, even with this universal marriage, the fecundity is so small and the mortality so high that the population of the Punjáb scarcely increases faster than that of England and were the same proportion of the women to remain unmarried here as there, it is probable that population would actually decrease.

Average Life, Rates of Mortality, Expectation, and Probable Age.—The average length of life, the rates of mortality at different periods of life, and the expectation of life at each age are all capable of being deduced from the figures of Table VII. But they are merely the arithmetical results of those figures, and put the facts which I have discussed in a new shape only, without adding weight to them. I have examined the rates of mortality and find that they suggest nothing new, merely confirming the remarks made in the preceding paragraph. The average length and expectation of life I have not had calculated as the process is laborious. The fact is that these statistics, though exceedingly valuable for actuarial purposes, are of little other use. Even in England these statistics are based upon the registration of births and deaths and not upon the Census statistics, indeed the Census figures for age as recorded are *corrected* by those statistics before they are published. The probable distribution of the population by age, however, would certainly have been useful, and would not have been difficult to arrive at, and if I could have met with a man able to plot curves accurately and neatly I should have undertaken the examination of the figures. But the time allowed is too short for me either to teach a man or to make the plots myself, and I leave the subject untouched.

APPENDIX G.

EXTRACTS FROM THE BOMBAY CENSUS REPORT.—STATISTICS OF INSTRUCTION.

COMPARATIVE TABLE OF THE STATE OF INSTRUCTION.

PART A.—MALES.

District and Division	AVERAGE DISTRIBUTION ACCORDING TO INSTRUCTION OF 100 MALES.																		
	Total.				Hindoos.			Mahammedans.			Christians.†			Jains.			Pársis.		
	Pupil.	Literate.	Illiterate.	Number of Males to One able to Read and Write.	Pupil.	Literate.	Illiterate.	Pupil.	Literate.	Illiterate.	Pupil.	Literate.	Illiterate.	Pupil.	Literate.	Illiterate.	Pupil.	Literate.	Illiterate.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Ahmedábád	3·2	11·0	85·8	7·0	2·6	8·3	89·1	3·5	11·3	85·2	13·6	49·0	37·4	14·3	59·8	25·9	26·4	48·7	24·9
Kaira	3·0	8·3	88·7	8·9	2·8	7·7	89·5	3·2	6·7	90·1	14·3	25·	60·6	15·3	59·9	24·8	*	*	*
Panch Mahals	1·6	5·3	93·1	14·4	2·0	6·0	92·0	4·5	14·9	80·6	*	*	*	11·2	63·8	25·0	*	*	*
Broach	5·4	15·5	79·1	4·7	5·4	16·1	78·5	6·1	15·4	78·5	*	*	*	13·8	70·8	15·4	25·5	47·8	26·7
Surat	5·8	15·0	79·7	4·9	5·7	16·3	78·0	6·8	18·1	75·1	6·3	37·0	36·7	14·5	59·5	26·0	22·3	46·8	30·1
Gujarát	3·7	11·0	85·3	6·8	3·5	10·1	86·4	4·7	12·5	82·8	11·8	44·3	43·9	14·4	60·5	25·1	23·1	46·3	29·6
Thána	2·3	5·3	92·4	13·3	2·0	4·4	93·6	5·7	11·3	83·0	4·9	6·7	88·4	6·6	65·7	27·7	19·6	46·7	33·7
Kolába	2·8	6·8	90·9	19·9	2·6	5·7	91·7	5·3	10·3	84·4	1·3	18·2	80·5	5·9	73·5	22·6	*	*	*
Ratnágiri	3·0	6·3	90·7	19·7	2·9	6·2	90·9	4·7	7·5	87·8	3·0	10·2	86·8	5·1	19·2	75·7	*	*	*
Konkan	2·7	5·9	91·4	11·7	2·5	5·4	92·1	5·1	9·3	85·6	4·7	7·1	88·2	5·5	56·9	37·7	19·4	47·3	33·3
Khándesh	2·4	4·9	92·7	13·6	2·8	5·4	91·8	2·1	3·4	94·5	8·6	53·5	37·9	8·9	42·1	49·0	*	*	*
Násik	2·2	5·2	92·6	13·5	2·1	4·3	93·1	3·0	5·5	91·5	10·0	55·4	34·6	9·2	47·9	42·9	17·7	64·6	17·7
Ahmednagar	2·6	5·7	91·7	11·9	2·3	4·6	93·1	3·2	4·5	92·3	13·8	38·7	49·5	13·2	46·5	40·3	*	*	*
Poona	3·9	8·2	87·9	8·2	3·3	6·6	90·1	6·5	10·7	82·8	23·7	46·0	30·3	11·5	59·3	29·2	32·7	46·8	20·5
Sholapur	3·0	6·1	90·6	10·6	2·9	6·0	91·1	2·7	3·9	93·4	7·0	47·3	45·7	11·8	38·8	49·4	*	*	*
Sátára	2·6	5·2	92·3	12·8	2·4	4·9	92·7	3·7	5·1	91·2	10·3	56·0	33·7	7·6	19·7	72·7	*	*	*
Deccan	2·8	5·8	91·4	11·6	2·6	5·4	92·0	3·3	5·2	91·5	17·5	46·1	36·4	10·4	41·6	48·0	26·9	51·1	22·0
Belgaum	3·0	5·7	91·3	11·4	2·9	5·5	91·6	2·9	4·3	92·8	4·1	28·3	67·6	4·5	8·1	87·4	*	*	*
Dhárwár	4·4	7·2	88·4	8·5	4·6	7·5	87·9	3·1	3·9	93·0	12·1	17·6	70·3	5·7	12·5	81·8	*	*	*
Kaládgi	2·7	5·5	91·8	12·0	2·8	5·8	91·4	1·8	2·7	95·5	16·1	17·8	66·1	10·0	22·9	67·1	*	*	*
Kánara	3·6	8·8	87·6	8·0	3·5	8·8	87·7	5·4	10·2	84·4	3·5	6·0	66·5	5·1	18·0	76·8	*	*	*
Karnátic	3·5	6·6	89·9	9·9	3·5	6·7	89·9	2·9	4·5	92·8	4·8	13·7	81·5	5·0	9·9	85·1	*	*	*
Bombay City	7·6	24·9	67·5	3·0	6·1	20·6	73·3	7·9	21·1	71·9	11·0	41·9	47·1	9·4	62·9	27·7	23·0	50·9	26·1
Total, Home Division	3·4	8·3	88·3	8·5	3·1	7·3	89·6	4·4	9·9	85·7	9·3	29·0	61·7	9·9	41·5	48·6	23·0	49·9	27·1
Karáchi	2·3	7·0	90·7	10·7	6·4	26·2	67·4	1·1	1·7	97·2	15·4	54·9	29·7	*	*	*	28·5	48·3	23·2
Hyderabad	2·1	5·0	92·9	14·2	5·3	19·6	74·9	1·0	1·4	97·6	8·9	57·5	33·6	*	*	*	*	*	*
Shikárpur	2·4	6·6	91·0	11·1	6·6	25·9	67·5	1·2	1·2	97·6	9·9	60·6	29·5	*	*	*	*	*	*
Thar and Párkar	1·0	4·0	95·0	20·1	2·7	12·8	84·5	0·5	1·1	98·4	*	*	*	9·8	60·2	30·0	*	*	*
Upper Sind Frontier	1·1	4·8	94·1	16·7	4·9	30·9	64·2	0·7	1·1	98·2	9·4	60·6	30·0	*	*	*	*	*	*
Sind	2·1	5·8	92·1	12·6	5·6	22·3	71·9	1·1	1·4	97·5	14·0	56·0	30·0	10·4	59·4	30·2	26·1	49·7	24·2
Total, Presidency	3·2	7·9	88·9	9·0	3·2	7·7	89·1	2·3	3·5	93·2	9·5	29·4	61·11	9·9	41·6	48·5	23·0	49·9	27·1

* Less than 100 in the district.

† At page 161 the statistics for each race of Christians are given separately.

COMPARATIVE TABLE OF THE STATE OF INSTRUCTION.

PART B.—FEMALES.

District and Division.	AVERAGE DISTRIBUTION ACCORDING TO INSTRUCTION OF 100 FEMALES.																		
	Total.				Hindoos.			Mahammedans.			Christians.†			Jains.			Pársis.		
	Pupil.	Literate.	Illiterate.	Number of Females to One able to Read and Write.	Pupil.	Literate.	Illiterate.	Pupil.	Literate.	Illiterate.	Pupil.	Literate.	Illiterate.	Pupil.	Literate.	Illiterate.	Pupil.	Literate.	Illiterate.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Ahmedábád	0·15	0·29	99·56	220	0·13	0·18	99·70	0·12	0·23	99·65	12·19	31·35	56·46	0·40	1·04	98·56	9·49	31·38	59·13
Kaira	0·09	0·13	99·78	440	0·07	0·19	99·74	0·06	0·12	99·82	15·05	10·64	74·31	0·73	0·43	98·84	*	*	*
Panch Mahals	0·05	0·10	99·85	637	0·04	0·13	99·83	0·40	0·21	99·39	*	*	*	*	*	*	*	*	*
Broach	0·17	0·33	99·50	197	0·06	0·20	99·72	0·06	0·10	99·82	*	*	*	0·44	0·66	98·90	9·01	15·45	75·54
Surat	0·36	0·70	98·74	94	0·20	0·32	99·48	0·44	0·63	99·93	23·96	26·85	48·79	0·64	1·56	97·80	7·07	16·84	76·09
Gujarát	0·18	0·33	99·49	197	0·11	0·18	99·71	0·17	0·26	99·57	15·37	22·77	60·86	0·48	1·02	98·50	7·51	17·14	35·55
Thána	0·13	0·14	99·73	377	0·03	0·04	99·93	0·54	0·16	99·30	1·28	0·87	97·85	0·18	0·17	99·65	4·76	14·60	81·24
Kolába	0·09	0·08	99·83	570	0·06	0·06	99·88	0·42	0·18	99·40	3·42	6·16	90·42	0·00	1·55	98·47	*	*	*
Ratnagári	0·04	0·04	99·92	1,193	0·03	0·03	99·94	0·11	0·06	99·83	1·54	2·59	95·87	0·00	0·25	99·75	*	*	*
Konkan	0·08	0·09	99·83	595	0·04	0·04	99·92	0·27	0·11	99·62	1·32	1·04	97·64	0·07	0·34	99·59	4·79	15·90	81·31
Khándesh	0·03	0·04	99·97	1,400	0·02	0·03	99·95	0·06	0·02	99·92	8·09	24·26	67·65	0·00	0·16	99·84	*	*	*
Násik	0·07	0·12	99·81	528	0·02	0·05	99·93	0·12	0·10	99·78	16·36	28·03	55·61	0·18	0·18	99·64	2·41	18·55	79·04
Ahmednagar	0·12	0·12	99·76	409	0·06	0·04	99·88	0·12	0·07	99·81	7·43	13·12	79·45	0·10	0·24	99·66	*	*	*
Poona	0·35	0·40	99·35	153	0·05	0·07	99·98	0·39	0·37	99·24	19·15	30·89	49·96	0·11	0·02	99·87	13·88	44·04	42·08
Sholápur	0·07	0·07	99·86	698	0·06	0·04	99·90	0·06	0·06	99·88	8·88	26·66	67·46	0·25	0·17	99·58	*	*	*
Sátára	0·03	0·04	99·93	1,355	0·03	0·02	99·95	0·04	0·05	99·91	13·73	32·04	54·23	0·04	0·01	99·95	*	*	*
Deccan	0·09	0·13	99·77	455	0·04	0·04	99·92	0·12	0·10	99·78	14·25	25·18	60·57	0·10	0·13	99·77	11·34	36·15	53·46
Belgaum	0·09	0·09	99·82	558	0·08	0·05	99·87	0·13	0·13	99·74	2·55	4·96	92·49	0·01	0·00	99·99	*	*	*
Dhárwár	0·16	0·10	99·74	383	0·12	0·07	99·81	0·11	0·11	99·78	14·89	7·61	77·50	0·23	0·05	99·72	*	*	*
Kaládgi	0·05	0·06	99·89	932	0·04	0·04	99·92	0·09	0·13	99·79	1·47	8·49	90·04	0·08	0·07	99·85	*	*	*
Kánara	0·18	0·17	99·65	282	0·13	0·13	99·74	0·51	0·35	99·14	0·79	0·94	98·27	0·00	0·00	100·00	*	*	*
Karnátic	0·12	0·10	99·78	468	0·09	0·07	99·84	0·15	0·15	99·70	2·76	2·84	94·40	0·05	0·02	99·93	*	*	*
Bombay City	2·87	6·33	90·80	11	1·25	2·72	96·03	2·05	3·96	93·99	12·27	24·24	63·48	1·30	3·80	94·90	12·91	32·52	54·57
Total, Home Division	0·24	0·45	99·33	149	0·10	0·16	99·74	0·39	0·60	99·01	6·50	11·20	82·30	0·27	0·56	99·17	11·12	27·89	60·99
Karáchi	0·37	0·55	99·08	108	0·35	0·47	99·18	0·19	0·18	99·63	18·69	39·09	42·22	*	*	*	17·81	34·06	48·96
Fyderabad	0·20	0·30	99·50	197	0·16	0·18	99·66	0·17	0·26	99·57	15·23	34·76	50·01	*	*	*	*	*	*
Shikarpur	0·16	0·12	99·72	353	0·06	0·15	99·79	0·17	0·07	99·76	14·02	50·68	35·30	*	*	*	*	*	*
Thar and Párkar	0·04	0·07	99·89	883	0·03	0·16	99·81	0·07	0·06	99·87	*	*	*	0·00	0·00	100·00	*	*	*
Upper Sind Frontier	0·07	0·13	99·80	491	0·00	0·22	99·78	0·08	0·04	99·88	*	*	*	*	*	*	*	*	*
Sind	0·20	0·26	99·50	217	0·15	0·23	99·62	0·16	0·15	99·69	17·04	40·39	42·57	0·00	0·00	100·00	16·10	34·06	49·78
Total, Presidency	0·23	0·41	99·36	156	0·11	0·16	99·73	0·25	0·32	99·43	6·84	13·14	81·02	0·27	0·56	99·17	11·18	27·17	60·85

* Less than 100 in the district.

† At page 161 the statistics for each race of Christians are given separately.

INSTRUCTION.

The information that is to be obtained at a census regarding the spread of education amongst the people is necessarily of the most vague description, and can only be applicable to a comparatively small portion of this wide and important subject. The inquiry of which the results are to be commented upon in the present chapter extends no further than to the simple fact of whether the person returned knows or is learning how to read and write. Before entering upon the statistics, therefore, it is advisable to explain the system on which the information on these heads was obtained. It will be seen that the tables comprise three main classes, those who are under instruction, those who though not learning can read and write, and lastly the illiterate. In the comparative table that precedes this chapter, the titles have been rendered briefly, the pupils, the literate, and the illiterate. In the first category the enumerators were instructed to enter all who were at the time of the Census under tuition, either at school or at home. The second class is intended, according to the rules, to comprise those who, not being under tuition, are able to both read and write. It does not include those who can read but not write, nor those who can do no more than sign their name, but only such persons as can both write as well as read. The third category contains the large number who are either wholly illiterate or only instructed up to the extent I have just mentioned. I now pass on to the ways in which I think from my examination of a certain number of the schedules during the abstraction of their contents that it is possible for errors to have occurred in recording the information required under the above heads. None of these are very prevalent, but in one case they may have affected in some degree the tabulated results. In the first place, the less intelligent enumerators, especially if employed in a town where there is any considerable foreign element, seem to have considered on several occasions that came under my notice that the term instruction was confined to the languages habitually spoken in the district, and accordingly, after entering the person as illiterate, added a remark that he or she was able to write, say, Tamil, Urdu, Márwádi and so on. This error was not often found, still it was frequent enough to be mentioned, as it may have sometimes been left uncorrected in the process of rapid abstraction. The other mistake that I found to have occurred in some cases, chiefly of bad handwriting, is the confusion more especially in the entries against females between the words literate and learning in Gujaráti, where the two are very similar in the current handwriting of that division. This is likely, of course, to have caused the transposition of some of the entries from one to the other column of the working sheets.

Comparison with other countries.

Under the system of classification that has been adopted for exhibiting the results of the inquiry, there is no distinction of grade in the instruction returned, and the advanced student of the high or technical classes is undistinguishable from the beginner in the primary school. This is inevitable at a general inquiry of this sort, and in this Presidency, luckily, the deficient information can be almost completely supplied by the departmental records of the Director of Public Instruction. The important point to ascertain is the proportion of the population that is under primary instruction. Through this stage all that learn at all must pass, but it rests with the individual to advance further in search of knowledge. The difference between the number of pupils returned at the Census and that on the books of the Government and aided schools on the 31st of March 1881, or about six weeks after the enumeration, is comparatively small, and if the assumption be allowed, as is reasonable, that the excess are under instruction chiefly at indigenous or other elementary institutions,* the proportion of those who are under primary instruction to the total population can be approximately ascertained, and a comparison with other countries rendered possible, as can be seen in the margin.† It is my proposal to defer further consideration of the question of classification and the distribution of the pupils between the different grades of institutions till later.

Country.	Percentage of Elementary Scholars on Population.	Country.	Percentage of Elementary Scholars on Population.
1. United States	*18·0	17. Spain	9·0
2. Saxony	17·5	18. Ireland	8·0
3. Baden	16·0	19. Hungary	7·5
4. Wurtemburg	15·5	20. Italy	6·5
5. Switzerland	15·5	21. Greece	5·5
6. Denmark	15·0	22. Portugal	2·5
7. German Empire	15·0	23. Servia, &c.	2·0
8. Prussia	15·0	24. Mexico	2·0
9. Sweden	13·7	25. Russia	2·0
10. Bavaria	13·0	26. *Bombay Presidency.*	1·9
11. Holland	13·0		
12. France	13·0	27. Brazil	1·2
13. Norway	12·5	28. Turkish Empire.	1·0
14. Great Britain	12·0		
15. Belgium	11·9	29. Egypt	0·3
16. Austria (*Cisleith*).	9·0		

* This, however, includes many middle-class schools.

The marginal table shows that even in Europe there is considerable variation in the proportion of children under elementary instruction. The countries in which instruction up to a certain standard is rendered compulsory by law, and is consequently gratuitous, stand a good deal above the rest. Sweden is about a middle station between the Teutonic Federation and South Germany, where the Roman Catholic element is stronger. Great Britain comes about half way down the list, and the next great gap is between the wealthy Belgium and the more heterogeneous population of German Austria. Lastly, there is a marked falling off between Greece and Portugal, the country next to it on the list.

This Presidency comes far below the most backward of the European western nations with respect to its degree of popular instruction, and has apparently no more than 19 persons in 1,000 attending primary schools, compared with 120 in Great Britain and 55 even in Greece. Had this chapter

* The deficiency, where it is found, is probably due to the entry in the Census of those under instruction in some cases (such as in colleges and high schools) as able to read and write.

† These figures are borrowed from a statement prepared in 1873 for the Report on the Vienna Exhibition.

been taken up in its due logical order it would have been seen from the analysis of the industry of the country that a much higher standard of education is not, under the existing circumstances, to be expected, whilst to quote, in anticipation of more particular comment, the return comparing the state of things now and in 1872, the increase in the number of pupils, amounting, as it does, to 19 per cent. shows that the progress of education is considerably in advance of the increase of the population, and that the disorganisation resulting from the famine in the village teaching has had but a transitory effect.

General prevalence of education.

Abandoning, then, for the present the distinction of class and degree of instruction,* we find that in every sixteen persons in this Presidency there is one who is not entirely illiterate, within the meaning of the term as used at the Census. Put in another way, there are, in every thousand persons, 939 who are unable to read and write. The extent of education varies, necessarily, in different parts of the country. For instance, the number of persons in Sind, containing one, whom we may call a scholar (if the title be accepted in the sense it bears in an English village, as including both those who know and those who learn), is 22, but in the Home Division it is 16. In the capital city, again, it is only 4, and in the Konkan and Deccan 23 and 22 respectively. Gujarát and the Karnátic restore the average, the one with 12, the other with 19 as its denominator. On the whole, therefore, the Konkan is the division in which instruction has made least progress, and omitting the capital city, Gujarát shows the greatest relative number of scholars. The distribution of the educated population is shown in the margin,† and for comparison with it the distribution of the entire population according to the table at the beginning of the first chapter of this volume, is added. The higher numbers in Gujarát and Bombay have, it appears, to counterbalance the deficiency in the four other divisions, of which the Deccan is that where the difference between population and instruction is most markedly to the disadvantage of the latter.

Division.	Distribution per cent. of the Educated.	Distribution per cent. of total Population.	Difference.
Gujarat	22·5	17·37	+5·1
Konkan	9·9	13·90	−4·0
Deccan	23·9	32·30	−8·4
Karnátic	14·7	17·06	−2·3
Bombay City	18·0	4·70	+13·3
Sind	11·0	14·67	−3·4
	100·0	100·00	

Education by Sex.—(*a.*)—*Females.*

The difference, however, between the two sexes in regard to education is so great in this country that it is desirable to treat of this branch of the subject at once, without entering further into the distribution of the educated public in the aggregate of both sexes. Taking the whole Presidency together, there are in every thousand males 889 persons who cannot read and write. In the same number of females the proportion of the illiterate will be found to rise to 994. Put otherwise, there is one male scholar in nine of his sex, and one female in 156 of hers. In the case of the former sex though, with the exception of the Konkan and Deccan, the proportions are by no means uniform, there is less variation in the different divisions. The proportions themselves are given in the comparative tables prefixed to this chapter, and range from one in three persons in Bombay to one in 12 in Sind. But with regard to the proportion of educated females the return exhibits much more extraordinary divergences from the average. In the capital city there are only ten illiterate to one literate, whilst in the Gujarát Division, where female education has made the next most promising start, there are no less than 197. In the Konkan scarcely one woman or girl in 600 can either read or write, or is learning to do so, and in the Deccan and Karnátic the state of things is little better. The ratios in Sind are peculiar, especially as to the high proportion of girl-pupils, contrasted with the lowness of the corresponding ratio in the case of boys. It seems almost incredible that the ratio of the male pupils should be the lowest in the Presidency, whilst that of females under tuition should, if the capital city be not considered, exceed all the rest. The figures for female pupils in this Province, too, are considerably more in excess of those given in the departmental returns than they are elsewhere, or than those for males in this part of the country either.

In connexion with the distribution of the educated females territorially, it is not to be passed over that 55·5 per cent. of this class are contained in the city of Bombay, and that this concentration has the effect of materially raising the ratio of the Home Division as a whole. Of the remainder, 13·7 per cent. are in Gujarát, 11·3 in the Deccan, 9·9 in Sind, 5·8 in the Karnátic, and 3·8 in the Konkan. Throughout the whole Presidency it is only in Surat, beyond the capital that 99 per cent. of the females are not illiterate. Before resuming the subject of the distribution of the male pupils, it is worth while to briefly consider separately from each other the two classes of the other sex who are not quite illiterate. In the Presidency, as a whole, there are in 1,000 females of all ages and religions, 2·3

* According to the original plan, the occupation of the people was to have been treated of before their instruction, but as some statistics about education were wanted by the Commission then sitting, the whole of the present chapter was drafted simultaneously with the preparation of the information that was required, so as to save blocking the type at the press.

† In the Presidency Division, including the capital city, there is on an average, an area of 20·5 square miles to each school connected with or recognised by the State. The schools are, accordingly, about 4·2 miles apart, and taking the area of which the school to the centre as a circle, the average radius will be 2·5 miles in length. Roughly speaking, and assuming equal distribution of children over the whole area, every child of school-going age has a school at about 1½ miles distance, and there are about 973 children of the above age within each school circle. As regards these calculations, however, it must be recollected that large areas of uninhabited land intervene between village and village, and that the children are concentrated in the villages and towns themselves, so that it is necessary to calculate also the distribution of schools amongst the inhabited units of population. The result is to show an average for this division of one school for every 5·6 towns and villages, but the concentration in towns reduces the average to one for seven.

under instruction, and 4·1 who can read and write. In Sind there are 2·0 in the one category, and only 2·6 in the other, but elsewhere, it is only in the Karnátic that the latter ratio is less than that of the pupils. In the capital the respective proportions come to 28·7 and 63·3, and this is the only place where one in a hundred of this sex is learning or able to read or write. After this city, Surat and Karáchi districts come close to each other, with Poona next, though far behind. It may be that the ratio of pupils in Karáchi, like that in the district last-named, is raised by the more than ordinarily large settlement of Europeans and Eurasians there, and that the comparatively low ratio of the educated is due to the recent introduction of schools, a reason that may be operative, too, in other parts of Sind. The districts that show the lowest ratios of both educated and learning are Sátára, Khándesh, Ratnágiri, Kaládgi and the Thar and Párkar tract in Sind. In none of these except the last two can one female in a thousand be termed either pupil or scholar. Lastly, on comparing the numbers of scholars of the two sexes together, we find that to one female pupil there are on an average 14 male, according to the Census, but 17 according to the departmental statement. Amongst those returned as educated the ratio of males is higher, and reaches 17 to 1.* Taking the ratio of the females to the males of each class, the results appear as 6·80 pupils and 4·85 who can read and write to every 100 males in the same position as regards education. The differences in the divisional ratios are shown in the margin. It will be noticed that the two proportions are the widest apart in Sind, and closest together in the Deccan. Bombay is left out of the question, as the special feature of that city, its excess of men, many of them in commerce or liberal professions, make it a matter of course that there should be few educated women in the population at large relatively to the number of the other sex.

Division.	Per-centage of Females on Males.	
	(*a.*) Pupils.	(*b.*) Literate.
Gujarát	4·51	2·81
Konkan	3·15	1·47
Deccan	3·18	2·15
Karnatic	3·31	1·42
Bombay City	24·01	10·87
Sind	8·02	3·70
Total, Presidency	6·80	4·85

(*b.*)—*Males.*

I will now ask attention to the first three columns of the comparative table in which the proportion of educated males is shown for different parts of the country. The capital city shows an average about twice as high as that in any other part of the country, and three times that of the country at large. Gujarát approaches it nearest and Sind is at the opposite extremity. The proportion of the illiterate in the Deccan is the same as that in the Konkan, but that of the pupils is a trifle higher. The Karnátic seems from its ratio of learning and educated to be a good deal in advance of the rest of the table-land, and the coast district of this division has a remarkably high average of persons not wholly illiterate. This may be owing, perhaps, to the comparatively large number of Bráhmans settled as cultivators in the interior and in the villages along the sea-line. The districts in which the proportion of the illiterate to the total population is least are Broach and Surat, both of which show much the same ratio, and after them, but at a considerable distance, Ahmedábád, Kánara, Poona,—where there is the strong European and Eurasian element to be taken into consideration,—Dhárwár and Kaira. Only in these does the ratio in question fall below 90 per cent.

The ratio to the male population of the boys returned as actually under tuition is highest in Broach and Surat, where, like that of the illiterate, the proportions are nearly identical. Dhárwár and Poona come next, followed by Kánara and Ahmedábád. The only other districts in which a proportion of three per cent. or more of the male population is under instruction are Kaira, Belgaum, Ratnágiri, and Sholápur. The lowest proportion is to be found in the Panch Maháls, Thána, Násik, Khandesh, and some of the Sind districts. Lastly, there remains for consideration the proportion of those who without being under instruction know how to read and write. In this respect, also, Broach and Surat are at the head of the list, but the subsequent order is changed, and Ahmedábád, with its large resident commercial population is a good deal more forward than Kánara, which comes next to it. Kaira and Poona are the only other districts with a ratio of more than 8 per cent. of this class. Dhárwár the next to these in order, has only 7·2, and Sholápur 6·4. The average in Gujarát is, on the whole, much more in advance of that of the rest of the Presidency in this respect than it is with regard to actual instruction. The causes may be, firstly, the superior wealth of the division, which attracts and retains a greater number of men engaged in the clerical and mercantile professions, or, again, the cultivators themselves may have evinced an earlier appreciation of the advantages of a certain degree of instruction, for the detailed returns show, as will hereafter appear, that the higher average in this part of the country prevails throughout the community, even to the lowest grades. The agricultural and thinly populated district of the Panch Maháls, though one of the most backward in the Presidency in the matter of education, shows a higher ratio of those who have learned to read and write than Khándesh, Násik or Sátára, and is up to the figure returned against Thána, where there is a certain influx of educated men from the capital. If we omit from consideration the outlying portions of Sind, the most backward districts are those just mentioned; the Panch Maháls is then the first in the scale of ignorance and Sátára a little better than the others. Taking the Presidency as a whole, there are about 7·9 per cent. who can read and write, and 3·2 who are still under tuition. If, however, Sind be excluded, the average is thereby raised slightly on account of the increased weight given to the figures of Bombay and Gujarát. The average ratio of learners in Sind is considerably below that of the other divisions, and that of the literate there is the same as in the Deccan and but an insignificant fraction below the proportion found in the Konkan.

* The ratio of pupils to literate is *56·5* per 100·0 in the case of females, and only *40·3* amongst males.

Education in Relation to Age.

The calculations on which I have been commenting hitherto have been made on the entire population of each sex, and include, therefore, those who have not yet reached the age of systematic instruction as well as such as may be considered, as a general rule, to have passed that age. I propose now to attempt to estimate the impression made by the present extension of education on the community most likely to be influenced by it. It is out of the question to attempt here to classify the whole body of students in such age periods as will serve to indicate, even approximately, the grade of education to which they have attained, and the high ratio borne by the pupils on the registers of elementary schools to the total under instruction is a sufficient reason for selecting as the basis of calculation a period which will most conveniently harmonise with the conditions of that branch of education. The pupils in question have therefore been classed under three heads. The first includes all children who have not attained their sixth birthday; the second the period from that day to the completion of the fourteenth year, and the last, the remainder of life. The experience gained during the abstraction from examination of a certain quantity of the schedules, leads me to think that if it were not for the greater complexity of the working tables, it would have been worth while to have added one more division, so as to have distinguished the pupils of the higher grades of institutions, who, as a rule, are probably more than 15 and less than 22 years old. Similarly, the lowest period might with advantage have been fixed to begin at the fifth birthday, a modification that would, I think, have eliminated nearly all the entries of pupils and literates now shown as less than six years old. In order to bring these latter into the general calculation, however, I have taken for comparison with the return of education the total population of the age just mentioned, namely, from 5 to 14, and on the assumption that most if not all the children under six returned as pupils or literate are not less than five years old, the two early classes of those under instruction and instructed have been combined. In the comparative table, accordingly, the proportion given is, in the first place, that of the whole of the pupils and literate below 15 to the total number of children between the ages of 5 and 14. After this series come the proportion of the pupils and literates of maturer years to the entire adult population. It is, perhaps, scarcely necessary to observe that in the last category are included all the college and many of the high school students to which class most of the number returned as under instruction may be ascribed (though there is a considerable number of pupils who cannot all be under this class of education), but the bulk of the population included here consists of the persons actually able to read and write, who are out in the world and no longer in a state of pupillage. The figures given in table XIII. of Appendix A. show that about 84·3 of the total number of pupils are under fifteen years of age. The marginal table gives for four divisions of the Presidency the general ratios that are shown in the table on the next page for the separate districts in each. In the Sind abstraction the degrees of instruction were not classified by age, so what follows in this portion of the chapter refers to the Home Division only. Here we find, that the boys who are for the present purpose considered to be of a school-going age, 12 per cent. are either learning or able to read and write. The relative position of the divisions is not different from what has been already mentioned in the preceding paragraph. As regards the girls, the proportion of the pupils and literate is just ten times as small as it is amongst the boys. The peculiar feature in this return, namely, that the ratio of educated adult women is only one half that prevailing amongst girls, whilst in the case of the other sex the difference between the two periods is very much less striking, is due, of course, to the early marriage system, which necessarily acts as an impediment to the continuance of regular instruction at school beyond a very elementary stage. The gradual spread of education is traceable in the figures for Gujarát, where girls' schools have been longer established and better maintained than elsewhere in the extra metropolitan districts. The capital affords, as may be expected, exceptional facilities for the education of this sex, and the comparatively slight trace of the results to be seen in the figures for later life is to be ascribed, probably to the influx of adult labourers and their wives from the country, who belong to a class which public instruction has only recently begun to reach.* The comparatively small difference in the two ratios for the Deccan, where there has not as yet been a very marked success in female education, is due, as will be seen from a reference to the table opposite, to the number of Christians in Poona and some other districts, which materially raises the proportion. Returning to the figures for the males, it is noticeable that in one case only, that of the Karnátic, is the ratio of the literate higher amongst the boys than amongst the adults, and even here, to a very slight extent. This is probably attributable to the loss of boys in the famine who would at the time of Census have entered upon their sixth year. In the case of Bombay city the falling off of the proportion amongst the adults is explicable, of course in the same way as the similar characteristic amongst the females of this class, and may be set down to the counteraction of the results of comparatively wide-spread instruction of the young by the abnormal proportion of illiterate labourers of riper years. The table giving the distribution of this class by districts shows that a somewhat similar cause is in operation in Khándesh, but whether the case is the same in Dhárwár, or whether in that district there has been a recent, and more or less sudden, advance in the extension of schools, I am unable to state.

Division.	Per-centage of those knowing and learning how to read and write.			
	Males.		Females.	
	Boys (5–14).	Men (15 and upwards).	Girls (5–14).	Women (15 and upwards).
Gujarat - -	14·11	17·90	0·80	0·46
Konkan - -	9·01	10·55	0·36	0·14
Deccan - -	9·09	10·26	0·38	0·21
Karnátic -	11·30	11·17	0·50	0·13
Bombay City -	41·64	34·15	18·30	9·01
Total - -	12·04	13·90	1·20	0·60

* The state of instruction is probably not much better amongst the lower commercial classes in the capital.

COMPARATIVE TABLE OF INSTRUCTION BY AGE† AND RELIGION.

I.—MALES.

District and Division.	Total Boys between 5 and 15 years Old.	Average Number learning or knowing how to Read and Write in 100 Males of each specified Age Period.											
		Total Population.		Hindoos.		Mahammedans.		Christians.‡		Jains.		Pársis.	
		Between 5 and 15.	15 and upwards.	5–14.	15 and upwards.	5–14.	15 and upwards.	5–14.	15 and upwards.	5–14.	15 and upwards.	5–14.	15 and upwards.
Ahmedabád	116,861	12·77	17·46	9·97	13·41	14·21	17·71	62·57	70·57	68·63	87·04	84·27	85·65
Kaira	118,329	10·98	13·51	10·18	12·66	11·59	11·21	43·78	44·01	70·95	88·65	*	*
Panch Mahális	39,642	5·79	9·15	7·16	10·13	17·27	25·22	*	*	66·67	88·36	*	*
Broach	44,475	21·21	23·75	21·85	24·16	24·05	23·90	*	*	78·75	92·28	85·95	83·52
Surat	82,811	20·63	24·96	22·77	26·82	27·24	29·30	*	67·20	74·13	84·05	76·95	81·10
Gujarát	402,118	14·11	17·90	13·16	16·49	18·24	20·05	55·32	63·56	70·44	87·24	79·19	81·90
Thána	123,228	8·22	9·19	6·88	7·83	22·76	18·17	16·60	12·38	52·33	79·55	70·96	80·43
Kolába	51,377	9·96	11·19	9·07	10·17	20·77	16·72	*	*	47·62	83·91	*	*
Ratnágiri	139,599	9·36	11·69	8·99	11·38	13·83	15·35	10·19	18·58	21·02	29·39	*	*
Konkan	314,204	9·01	10·55	8·19	9·72	17·47	16·70	16·06	12·91	41·15	71·03	70·89	80·88
Khándesh	168,562	8·64	8·54	10·04	9·31	7·61	5·90	59·81	70·80	47·64	59·14	*	*
Násik	111,491	7·60	9·22	7·42	8·48	11·90	8·89	75·47	70·53	48·32	67·06	*	89·83
Ahmednagar	105,305	9·03	9·70	7·64	7·83	11·23	6·12	56 42	55·53	56·70	70·55	*	*
Poona	122,683	11·95	14·84	10·19	12·01	21·24	19·18	78·60	75·69	64·04	81·31	87·84	91·41
Sholápur	85,435	9·75	10·52	9·26	10·00	9·14	6·34	*	63·44	51·18	57·86	*	*
Sátára	153,837	8·03	9·32	7·55	8·81	11·90	9·18	*	73·83	29·88	31·62	*	*
Deccan	747,313	9·09	10·26	8·68	9·43	11·33	8·88	68·12	70·04	48·57	60·97	82·27	89·63
Belgaum	122,974	9·54	9·97	9·18	9·56	9·18	7·63	15·85	40·26	15·14	14·02	*	*
Dhárwár	125,607	14·17	12·37	14·64	12·91	9·57	6·88	38·79	30·66	20·17	20·40	*	*
Kaládgi	94,560	8·73	9·04	8·96	9·41	5·36	4·52	51·28	30·15	36·26	35·61	*	*
Kánára	54,962	13·81	14·02	13·15	13·90	17·09	17·96	13·34	9·75	22·06	26·14	*	*
Karnátic	398,103	81·39	11·17	11·46	11·28	9·02	7·49	18·31	21·44	17·15	16·63	*	*
Bombay City	86,810	41·63	34·15	33·94	28·03	38·74	28·95	65·35	55·46	80·91	74·35	86·04	85·59
Total, Home Division	1,948,548	12·04	13·90	10·87	12·32	16·48	15·92	38·47	42·39	47·95	59·85	88·70	83·79

* Less than 100 of the age specified. † In Sind the distinction of age was not preserved in the abstraction. ‡ On page lxxviii the distinction of race amongst Christians with reference to education is noted.

COMPARATIVE TABLE OF INSTRUCTION BY AGE† AND RELIGION.

II.—FEMALES.

District and Division.	Total Girls between 5 and 15 years Old.	Average Number learning or knowing how to Read and Write in 100 females of each specified Age Period.											
		Total Population.		Hindoos.		Mahammedans.		Christians.‡		Jains.		Pársis.	
		Between 5 and 15.	15 and upwards.	5–14.	15 and upwards.	5–14.	15 and upwards.	5–14.	15 and upwards.	5–14.	15 and upwards.	5–14.	15 and upwards.
Ahmedabád	100,843	0·78	0·42	0·55	0·27	0·60	0·33	58·51	52·94	2·93	1·20	52·78	44·85
Kaira	93,550	0·42	0·19	0·31	0·16	0·31	0·17	46·76	29·84	3·44	0·65	*	*
Panch Mahals	34,980	0·24	0·16	0·22	0·14	1·54	0·37	*	*	1·52	1·17	*	*
Broach	40,402	0·87	0·44	0·44	0·45	0·34	0·16	*	*	2·43	0·86	52·53	19·35
Surat	74,584	1·93	0·96	1·03	0·45	2·22	0·86	73·52	55·72	4·75	1·78	45·01	20·85
Gujarát	344,359	0·89	0·46	0·52	0·26	0·83	0·36	56·81	42·28	3·24	1·19	46·75	21·39
Thána	106,349	0·51	0·24	0·15	0·06	2·26	0·31	4·00	1·96	0·91	0·26	29·28	19·69
Kolába	43,292	0·48	0·10	0·32	0·08	2·12	0·16	*	*	—	*	*	*
Ratnágiri	123,977	0·18	0·07	0·12	0·07	0·59	0·05	5·18	4·67	—	0·37	*	*
Konkan	273,618	0·36	0·14	0·16	0·06	1·25	0·14	4·17	2·22	0·33	0·50	29·20	18·93
Khándesh	150,702	0·11	0·07	0·09	0·05	0·24	0·04	29·20	40·21	0·10	0·23	*	*
Násik	98,073	0·28	0·20	0·12	0·10	0·32	0·23	70·33	46·25	0·42	0·45	*	*
Ahmednaga	95,980	0·52	0·18	0·30	0·07	0·39	0·15	31·87	20·25	0·51	0·35	*	*
Poona	108,184	1·06	0·63	0·24	0·11	1·69	0·55	70·76	53·53	0·48	0·03	70·62	64·71
Sholápur	76,695	0·28	0·11	0·24	0·06	0·24	0·10	*	81·00	0·82	0·34	*	*
Sátára	131,041	0·14	0·06	0·11	0·03	0·21	0·06	*	55·36	0·17	0·02	*	*
Deccan	660,675	0·38	0·21	0·17	0·06	0·48	0·17	54·88	42·75	0·39	0·22	57·14	54·85
Belgaum	111,255	0·41	0·11	0·32	0·07	0·63	0·16	12·94	6·93	0·06	—	*	*
Dhárwár	117,336	0·65	0·14	0·51	0·10	0·43	0·17	49·56	13·55	0·99	0·06	*	*
Kalági	88,608	0·24	0·06	0·20	0·04	0·36	0·18	10·29	11·17	0·32	0·11	*	*
Kánara	47,970	0·80	0·25	0·63	0·18	2·58	0·56	2·97	1·60	0·10	—	*	*
Karnátic	365,169	0·50	0·13	0·39	0·09	0·60	0·21	11·25	4·44	0·24	0·02	*	*
Bombay City	67,060	18·39	9·01	10·01	3·01	15·06	4·26	63·04	35·49	11·05	4·17	73·61	45·08
Total, Home Division	1,710,881	1·20	0·60	0·55	0·21	2·18	0·72	28·00	17·84	1·66	0·69	64·47	37·86

* Less than 100 of the age specified. † In Sind the distinction of age was not preserved in the abstraction. ‡ On page lxviii the distinction of race amongst Christians with reference to education is noted.

The total number of boys of a teachable or school-going age is 1,948,548, or about 27·1 per cent. of the entire male population. Of these it appears that 10·6 per cent. are under instruction and 1·5 more know how to read and write, leaving about 88 per cent. illiterate. The girls of a similar age number 1,710,881, or about 25 per cent. of the female population. The proportion of those that are under instruction is about 88 in 10,000, whilst in addition to these there are about 32 in the same number who can read and write, but are not being taught. Thus the proportion of the illiterate amongst them is 98·80 per cent. Omitting Bombay, the order in which the districts stand with respect to the instruction of girls is, first, Surat, then Poona, Broach, Kánara, Ahmedabád and Dhárwar. There is a considerable gap between the last-named and Ahmednagar, which comes next. Thána follows closely the latter, and Kolába, Kaira, and Belgaum are behind it. Khándesh, Sátára and Ratnágiri are the least advanced in this matter. Surat is far away the first of all the districts, and, were it not for the Christian element in Poona, would show a ratio more than double that of any other. In the proportion of males under instruction or educated it yields to Broach at the younger period, though it is still the first in regard to this ratio at the later age. Both of these districts are very much in advance of the two that follow them, Dhárwár and Kánara. In the proportion of educated adults Ahmedabád comes after Broach, and both Poona and Kaira are before the two districts in the south which stand so well with respect to the instruction of boys. The lowest proportion of educated boys is in the Panch Maháls, where the Aboriginal population is large, slow to educate, and possessed, as we have seen in a previous chapter, of an unusual quantity of young children, a fact which necessarily tends to lower the ratio. A similar cause is probably operative in Násik, Khándesh and Thána, all of which are far below the rest. The places in which the education of adults seems to be at the lowest ebb are Khándesh and the Panch Maháls, two flourishing agricultural districts, and between them comes the famine tract of Kaládgi. The adult women seem to have the least inclination towards education in Sátára, Kaládgi, Khándesh, and Ratnágiri, and to be relatively most numerous in Surat, Poona, Broach and Ahmedabád.

Lastly, before taking up the question of the spread of education in the various religions considered separately, I may remark that if the occupation return is to be trusted, there are on an average about 25 pupils to each teacher, whether man or woman. The departmental return, while it includes colleges and other large institutions, is incomplete with regard to aided schools, and the ratio of pupils per teacher deducible from it being thus unduly high, has not been here brought forward for comparison.

Education by Religion.

From what was said in the last chapter regarding the constitution of the heterogeneous population that goes by the general title of Hindoo, it is abundantly evident that to treat such a mass as a single community is an attempt that leads to no practical result. Similarly with the Aboriginals and Christians, the former of which are better considered with reference to their tribes, the latter to their races. In so far, however, as the retention of the general titles is essential for the interpretation of the Tables given in Appendix A, I have adopted them in the proportional statements here used. From these it will be seen that there is a very marked difference between the education of the two principal religions according to whether they are respectively in the numerical preponderance or not. In the Presidency Division where the Hindoos predominate, the proportion of the educated amongst them is lower than that of their rivals. In Sind, on the other hand, where the masses are of the other persuasion, the Hindoo minority is comparatively highly educated, and the Mahammedans illiterate. Confining my remarks to males only, it appears that the community that shows the highest proportion of educated is the *Pársi*, and next to this the *Jain*. In Gujarát, in fact, which is the native place of the one and of the wealthier section of the other, the Jains are more generally educated than the Pársis, and even in the capital city, which attracts the best of both classes, there is but an insignificant difference in the general result, though it is brought about by the high proportion of the literate in the case of the immigrant Jains and by that of the pupils amongst the others. Taking the two communities separately, the Pársis are less well educated in Thána than elsewhere, and best in the Deccan, where the settlements are in the chief towns, and the ratio of adults in business is a good deal higher than in Gujarát. In the capital city there is a considerable element of foreign Pársis from Persia, many of whom were driven from their homes by famine some eight or ten years ago, and have since remained in Bombay as cooks, bakers, or menial servants. Most of these are probably illiterate, and their presence tends to lower the ratio of the community as a whole. The distinction in the matter of instruction between the two main divisions of Jains is very strongly marked. In Gujarát, which we may consider the home of the indigenous trading branch, the standard is high, whilst in the Karnátic and South Deccan the proportion of those who can read and write is but little above that which prevails there amongst the Hindoos. The returns of education amongst the Jains in the North Deccan are in some respects peculiar. There is greater difference between the young and the adults than in other divisions, due, perhaps, to the continual interchange of population with Rájputána and Central India. The tendency noted above amongst the Hindoos and Mahammedans is again to be traced, but less marked, of course, in the case of immigrants who come more for miscellaneous than commercial pursuits. The community, that is to say, is worse off for education in the place where it is indigenous than where it is only sojourning. Amongst the Pársis this is noticeable in Surat and Thána, and slightly in Broach also. The Jains show it strongly in the south, and slightly in Gujarát. In the middle portion of the Presidency the latter community is a mixed one, comprising both traders settled in villages, and travelling dealers without much, if any, education. One of the most striking features to which attention is drawn as regards these two religions is the prevalence of instruction amongst the young. Of the Pársi children of school-going age nearly 84 per cent. are learning or already know how to read and write. The Jains show a lower proportion in the community as a whole, but where the trading element is predominant, as in Bombay and Gujarát, the standard of instruction is relatively little below that of the others. In the Karnátic, however, there is not much advance in this respect, and the district which here returns the highest proportion is that in which there is probably a mixture of trading and indigenous Jains.

Pársis and Jains.

The subject of female education and its relative spread amongst the different sections of the community is more conveniently treated in a single survey, after the varying degree of instruction amongst the males, which, as has been seen from the general remarks made above, is almost incomparably the most important question from a purely statistical point of view, has been reviewed. Leaving, too, the Christian community to be treated of according to its component races, and the Hindoos whose castes will be taken as exemplifying the state of education amongst the people bearing this name, and the Aboriginal tribes, amongst whom, however, the prevalence of instruction is not a matter requiring much comment, the next class that presents itself is the Mahammedan population of the Presidency. In Sind this community shows a proportion of illiterate, amounting to 97·5 per cent., but in the other part of the country the corresponding ratio is only 85, or below the average of the population as a whole. Outside the capital, which contains a large number of the commercial class, the average standard of instruction is highest amongst the Mahammedans of Gujarát, where there is both trading and cultivating material. Khándesh and Kaládgi show the lowest proportion of educated Mahammedans, and the whole of the south of the table-land seems below the average in this respect. Owing to the prominent causes that tend to keep this community in the background the actual standard of education amongst them is scarcely appreciated by the rest of the public. Some of the classes of Mahammedans, such as the Shiah Bohorahs of Surat, the traders of Bombay, and a few others, are highly trained in both the vernacular language of the division and in Arabic or Urdu. Others, and herein lies apparently the cause of the high ratios of the instructed in Gujarát, use no tongue but the vernacular, and have no repugnance, accordingly, to attend the ordinary village schools. The difficulty begins with the non-agricultural and non-commercial population of the country above the Ghâts which is spread over most of the districts of the Deccan and part of the Konkan also. We have seen above that the ratio of the educated is very low in the former of these tracts. On the coast it is higher, it is true, owing to the commercial element being more nearly on numerical equality with the rest, which is occupied chiefly in fishing and boating. The use of the dialect I have called Hindusthâni or Mussalmâni in the chapter on Languages originated perhaps in the desire on the part of the apostles of Islâm in the first instance, and then amongst their converts also, to intensify the distinction between the new flock and those still in the Hindoo fold which the latter had deserted. The tongue everywhere bears traces of vernacular influence, and in the Konkan has but little resemblance to any dialect of the north from whence it came. It is perhaps, too, the identity of the written character with that of the light literature of their teachers and its affinity to that of the Kurán, with the recollection of its former pre-eminence as the language of the court and administration that leads the lower classes of this faith to cling to it in correspondence and literature generally, and thus shut themselves out in great measure from the advantages of the wider curriculum taught in the vernacular elementary institutions under the administration or inspection of Government. It really seems to me that a good deal of the popular belief in the general absence of book-learning amongst the Mahammedans of this Presidency is due to the prominence given to two facts. First, the comparative deficiency of men of this faith in the middle and upper branches of Government employment. Secondly, the small numbers on the rolls of the national schools. As regards the first point, it seems that even amongst the Hindoos, who have none of the hindrance of language in their way, few but of one or two classes aspire to Government service if they can get their living in any other manner. The Hindoo traders of Gujarát are comparatively rare in an official post, and so are the cultivators Still more is this noticeable in the Deccan and Konkan. It is the same with the corresponding class amongst the Mahammedans. The mass of the latter community originated somehow with the armies of the north, and were affiliated in some way to those bodies, with whose disappearance their fortunes fell. The Rajput and Maráthi soldier had his land to fall back upon, but the Mahammedan of the class I speak of is not an agriculturist. He had then to take refuge in various kinds of unskilled tasks, such as porterage, cart-driving, and whenever it was available, service as a constable, watchman, or messenger, in none of which employments is the possession of any high degree of education necessary. It seems a question whether in this part of India any extensive use at the best of times was made of the Mahammedan middle classes in administration. The clerical work was picked up by Hindoos before the military instinct of the others could be changed to undertake it, and the higher posts of the service were mostly dependent upon court favour, not on merit, nor in any case of more than a precarious tenure.* The small number of Mahammedans in the public service, therefore, is not apparently a new phenomenon, and it remains to see if there is any fact that will tend to throw light on the comparative absence of this class from the muster rolls of the schools under Government cognisance. On this point I will ask a reference to the comparative table at the beginning of Chapter III., and to that which is printed as No. IV. in Appendix A., which will show that the ratio of Mahammedans to the entire population ranges between 3 per cent. in Sátára and 78 per cent. in Sind. The average on the total population is 18 per cent., or only 8 per cent. if Sind be left out. Now the departmental return of students according to religions shows the proportion of Mahammedans under instruction to be over 10 per cent., and in primary schools over 12 per cent. This return includes Sind, but I have shown above that it is in this Province that according to the Census returns the ratio of Mahammedan scholars is lowest, not only in comparison to their ratio in other parts of the country, but also compared to the ratio of other religions, such as the Sikh and Hindoo, in Sind itself. Then, again, comparison shows that in Sind there is the widest discrepancy between the Census and the departmental return, the number of pupils entered in the latter being much less than that shown by the Census. Of course this difference may be in the numbers of the Hindoos or Sikhs, and as the latter are not even mentioned separately in the educational table, the point cannot be settled. But the figures seem to indicate, at any rate, that there is no such large addition from Sind as to materially alter the proportion of Mahammedan learners to the total body,

Education amongst Mahammedans.

* There seems an apparent exception in the case of subordinate judicial posts, but it is a question whether these were not temporary creations of a new power desirous of obtaining the administrative assistance of representatives of both the leading religions of the conquered country. The increased facilities for the study of special classes of law have no doubt tended to open such posts to open competition, an advantage of which the more flexible and book learned Bráhman has availed himself to the exclusion of the more narrowly-trained Mahammedan of the upper class.

and the inference is allowable that in respect to primary education at least, the ratio of scholars of this faith is not far below that of their entire community to the population at large. Leaving the departmental return for that of the Census, which comprises all sorts and grades of educational institutions, we find that in both Gujarát and the Deccan the proportion of Mahammedans under tuition to the total number of those learning is in excess of that of the Mahammedan population to the total. In the former division the latter ratio is 10·1 per cent., and that of Mahammedan to total pupils 12·7 per cent. In the Deccan the respective proportions are 5·4 and 6·5 per cent. The case, however, is, it must be admitted, different in the Karnátic, where they are 9·1 and 7·6 per cent., owing, it may be, to the lower class to which the masses of the Mahammedans of that part of the country belong. It is not perhaps fair to make a comparison between the Mahammedans and the Hindoos out of consideration of the immense range of the latter title; but I may mention that in the Deccan the ratio of Hindoos is 88·2 on the entire population, whilst the pupils of that community only average 84·4 per cent. of the number returned as under instruction. If in future returns from the Educational Department care were taken to record separately the Mahammedan pupils of Sind and those on the rolls in districts where this religion is not that of the masses, it would be possible to estimate more exactly the relative ignorance of the two leading communities.

It may be said, however, that the returns of the Census as given in the proportional form appended to this chapter are of themselves enough to prove that the Mahammedan population is, on the whole, and except in Sind and the Karnátic, better instructed than the Hindoo. This is true, as far as the mere numbers go, but my object in mentioning the returns of the Educational Department was to get, if possible, a statement in which the quality of the instruction is to some definite extent indicated. The standards of the primary schools under inspection are known and recognised, but in the case of the Census returns there is no distinction between an institution of this class and the hedge-school under an indigenous curriculum of its own, varying according to any fitful change of circumstances. In the case of the Mahammedans this distinction is of more consequence than in that of any of the other communities, unless it be the Sikhs of Sind, because it is most probable that amongst those entered here as under instruction are the numerous classes of children whose daily course is no more than a repetition by rote of a certain portion of the Kurán in a tongue they know not, and probably never will understand. There are, on the other hand, indigenous Mahammedan schools in which an experienced Mullah grounds his class well in the ordinary reading-books written in the Persian character. Whatever the quality of the instruction given, we find in the Census returns about 5,000 more pupils of this race than are entered in the return published by the Director of Public Instruction as correct on the last day of March 1881. Most of this excess is no doubt attributable to the existence of the Kurán and other indigenous classes of a type specially sectarian, socially, if not in matter of doctrine, which are, I have been given to understand, making way amongst the cultivating classes of Gujarát, under the influence of more zealous missionary enterprise from the local centres of the faith.

To return to the details of the tables, we find that in Sind 975 Mahammedan males out of every 1,000 are illiterate, but that in the other division the relative number is only 857. The division in which most education is returned is Gujarát, where the ratio exceeds that of the Hindoos in all but one of the districts. That in which the Mahammedans are worst off in this respect is the Karnátic, where the Hindoo ratio is better than theirs everywhere but in Kánara. Taking single districts, the lowest per-centage of the aggregate of pupils and literate is to be found in Kaládgi, though Khándesh is not very much better. The ratio in Poona is the same as that for Gujarát as a whole, or better than the north of the latter division and below that prevailing in the south, where the traders of Surat and the well-to-do cultivators of Broach are in force. In the former district, indeed, there is but a slight difference between the state of education of this race and that returned from the capital. On consulting the table in which the relative degrees of instruction are shown by age periods, it will be seen that the difference between Bombay and the Surat district lies in the considerably larger ratio in the former of those under instruction or educated before the age of 15. In other respects the reason calls for little special remark, as it simply corroborates what has been said already in connexion with the community as a whole. Kaládgi, Khándesh, Sholápur, and Belgaum are the most backward districts, and Surat, Broach, Poona, and Thána the most advanced. As regards the adults, however, the order of the districts is slightly different, since the influence of the mercantile element is more marked at this period. Poona, for example, is beaten by the Panch Mahál, where there is the large colony of Shiah Bohorahs, and Ahmedabád and Kánara stand high in the list. Neither Kaládgi nor Khándesh, however, show any improvement.

Before leaving the subject, I may as well draw attention to the difference in the spread of education in the town as compared with the country. The marginal table gives the results of the tabulation of the statistics for nine of the largest towns in the Presidency Division with that of the rural subdivisions immediately surrounding them. Three of the towns are in Gujarát, three in the Deccan and three in the Karnátic. As, regards males, it appears that the Hindoos are far in advance of the Mahammedans in the town, but inferior, though not very markedly so, to the latter in the country. The discrepancy in the towns lies chiefly in the proportions of the literate, but in the country in that of the pupils. Corresponding differences appear in the figures for females in the towns, though far less in range, but as regards the country, the Hindoo is still in advance, to a small degree, of the Mahammedan, though the latter exceeds slightly in the proportion of pupils. There is, too, a wider separation between the town and the country with respect to the ratio of the educated and pupils amongst the Mohammedan than amongst the Hindoo females, whilst with the other sex the reverse is found to be the case.

Town and country.

Religion and Locality.		Per-centage of Instruction.			
		Males.		Females.	
HINDOOS.					
A.—Towns	Pupils	0·2	30·5	0·37	1·00
	Literate	21·3		0·63	
	Illiterate	69·5		99·00	
B.—Country	Pupils	2·3	8·7	0·03	0·62
	Literate	6·4		0·59	
	Illiterate	91·3		99·38	
MAHAMMEDANS.					
A.—Towns	Pupils	2·6	14·8	0·32	0·77
	Literate	12·2		0·45	
	Illiterate	85·2		99·23	
B.—Country	Pupils	3·3	10·4	0·07	0·19
	Literate	7·1		0·12	
	Illiterate	89·6		99·81	

I will end my comments upon the state of instruction amongst this class with a few lines on the differences between various subdivisions of the Mahammedan community in regard to education. I have remarked elsewhere that it was found to be superfluous to tabulate separately the details for the main tribes of this religion, such as Shaiks and Patháns, because they are adequately represented in the return as a whole. Comparing the three tribes that have a Rajput origin, the Molésaláms, Malek, and Chohán, with the educational return for the Hindoo caste to which they bear the nearest affinity, it seems that the Mahammedan is, as a rule, slightly less educated in youth, and considerably so as years advance. The Sunni Bohorahs, on the other hand, take a very high place in the order of instruction, and are above the rest of the cultivating classes in the ratio of their educated adults, and equal to all but the best as to their children also. The Shiah Bohorahs are emphatically an educated section of the Mahammedan community. In the Deccan, where they are probably all engaged in business requiring correspondence and accounts, for they are noted for the extensive relations they keep up with distant establishments of their brotherhood, the ratio of the instructed equals that of the Hindoo trader, except amongst the wealthier castes of Wániás in Gujarát, with whom, as with the Bráhman, book-learning has become traditional. It is also worth noting that the girls of this sect are the most given of any of their religion to instruction, and bear a ratio as high as any but that which is found amongst their sex in the writing and literate castes of the Hindoos. It is probable, though, that the capacity to read texts from the Kurán is the limit to the instruction of many of them. The artizan representative, the Bhansár, as well as the oilman and carrier, the Ghánchi, are far below their Hindoo counterparts in reading and writing. It is probable that on taking out the details for others of the corresponding classes amongst the Mahammedans the same result would be obtained, but the smallness of the number in each led me to believe that in a general review, such as this, the extra information would hardly be worth the trouble of tabulation.

Education amongst Christians.

The next class to be brought under review is the Christian, which is returned in the tables as a homogeneous community. The following statement, however, shows that the differences between the three distinct races united by the common bond of this faith have made very diverse progress in the acquisition of knowledge :—

	Males					Females				
	Of all Ages.			Pupils and Literate of		Of all Ages.			Pupils and Literate of	
	Pupils.	Literate.	Illiterate.	5 to 14.	15 and upwards	Pupils.	Literate.	Illiterate.	5 to 14.	15 and upwards
A.—*Europeans.*										
1. Total, Presidency Division	15·63	74·20	10·17	59·88	96·19	20·78	58·36	20·36	55·09	95·93
2. Bombay City	13·25	76·90	9·85	65·89	98·02	20·66	62·71	16·63	60·26	97·93
3. Poona	31·08	60·13	8·79	55·98	97·39	23·13	56·64	20·23	55·68	96·32
B.—*Eurasians.*										
1. Total, Presidency Division	32·39	46·26	21·35	62·54	94·93	32·01	46·02	21·94	64·44	90·58
2. Bombay City	41·39	43·93	14·68	73·35	97·39	37·00	44·40	18·60	72·85	92·06
3. Poona	31·64	45·48	22·88	60·91	92·78	33·70	46·17	20·13	64·09	91·51
C.—*Native Converts.*										
1. Total, Presidency Division	7·80	16·76	75·94	19·52	26·05	4·07	4·44	91·49	11·10	6·90
2. Bombay City	9·38	29·14	61·48	35·39	39·45	8·42	11·64	79·94	27·96	16·16
3. Thána	4·88	6·41	88·71	10·36	11·90	1·07	0·67	98·26	0·29	1·39
4. Kánara	3·47	5·64	90·89	8·99	9·18	0·77	0·81	98·42	1·85	1·39
5. Gujarát	13·55	32·97	53·48	30·79	51·41	15·40	14·80	69·80	32·96	27·99
6. Ahmednagar	15·99	16·99	67·02	37·47	30·00	3·23	6·11	90·66	12·15	7·19

With reference to these figures it must be borne in mind that after the age of 15 there are no more than 40 women to 100 men amongst the Europeans, whilst the former sex predominate at that period amongst the Eurasians. The latter, too, show a very high ratio of children to the total of their community. The corresponding ratio amongst the Europeans is considerably less than that in the native section, which on the whole corresponds fairly with the average rate found to prevail in the population of the Presidency at large, excluding Sind. The statistics of education amongst the two first classes need little comment, though I regret that I have not for comparison the return prepared for a special inquiry on this subject made some months ago independently of the Census. As regards the native converts, as we may call them for convenience sake, it appears that the standard of education is considerably higher amongst the non-Roman Catholics of the newer settlements than in the Thána and Kánara communities of the older faith. The districts I have selected are those which I believe to be for the most part peopled by one section or the other, but as little as possible by a mixture. Gujarát and Ahmednagar contain chiefly Protestants; Thána and Kánara Roman Catholics. In the capital are found both, and the latter body are probably the best educated of the Sálsette and Máhim community, much mixed with the less educated colony of servants from Goa.

Sikhs.

The Sikh colony of Sind, like the Hindoos of that division, shows a remarkably high average of males who are learning or able to read and write. There are no less than 40·7 per cent. of the entire community that have returned themselves under one or the other of these headings. The remarks I made with regard to the indigenous schools of the Mahammedans, however, are probably applicable to the Sikhs also, and the amount of practically useful instruction actually prevalent is by no means what might be inferred from the bare figures.

Jews.

The small Jewish population shows an average of 50·2 per cent. educated or being educated. The ratio is highest in the latter case amongst the Jews, native and foreign, in the city of Poona. The adults most generally possessed of some degree of instruction are those in Bombay city, and the lowest ratios are to be found in Thána and Kolába, where this race is engaged in pursuits like dairy keeping and carpentry, not requiring much reading and writing. Taking only the boys of a school-going age, the proportion of the learning and literate is between 68 and 70 per cent., except in the Konkan, and for the Presidency Division as a whole reaches 62 per cent., a rate exceeded by no other community except the Pársis and upper classes of Christians.

Forest and Aboriginal tribes.

The Aboriginal tribes need not detain us long. They are the section of the population most difficult to reach through education, for not only is their appreciation of it less, but the regions they inhabit are as a rule wild and unhealthy enough to deter any of the trained masters of a higher class from undertaking duty amongst them. The masters themselves, moreover, have doubtless in many cases no heart in their work, for to the bulk of educated Hindoos the instruction of people like the Forest tribes appears a work altogether of supererogation in practice, even though its advantages be admitted in theory. Some progress has been made, however, amongst this class in Gujarát, especially in Surat, where special agency has been provided for the maintenance and inspection of schools established solely for the *Káli-Paraj* or black races, as opposed to the light races of the plains. Thus we find in that division a ratio of 1·29 per cent. of the Forest and Aboriginal tribes either learning or, though more rarely, educated. In the North Deccan, however, there is only a proportion of 0·31. A reference to the Provincial Caste Statement at page xlviii of Appendix C. shows that whilst in the Konkan the Káthodis and Wárlis are totally uneducated, or with scarcely one under instruction in a thousand of their tribe, the Gámthás and Chodras, who are chiefly found in the part of Surat where the special provision above mentioned has been for some years in existence, have in the same number about 17 and 11 children respectively who can read and write or are learning to do so. The Dhodias, too, a tribe which inhabits the tract to the south of that in which the two tribes just named are located, show a ratio of 13 per mille. The Dublás, on the other hand, who, as I have said in the preceding chapter, are almost entirely ascribed to the families of Bráhman landholders in the capacity of farm servants, exhibit an apathy or neglect in the matter of education which is not surpassed even amongst the Bhils, a true forest tribe. It may be noted, however, that the Bhils are beginning their education in Gujarát only, and that their progress in Khándesh and Násik is but slow. The state of education amongst the Thákurs cannot be exactly appreciated from the return under consideration, as though the figures for the Konkan appear to apply to the forest tribe only, those for the Deccan no doubt include some of the writers also, and thus raise the per-centage of the educated.

Hindoos.

I have now to enter upon the subject of the Hindoos, the general averages for whom have been given in the tables. Comprising, as this community does, the bulk of the ignorant masses as well as the best educated of the population the ratio for the whole is necessarily below that of most of the more homogeneous bodies treated of above. I will not, therefore, enter into detail regarding these figures, but pass a few remarks of general application. The highest ratio of the educated, including pupils, of this community is in Sind, where it exceeds that of the capital city. Unless the Hindoos of Sind, therefore, are mostly traders, priests, and writers, it is difficult to see any reason for this phenomenon in a division where the masses are egregiously behindhand with regard to instruction.

In the remainder of the Presidency the state of education amongst this race as a whole necessarily corresponds more or less with that noted at the beginning of this chapter. Bombay, Surat, Broach, Kánara, and Dhárwár are the districts where, in the above order, the ratio of the illiterate is lowest. Thána, the Panch Maháls, Násik, and Ahmednagar those in which this class preponderates the most. In the Panch Maháls and Khándesh, in Dhárwár, and slightly in Kaládgi the ratio is less than that found to prevail in the population as a whole. It is possible that the presence of the Aboriginals in the first two cases and a considerable decrease in the number of educated Mahammedans in the others contribute to this peculiarity. The division of the educated community into two age periods shows that there are 10·87 per cent. of Hindoo boys under instruction or educated, and 12·32 per cent. of the adults of this sex. It may be remarked that the ratio in the Deccan is higher than in the Konkan in the case of the boys, whilst it is lower in that of adults. The explanation seems to be that the adults who emigrate to the capital from the coast are mostly illiterate, so that their exodus raises the relative preponderance of the instructed who remain at home.

Female education by religion.

Leaving the question of education in the different layers of Hindoo society till later I will make a few comments on the education of females in the different sections of the population which have been distinguished in this chapter. In the Home Division we have seen that the ratio of the educated amongst adults of this sex is not more than one-half what it is amongst children, and that even in the latter class it rises no higher than 1·20 per cent. on the total of school-going age. The former proportion is above the average only in the case of the European and Eurasian Christians, and the Pársis Amongst the Jains and Mahammedans it rises but slightly over that just mentioned, and amongst the Hindoo women it is, as is only to be expected, just below it. The ratio for Europeans has been shown in the table given above, and averages nearly 96 per cent. for the whole Presidency. In the case of the Eurasians the proportion is about 91 per cent. Next to these figures come those for the Pársis, the only pure indigenous or domiciled race amongst whom female education has made marked progress. The average of women who come under the head of instructed here amounts to 38 per cent., and in two of the chief towns affected by this race, Poona and Bombay, to 64·7 and 45·1 respectively. It is curious to note the small ratio in Surat, Broach, and Thána, where the community has been settled for years in country villages instead of confining themselves to the towns. The Jains and the Mahammedan women show nearly identical ratios on the whole, that of the Jains being higher in Gujarát, and that of the others rising above it in the

south of the Presidency and the capital. Surat and Admedabád show the largest proportion of educated Jains, whilst the Mahammedan women appear to be best educated in Surat, Kánara, and Poona.

But the more important statistics are those which relate to the progress of instruction amongst the younger generation, and the marginal table gives the the chief results of the Census for the principal religions. The Párs'is still show a proportion more than double that of any of the rest. The small Jewish community comes next, with the same feature as regards this sex as I noticed above in the case of males, namely, the low proportion of education in the native districts of the local sect. As to the Jains and Mahammedans, it appears that in Gujarát only is the ratio of the educated higher in the case of the former than in the latter. In the capital city the proportion amongst the Jains is but little above that of the Hindoos, and in the Kárnatic it is below it. The caste table shows that amongst the largest of the specially Kánarese sect of Jains there is practically no education at all of this sex, and the ratio of the instructed and learners is less than 1 in 1,000. Amongst the girls of the Hindoo cultivating and industrial classes of this division there is some trace of learning to be found in the return, though not so marked as in Gujarát.

Religion.	Per-centage on total Girls 5-14 Years old.			Relative Proportion of Educated (c) in each Division.				
	Pupils (a).	Literate (b).	Total educated (c).	Gujarát.	Konkan.	Deccan.	Karnatic.	Bombay City.
Hindoo	0·39	0·16	0·55	0·52	0·16	0·17	0·39	10·01
Mahamgiedan	1·48	0·70	2·18	0·83	1·25	0·48	0·60	15·06
Jain	1·08	0·58	1·66	3·24	—	0·39	0·24	11·05
Pársi	45·29	19·17	64·47	46·75	29·20	57·14	—	73·61
Jew	23·01	7·12	30·13	—	8·12	40·13	—	50·23
Total of all Religions	0·88	0·32	1·20	0·89	0·36	0·38	0·50	18·39

In an early part of this chapter I made a comparison between the total population and the number either under instruction or literate. With the view of giving an idea of the diffusion of education over the territorial divisions of the Presidency I propose to show now the relative extent to which religion contributes to the total body of pupils, comparing the Census with the departmental returns for the two sexes. As Sind is included in the one I have taken it in both, though with regard to the Mahammedans, such a course has, as I have already said, a very material effect upon the proportions. Taking first the males, it appears that in the departmental tables there is no mention of Sikhs. There is a class called Ámils, which I mentioned in the third chapter of this work as of extremely doubtful sect, but the aggregate number of these shown as under education does not nearly equal that of the Sikhs returned in the Census tables. It is true that in the educational statement there is a column headed *Others*, but the explanation appended to it seems to indicate that it is reserved for the pastoral tribes only, and the Census returns show that this class is by no means addicted to sending their children to school, probably on account of their use as cattle watchers. It is therefore presumable that the Sikhs of Sind have been included in the total of Hindoos of some class or other, but which class is not ascertainable. The alternative suggested is that which, I have hinted at above, namely that most of the instruction set down in the Census return is little more than the repetition of texts and the rudiments acquired at a hedge-school. Confining myself now to the Census returns only, it is necessary to point out, in the first place, that the difference between the two series of ratios is widest in the case of the Mahammedan males and the Hindoo females, both of which show that the education of the young amongst them is considerably below the standard indicated by their numerical importance in the community But from what has been said before it is evident that these two are exceptionally situated, so it is as well to lay little stress on the discrepancy. Passing to the next, then, the balance is found to have shifted, and in the case of Christian males and both Pársi and Christian females, the ratio of pupils is far above that of the weight of the population of the religion on the total community. It is the same in a lesser degree with the males of the Sikhs and Jains, and with the females amongst the former, but the Jain females preserve much the same ratio in both cases. The Jews show a considerable difference between the advance of instruction in the two sexes, and the ratio of the females is a good deal higher in proportion to the total number of pupils of that sex than the corresponding figure for the males.

Religion.	Males.			Females.		
	Per-centage of Religion Population.	Per-centage of Pupils of each Religion on Total Pupils.		Per-centage of Religion on Population.	Per-centage of Pupils of each Religion on Total Pupils.	
		(a.) According to Census Return.	(b.) According to Educational Report.		(a.) According to Census Return.	(b.) According to Educational Report.
1. Hindoo	74·1	73·6	78·4	75·6	34·3	66·3
2. Mahammedan	18·0	13·4	11·6	17·7	19·1	7·2
3. Christian	0·9	2·8	1·8	0·7	21·2	10·2
4. Jain	1·4	4·3	5·0	1·2	1·4	4·5
5. Pársi	0·4	3·1	2·3	0·4	21·4	10·8
6. Sikh	0·8	2·2	0·9	0·7	1·1	1·0
7. Jew	3·5	0·3		3·7	1·4	
8. Aboriginals and others		0·3			0·1	

Education by Caste.

The nine pages of the provincial table in Appendix C. contain the whole of the castes that bear an appreciable ratio to the entire Hindoo community, with all their local variations. It was prepared with the view of aiding the educational authorities and others interested in public instruction to form an opinion of the actual extent of their work and the fields in which their efforts have still much to do. I shall only, therefore, treat the return generally in the present place, first in connexion with what has been said above regarding the population in its larger divisions, and again with reference to the special classes into which the Hindoos have been divided for the purpose of tabulation at the Census.

The following table shows all the castes that return a proportion of over one half of their male adults as educated or learning :—

Caste.	Locality.	Per-centage of Educated and Pupils.				Serial Order according to Education.		
		Males.		Females.		Males.		Girls.
		Men.	Boys.	Women.	Girls.	Men.	Boys.	
Konkanasth *Bráhman*	Deccan	93·1	56·2	1·0	1·4	1	4	23
Prabhu *Káyasth*	Konkan	92·9	55·8	0·8	2·0	2	5	18
Káyasth (*Wálmik, &c.*)	Gujarát	92·5	64·7	9·6	10·1	3	1	3
Porwal *Wánia*	Do.	91·1	52·5	0·8	2·3	4	10	10
Konkanasth *Bráhman*	Konkan	91·0	51·6	0·2	0·6	5	11	29
Lád *Wánia*	Gujarát	90·9	55·8	1·0	1·5	6	6	20
Khedáyata *Wánia*	Do.	90·6	53·1	0·3	0·4	7	8	32
Shrimáli *do.*	Do.	89·2	54·6	0·7	0·4	8	7	33
Deshasth *Bráhman*	Deccan	89·0	52·1	0·4	0·7	9	11	27
Konkanasth *do.*	Karnátic	88·4	59·9	3·3	7·0	10	2	5
Deshasth *do.*	Do.	88·3	56·8	0·2	1·1	11	3	26
Prabhu *Káyasth*	Deccan	87·3	52·5	2·8	8·2	12	9	4
Modh *Wánia*	Gujarát	87·0	51·9	1·0	2·7	13	13	9
Shenvi *Bráhman*	Karnátic	85·5	46·1	1·5	4·7	14	19	6
Sáraswat *do.*	Do.	84·9	51·2	2·9	4·7	15	15	7
Nágar *do.*	Gujarát	83·9	52·0	18·3	17·5	16	12	1
Shenvi *do.*	Konkan	82·7	46·0	0·0	0·4	17	20	34
Shenvi *do.*	Deccan	81·4	43·5	1·1	2·8	18	23	8
Gaud *do.*	Konkan	75·0	40·2	0·5	1·2	19	25	25
Deshasth *do.*	Do.	74·8	44·7	0·6	0·6	20	21	30
Brahmakshatria	Gujarát	71·7	46·4	17·5	15·3	21	18	2
Meshri Máawádi *Wánia*	Deccan	71·4	38·5	0·4	0·0	22	27	36
Anáwala *Bráhman*	Gujarát	70·1	48·2	0·6	2·1	23	17	12
Shrimáli *do.*	Do.	68·8	48·7	1·3	1·9	24	16	15
Modh *do.*	Do.	68·5	38·8	0·8	1·5	25	26	21
Sáshtekai *do.*	Karnátic	65·8	37·4	0·9	0·7	26	30	28
Shrigaud *do.*	Gujarát	65·1	41·1	1·3	1·6	27	24	19
Khedáwal *do.*	Do.	63·0	43·6	0·6	1·3	28	22	24
Audich *do.*	Do.	62·8	37·8	1·0	2·3	29	28	11
Mervára *do.*	Do.	58·2	33·6	0·4	1·8	30	32	16
Márwádi *Wánia*	Deccan	57·4	27·3	0·2	0·6	31	35	31
Vaish *do.*	Karnátic	53·2	34 6	0·0	1·7	32	31	17
Bárdeshkar, *&c., Bráhman*	Do.	52·6	38·0	1·5	2·0	33	29	14
Kansára (*Kásar*)	Gujarát	51·7	31·6	0·6	1·7	34	34	18
Soni (*Sonár*)	Do.	49·7	25·5	0·7	1·5	35	36	22
Lád *Wánia*	Deccan	48·7	32·5	0·2	0·1	36	33	35

It will be seen that there are 34 that come into this category, to which I have added two which approach the standard proportion within a very little, making 36 in all. This is but a sorry number compared to the large array of castes tabulated, especially when the relatively small numerical weight of those thus set apart comes to be considered.

Though based primarily on the proportion of the educated adults the table has been drawn up to include also the children under instruction, but the latter reach one half of their total number in but 15 instances. It must be taken into consideration, however, that the ratio is affected by the very young, not yet of school-going age, and that if allowance be made for these on the proportion that this class bears to all under 15 in the total Hindoo population, it will be seen that we may assume as the ratio representing one half the school-goers, actual or possible, the per-centage of 35·0 in Gujarát, 32·5 in the Konkan, 34·0 in the Deccan, and about 37·0 in the Karnátic, where the relative number of the children of tender years is so much below that of the rest of the Presidency. Furthermore, we have seen in the preceding chapter that the ratio of children on the total population is somewhat less amongst the middle and lower, so that the ratio just mentioned is not wholly applicable to castes like the Bráhmans and writers which form so large a proportion of those named in the table, and we cannot assume for, say, the Wálmik Káyasths of Gujarát, that there are only from seven to eight children between 5 and 14 that do not learn or know how to read. It is reasonable to assume though, that in the case of nearly all the selected castes here given, there is about the same standard of education prevailing amongst the boys of a school-going age that it is found amongst the elders of the caste. In the 36 castes there are 21 Bráhmanical subdivisions, of which several are local colonies of the same tribes. Nine are Wánias or traders, four are writers, and, lastly, two are artizans. It is noteworthy that though out of the 36, 17 are indigenous or located in Gujarát alone, in the first 12 none of the five from this division are Bráhmans, but either writers or traders. On the other hand, both the Karnátic, two of the three Deccan, and one of the two Konkan representatives are of the priestly order. The highest on the list of the Gujaráti Bráhmans is the Nágar, which is only sixteenth in serial order, and has before it no less than five trading castes of its own neighbourhood. The Bráhmans of Máhárashtra that rank so high in the list are the two large orders of the Konkanasth and the Deshasths in their varied distribution over the country in which their home tongue in prevalent. Fourteenth in order is the first of the Gaud section, hailing from the coast of the Karnátic. Between the Nágars and the next Gujaráti Bráhman tribe come six castes, four of which are other subdivisions of the same order in different divisions and one is a writer of Gujarát itself. Without going through the whole table, I will mention that of the 21 priestly tribes eight are from, or in, Gujarát, six are the two main Maratha tribes in different localities, and seven are Gauds, mostly from the Konkan and Karnátic. Of the nine Wánia castes, five are Gujaráti by origin or residence, one is indigenous and two are settlers in the Deccan and one is Kánarese. Both the artizans are from Gujarát, and so are two of the three writer classes. It will be noted with regard to the education of children that the writers of Gujarát are first, and I am inclined to think that the high ratio of the caste of the Karnátic Division that immediately follow is to a certain extent due to the lack of children there, rather than to any material difference in the care taken of their intellect.

The 12 castes that come first with regard to the education of their adults also contain, it may be noticed, 11 of the castes amongst whom that of boys is most cared for and amongst the Wánias and writers, the place occupied in the serial order is not very far in the one case from what it is in the other.

In the matter of female education the return shows that even the castes most advanced in the instruction of their boys have not as yet made much progress amongst their relatives of the other sex It is enough here to consider the figures for the girls only, as those for the women are comparatively less instructive. The three castes in which the ratio of the pupils of this sex is the most satisfactory are the Nágar Bráhmans, the Brahma Kshatrias and the Káyasths, all of Gujarát. It is probable, too, that the Prabhus of the city of Bombay, had returns been available for them, would also have been well up on the list. But even the highest of these proportions does not rise above 17·5 per cent. of the total number of children and after the 10 per cent. of the Gujarát Káyasths the ratio falls rapidly, till it appears that considerably over half the number of castes show a ratio of less than 2 per cent. The Marátha Bráhmans exhibit, as a rule, a comparatively low proportion of educated girls, and so do, with a few exceptions, the Gauds of the Karnátic and Konkan. The Gujarát Wánias, too, do not come up to the promise indicated by their care of the instruction of their sons.

Classes of Hindoos.

We have now seen that the standard of instruction fixed in the above table for the men and boys has been attained by but two castes outside the pale of the Bráhman, writer, and commercial orders.

After these, amongst the *craftsmen* there are the three Gujarát castes of the oilmen, who are, as we have seen previously, also traders, the calico printers and masons or bricklayers, besides the tailors, who in the Marátha districts are also engaged in trade, and the goldsmiths, who give proofs of a certain degree of instruction above the rest. In Gujarát, where the tailors are more occupied than elsewhere with their own profession, they are less educated by a considerable extent than elsewhere. The ratio amongst the adults reaches in some cases more than 44 per cent., and in all more than 20. The lowest proportion is, as is to be expected, amongst the workers in leather, though even here the ratio rises after the village castes have been passed, and the town artizans reached. Female education is at a very low ebb in this order, except amongst the goldsmiths and brass-smiths of Gujarát, which have already appeared in the table, and the general average is very little higher than that which prevails amongst the agriculturists.

In the case of the *cultivators*, whom it is necessarily most important to reach, the Kadwas of Gujarát, the Jangams, who are also priests and merchants, and the Lewás, are the most advanced, and show a ratio of from 18 to 21 per cent. of instructed. The isolated case of the Maráthás in Gujarát who show a higher ratio may be omitted from consideration, as this colony consists in great measure of Government officials who have remained in the division, and are found in the ranks of the police and office messengers, and private servants, in all of which capacities there is now-a-days an incitement to learn to read and write in the prospects of early promotion. The indigenous Kolis of Gujarát and some of the castes of Kánara show the least progress in education of any in this order. Whilst the average is highest in Gujarát and the Karnátic above Ghats, it is lowest, on the whole, in the Deccan. The

instructed element amongst the females is very small, except in Gujarát and in the Lingáiat country of the Karnátic.

Amongst the *pastoral* tribes there is but little education except in the case of those who have begun to addict themselves to agriculture in preference to their ancestral wanderings. In Gujarát, where this class is still in a more purely pastoral state than in the rest of the country, the ratio of the instructed is remarkably low, and contrasts strongly with the usually high standard maintained here compared to the other divisions. The most instructed of this class seem to be the Gaulis, or dairymen, who, except in the Konkan, where they are mostly agriculturists, have a tendency to concentrate in the neighbourhood of the towns. The Wanjáras are a very heterogeneous caste, and it is only in Gujarát and the Konkan that they are still largely engaged in transport and trade. It is surprising, therefore, to see the high proportion of the instructed amongst them when they are less settled in villages, as in these divisions, as compared to that in the Deccan where they are a colony of cultivators. In the last division, however, it will be seen that the proportion of the children under instruction is nearer that of the males who can read and write as is to be expected of a settled community.

The *fishermen* show two castes possessed of a fair degree of education compared to the rest, and both of these are in Gujarát. In the Konkan the ratio is very low, except amongst the Gábits, a caste of the southern coast. There may be said to be scarcely any education of females at all amongst this class, and looking at the large proportion of women that are returned from it as occupied in assisting their husbands or others in their employment the fact is not to be wondered at.

In the order of *domestic* and *personal service* there is in one caste considerably greater diffusion of education amongst both sexes.* The Hajáms are seen to be a fairly educated class in Gujarát where they combine several occupations with that of shaving and their women act as midwives and nurses for the Hindoos. The washermen are better educated in Gujarát, where the ratio amongst the males is about the same as it is in the barber caste, but the instruction of females is much more advanced in the latter. In the rest of the Presidency the washermen are, on the whole, an illiterate caste.

The only caste that it has been thought worth while to distinguish amongst those occupied in the *minor professions* is the Gurao, or temple servant. In the Deccan this caste occupies a considerably higher position as to education than in the two other divisions in which it is prevalent. In the Konkan, indeed, the caste is in a very low grade in respect to this attribute.

Of the indefinite class of the *devotees* and religious mendicants there are three only that show a ratio of the educated in excess of the average of their respective divisions. One of these, and the most numerous, is the Gosávi in Gujarát. The others are the Bairágí of the Deccan and unspecified body of the *Sádhus* in Gujarát. The latter includes, necessarily, many of the Sanyásis and other recluses of high caste who have retired from the cares of mundane affairs after a life of business, and the order as a whole must, therefore, be distinguished from the general horde of wandering mendicants who have had no other profession than that of begging from their youth upwards. The Gopál, who is a sort of priest to the depressed castes of the Deccan, is one of the few totally uneducated classes to be found on the list.

In the Mángs, however, one of the twelfth or the *depressed class*, there is a compeer in ignorance, though it is only in the Karnátic that this caste is almost entirely illiterate. The question of arranging for the admission of this order into some of the primary schools has been several times discussed, but hitherto the matter has not advanced beyond a preliminary stage, and it is in the missionary schools chiefly that the Dheds, Mahárs, and others of the same class find the little education they have acquired. In Gujarát, however, a beginning seems to have been made, especially in the section of the Dheds that are so largely employed in domestic service. These have managed to make arrangements amongst their own caste-fellows for the instruction that is most essential to their success in their occupation. In the Deccan, too, there is an indication of some slight extension of education amongst this class, but in the Konkan they seem to take little interest in it. The exceptionally high ratio of the educated shown against the Bhangi class in the Deccan is due to accident. The number is so small that it was not worth while inserting the entry at all, and in the caste are a good many men employed under municipalities and, probably, on the railways, who have learned to read and write to a small extent in connexion with their duties, but the total of such, though large in comparison to the number of the caste in the division, is too small for a table of this description.

The *miscellaneous* class calls for little remark. The last entry, that of the *Pardeshis*, shows a high proportion of educated owing to its including all sorts of people from Northern India, Kanojia Bráhmans, Kshatris, traders, and Ahirs. The inclusion of the Sherugárs is a specimen of the erroneous classification due to want of local knowledge, as the returns, when completed, showed that this caste included by the local supervisor amongst the labourers really belongs to the agriculturists of the coast.

As I have already taken due notice of the Bhils and other forest tribes in connexion with the general title of Aboriginals, I will pass on to the *Jains*. It will be seen that with the exception of the Chaturth, or fourth division, which is the main one returned from the Karnátic, the rest are highly educated castes, and would find a place in the list of the Hindoos even on the preceding page. Gujarát, as usual, holds the first place with the Shrimális or largest Jain section, and the Porwál, an importation from the north now naturalised in the division. The two Deccan castes of Márwádis, though showing over 60 per cent. of their adults to be educated, are below the rest both as to males and females. With respect to the latter sex, one of the Gujarát castes, the Oswál, is nearly up to the fifth entry on the Hindoo serial list, and another would come about fourteenth on the same. The comparative smallness of the numbers of girls in the Konkan and parts of the Deccan render it useless to return the figures regarding their state of education, but there is no doubt that it is lower than in Gujarát.

---

*The high ratios given in the Table in Appendix C. against the Nhávi, or Hajáms, of the Konkan, is incorrect. The true ones are 54 and 38 for males and 5 and 0 females. This statement was sent to press during my absence from duty, and on examining it when I returned I found several anomalous entries of the above description which it was too late to rectify in print.

Comparison with the Departmental Returns of Education.

It is by no means easy to institute a complete comparison between the returns of the Census and those sent up to the Director of Public Instruction by the Inspectors and their deputies. The statement of which I have commented more than once in the course of this chapter is one that embraces all grades of institutions classed according to their connexion with Government, and of these I selected the State and the aided schools only. But in order to compare the two sets of statistics for the different parts of the Presidency, I have adopted the supplementary table sent in to the Government of India, which forms Appendix O. of the Report for the year 1880–81. Some alterations have been made in the arrangement of the figures, and the girls attending boys' schools have been transferred to the column to which they correctly belong. The districts have, for convenience of reference, been arranged in the marginal table according to the educational divisions, in preference to the disposition hitherto used throughout this work. The main points on which I think remark is necessary are these. In the first place it will be noted that in Gujarát and the North-Eastern Division pupils of both sexes, and in the rest of the Presidency Division, the female pupils are much in excess in the departmental return. If from both tables the statistics for the capital city be omitted, in Gujarát only Ahmedábád shows a greater number of males than are returned from the educational registers, in the North Deccan only Ahmednagar has the same feature, whilst all the districts in the Central Division and the Karnátic gave a much larger number of boys under instruction at the Census than at the closing of the school registers on the 31st March 1881. In Sind there is a large excess in the Census table in the case of both sexes. In Bombay City the number of private institutions unconnected with the State is probably enough to account for the difference, and it is likely that in Sind, too, the prevalence of hedge schools and of elementary instructions at home may tend to swell the Census return. Similarly, there is no doubt a good deal of private tuition in existence in a place like Poona, but it is not easy to account for the contrary result of the enumeration in the North Deccan and Gujarát. An examination of the muster roll as compared with the registered number of boys seems to indicate that in the two divisions where the Census return differs most from that of the Department, which is based on the register alone, the average daily attendance is much less than the registered number of pupils, the difference between the two being greater there than in the rest of the divisions. But it is with reference to the girls that this is most notable, and the marginal table gives for that sex the ratios on the registered number of the average daily attendance. In the North-Eastern Division only 53 per cent. and in the Gujarát Division only 54 per cent. of the girls nominally on the books attend school. It is within my own experience as a district officer, and I presume it is by no means a singular one, that whenever a visit to a village school is paid unexpectedly the attendance is found very much lower than that entered in the roll of the day before, whilst the entry for the current day is still blank. The inference is that the muster is unduly swelled, not invariably by totally false entries but by the adjustment of children who appear for a few moments only, or by the entry of infants who are hardly of an age to learn. The universality of such an experience except in the schools at the head-quarters of the subdivision or in other towns points to some result very similar to that shown in the Census returns. There is a further matter to notice, which is that the efficiency of the primary and other schools is tested annually by an examination conducted under general rules and fixed standards. The results of these examinations are given in the director's report, and show that for the Presidency Division, excluding the capital, the number of girls in primary schools, and we need regard no others for the present purpose, who were presented for examination at the annual meeting was only 34 per cent. on the number on the register of the schools examined. This seems to offer *primâ facie* corroboration of what was inferred above, unless the permission to attend the examination is purposely withheld from a large proportion who are not considered prepared.* It will

District and Division.	Boys.		Girls.	
	Census Return.	Departmental Return.*	Census Return.	Departmental Return.*
Ahmedábad	14,276	12,896	650	1,574
Kaira	12,718	15,212	356	896
Panch Maháls	2,165	2,676	66	118
Broach	9,067	12,225	273	409
Surat	16,250	18,616	1,113	1,414
Northern Division	54,480	61,625	2,458	4,500
Khándesh	15,277	17,842	167	750
Násik	8,804	10,290	237	452
Ahmednagar	10,002	9,667	459	1,387
North-Eastern Division	33,943	37,805	883	2,589
Poona	17,803	13,752	1,095	977
Sholápur	8,795	6,803	204	245
Sátára	13,719	12,518	182	278
Thána	10,001	8,691	571	628
Kolába	5,317	4,447	172	73
Ratnágiri	14,104	9,017	215	305
Bombay City	35,400	12,161	8,844	2,871
Add police and jail schools	—	410	—	—
Central Division	106,285	67,799	11,283	5,377
Belgaum	13,113	11,527	401	715
Dhárwár	19,523	19,315	714	1,720
Kaládgi	8,680	7,543	162	624
Kánara	8,032	5,756	358	668
Southern Division	49,348	44,341	1,635	3,727
Karáchi	6,081	4,044	791	537
Hyderabád	8,404	4,869	699	601
Shikárpur	10,998	6,540	620	499
Thar and Párkar	1,123	820	41	—
Upper Sind Frontier	807	296	41	54
Sind	27,413	16,569	2,201	1,691
Grand Total	271,469	228,139	18,460	17,864

* Special Return, Appendix O. of Director's Report for 1880–81. These figures do not tally with those given on the next page.

Division.	Per-centage on Number of Girls on Register of 31st of March (Primary Schools only).		
	(a.) Those in Average Daily Attendance for the Year.	(b.) Those presented for Examination.	(c.) Total Girls returned as under Instruction at Census.
1. Central, excluding Bombay City	62	30	97·3
2. North-Eastern	53	22	34·4
3. Northern	54	36	54·6
4. Southern	64	27	45·9
Total, without Sind and Bombay	60	34	55·7

* The fact that the majority of the girls are studying the first standard in which there is no annual examination has been brought forward in explanation of the discrepancy between the muster and the examination return.

be seen that in the North Deccan, where the Census return amounts to no more than 34 per cent. on the departmental register, the per-centage of girls examined was but 22 on the same record, and in the Karnátic Division the ratios were respectively 27 and 43·9. The two rise concomitantly with each other in the other divisions, but taking the Presidency Division as a whole, and leaving out the capital, the Census shows only 55·7 per cent. of the female pupils down on the school registers.* If the registers for the boys' schools be compared in a similar manner, it will be seen that the per-centage of attendance on the total enrolled is on an average 70, and that of the number examined 50.

A more interesting return published by the educational authorities is that of the different classes attending the various grades of institutions. This is given below for the aggregate of the two classes of State and aided institutions, omitting those not in connexion with the Educational Department†:—

Class.	Males.								Females.		
	Total on Rolls.	Per-centage of Class at each Institution.				Per-centage of each Class on Total attending each Institution.			Total on Rolls.	Per-centage of each Class on Total Pupils.	Per-centage of Female Pupils to Male.
		Colleges.	High and Middle Schools.	Primary Schools.	Others.	Colleges.	High and Middle Schools.	Primary Schools.			
Bráhmans	58,331	0·7	9·0	89·6	0·7	37·7	28·8	21·0	3,128	19·1	5·4
Kshatria	6,518	0·4	4·8	94·4	0·4	2·4	1·7	2·5	457	2·8	7·0
Writers	4,773	1·2	27·3	71·0	0·5	5·5	7·2	1·4	765	4·7	16·0
Traders	25,996	0·3	6·5	93·0	0·2	8·2	9·2	9·7	1,794	10·9	6·1
Shopkeepers	7,629	—	2·4	97·3	0·3	—	1·0	2·9	353	2·2	4·6
Artizans	21,059	—	3·0	96·6	0·4	2·4	3·6	8·4	1,554	9·5	7·1
Cultivators	66,383	—	1·3	98·5	0·2	0·8	4·7	26·2	1,928	11·8	2·9
Labourers	7,265	—	1·3	98·2	0·5	—	0·5	2·8	218	1·3	3·0
Depressed Castes	2,235	—	2·4	96·8	0·8	—	0·3	0·9	100	0·6	4·9
Other Hindoos	10,235	—	—	—	—	—	1·6	3·9	563	3·4	—
Jains	13,436	—	—	95·6	—	0·6	3·1	5·2	735	4·5	5·4
Párs'is	6,060	5·3	43·6	50·0	1·3	29·4	14·4	1·2	1,765	10·8	29·1
Mahammedans	31,317	—	2·4	97·1	—	1·6	4·1	12·2	1,174	7·2	3·7
European Christians	1,577	4·2	95·4	—	0·4	6·1	8·2	—	750	4·5	47·6
Eurasian do.	288	—	99·0	—	—	—	1·9	—	29	—	10·1
Native do.	2,975	1·8	55·7	41·6	0·8	5·1	9·1	0·5	931	5·7	31·3
Aboriginals	2,020	—	—	99·0	—	—	—	0·8	19	—	—
Others	504	—	—	—	—	0·1	0·6	0·4	68	1·8	—
Total pupils	260,101	0·4	6·8	92·4	0·4	100·0	100·0	100·0	16,340	100·0	60·4

I have here shown two series of ratios. First the distribution of each class amongst the different grades of institution, secondly, the number of each class that contribute to fill the different grades. The return needs little comment. The Bráhmans, it will be seen, contribute in the highest degree to the upper grade of institutions, but the Párs'is come near them as to attendance at colleges, and the cultivators are in excess, though very slightly in the primary schools. The other part of the table indicates that of all classes represented in the return barring the Europeans and Eurasians, the Párs'is and writers are those which as a community devote themselves to the highest grade of instruction. The Bráhman, though he is proportionately well represented in all these institutions, shows a larger proportion under elementary instruction, as must be expected from the way this order is scattered over the villages of the Presidency Division. The Mahammedans and all the other Hindoos except the two classes mentioned above, have more than 90 per cent., and most of them over 95 per cent. of their school-going children in attendance at institutions of not higher grade than the primary school.

Comparison with the Returns for 1872.

A comparison of the educational statistics of the two enumerations brings to light an amount of difference in the circumstances of some of the districts which cannot be set down to the actual progress

* Even the addition of the girls knowing how to read and write will not suffice in all cases to make up the deficiency.

† It is worth while to discriminate between the Arts and the Professional colleges shown in the text under a single heading. Thus of the 643 Hindoos attending this class of institution, 352 are at the Arts, and 271 at the Professional colleges. Of the latter, 111 are studying law, 65 medicine, and 95 engineering or other applied science. There are 120 Párs'is at the Arts Colleges against 198 attending the technical institutions, of the latter 128 study medicine. The comparatively small number of Europeans and Eurasians, and, indeed, Christians of all three races attending the Arts Colleges is very remarkable, of 121 at college at all, only 9 are at this class of institution. There are 86 studying medicine and 25 at the Poona College of Science. One Native Christian is recorded at the law school. The Mahammedans on college rolls number only 17, of whom 5 are at the Science College, 3 study law, 3 medicine, and the remaining 6 are at the Arts institutions.

of instruction, either State or private, but must have it origin in defective returns. The table below gives the figures for the Census of 1872, with the relative variations that have apparently taken place in both sexes since that time. According to this return, there has been an increase amounting to more than 82 per cent. in the number of educated females, and of over 16 per cent. in that of males similarly endowed. Taking the two degrees of instruction separately, the ratio of increase in the pupils has been 16·4 per cent. in the case of males, and 76 per cent. in that of the other sex; but amongst the literate, the increase has been nearly the same in the case of males as that just mentioned, but the literate females have increased by more than 85 per cent. The largest proportional increase, if the capital city be excepted, is in Sind, where it amounts to 22·6 and 84·4 in the two sexes respectively. The arrangement of the territorial divisions according to the Educational Departmental scheme entails the inclusion of Bombay in the Central Division, the ratios of which, therefore, are very much raised above those of the others, as it is in this city that the most remarkable increase has taken place in both sexes. If Sind be omitted, Khándesh, Thána, Kaira, and Kánara show the greatest increase in the number of educated males, and the Konkan generally has a very high ratio of increase in the case of women also. If the two exceptional districts of Násik and Ahmednagar, in which there is a decrease, be set on one side for the present, the average increase is least in the Karnátic, though very low in Gujarát also. In the latter division the females show the lowest ratio of increase, though in no district is an actual decrease apparent, as there is in the case of the other sex. The comparatively low rate prevailing in the famine tract will be noticed in the case of males but this peculiarity is entirely absent as far as the females are concerned. Of the three districts in which the increase has been, apparently, remarkably small, I can only offer an explanation in the case of Belgaum, where the return according to religions shows that the comparatively small advance is due to the diminution of the garrison of European troops there, whereby a considerable number of women able to read and write are removed. The Panch Maháls and Ahmedábád return is probably erroneous, especially the latter, as will appear in connexion with the return of religions.

District and Division.	Number Returned in 1872.						Per-centage of Variation in Number of Educated in 1881.	
	Males.			Females.				
	Pupils.	Literate.	Total Educated.	Pupils.	Literate.	Total Educated.	Males.	Females.
Ahmedábád	14,636	44,671	59,307	736	930	1,666	+ 5·09	+ 13·62
Kaira	11,709	28,160	39,869	120	206	326	+ 20·28	+ 71·16
Panch Maháls	2,031	6,205	8,236	78	107	185	+ 10·19	+ 5·40
Broach	7,173	25,453	32,626	316	343	659	+ 7·64	+ 22·00
Surat	14,058	39,594	53,652	823	1,255	2,048	+ 15·75	59·57
Northern Division	49,607	144,083	193,690	2,073	2,811	4,884	+ 11·82	+ 43·73
Khándesh	12,715	25,429	38,144	182	86	268	+ 21·32	+ 61·19
Násik	8,465	21,649	30,114	109	286	395	− 2·09	+ 83·79
Ahmednagar	10,574	22,784	33,358	236	241	477	− 4·48	+ 89·10
North-Eastern Division	31,754	69,862	101,616	527	613	1,140	+ 8·91	+ 80·07
Poona	15,937	37,583	53,520	558	941	1,499	+ 3·18	+ 92·99
Sholápu	8,760	22,761	31,521	92	60	152	− 12·3	+ 234·2
Satára	12,965	24,070	37,035	60	138	198	+ 11·8	+ 97·4
Thána	9,067	20,408	29,475	336	229	565	+ 20·10	+ 106·72
Kolába	4,849	10,313	15,162	80	53	133	+ 15·21	+ 149·62
Ratnágiri	14,754	26,651	41,405	107	75	182	− 6·25	+ 141·21
Bombay City	20,307	70,262	90,569	4,562	9,958	14,517	+ 66·96	+ 95·40
Central Division	86,639	212,148	298,787	5,795	11,451	17,246	+ 24·61	+ 97·19
Belgaum	13,284	22,054	35,338	392	296	688	+ 7·59	+ 11·92
Dhárwár	18,464	28,934	47,398	315	211	526	+ 8·61	+ 118·82
Kaládgi	8,732	16,520	25,252	114	61	175	+ 4·01	+ 96·57
Kánara	6,047	17,127	23,174	194	219	413	+ 19·46	+ 70·70
Southern Division	46,527	84,635	131,162	1,015	787	1,802	+ 9·38	+ 64·83
Karáchi	4,876	16,312	21,188	462	776	1,238	+ 16·31	+ 59·42
Hyderábád	5,319	19,147	24,466	400	616	1,016	+ 17·08	+ 73·12
Shikárpur	*7,341	23,926	31,267	199	255	454	+ 32·24	+ 144·05
Thar and Párkar	724	4,359	5,083	8	9	17	+ 9·48	*—
Upper Sind Frontier	332	2,811	3,143	5	9	14	+ 33·44	*—
Sind	18,592	66,555	85,147	1,074	1,665	2,739	+ 22·60	+ 81·37
Railways	—	1,757	1,757	—	263	263	−100·00	−100·00
Grand total	233,119	579,040	812,159	10,484	17,590	28,074	+ 16·28	+ 82·04

* Under 100 persons.

It will be recollected that when discussing the distribution of the population by religion in Chapter III., I remarked that the discrepancy of numbers in the returns of the two enumerators must be due in some cases to erroneous tabulation. I will therefore only take up the two main religions in this place, and give the variations that have apparently occurred in them as regards the state of education amongst their population as briefly as possible. As far as Hindoos are concerned, it is as well to omit Sind from consideration, as the discrepancy in numbers between the two tables is enormous. The marginal table gives the relative increase in the rest of the Presidency. Comparing the result with that in the former table for the aggregate of all religions, it appears that the rate of increase amongst Hindoo males is less by more than one half that of the male community as a whole, whilst that of the females of this religion is above the average in nearly the same proportion. The Mahammedan males, if Sind be omitted, show a ratio of increase nearly thrice as high as that of the entire male community in the aggregate, and more than 43 per cent. including that division. The increase amongst the females of this faith is still higher than amongst the same sex of the Hindoos, but the increase has been less in the Mahammedan Province of Sind than elsewhere, except in Gujarát and the North Deccan, where there is a decrease. In the case of Gujarát this is really due to wrong tabulation in Ahmedábád in 1872, as the rest of the districts of this division, all but the Panch Maháls, where there is an insignificant falling off, show an increase, and there are other peculiarities about the return for Mahammedans in Ahmedábád in that year that induce me to think that the work of compilation was too hurried then to be correct. As regards the North-East Division, a decrease is apparent in two districts, with a considerable increase in the third. I see no reason that the Mahammedan return should have been worse abstracted in 1881 than the rest, but as I know that some of the work of compiling and tabulating the schedules for Khándesh and Ahmednagar was entrusted to the newer gangs of clerks at the Central Office in Poona, I can quite believe that the decrease shown against these districts is due to mistakes on the present occasion and not, as in Ahmedábád, to those made in 1872. On the other hand, the Hindoo women of these districts show, in 1881, a considerable increase in the ranks of the educated. As the variation in the Central Division is so great in the case of the Mahammedans, it is as well to withdraw from that area the return for the city of Bombay, when the ratio of increase is reduced to 28 per cent. in the case of the men and 101 amongst the other sex.

Educational Division.	Per-centage of Variation in 1881.			
	Hindoos.		Mahammedans.	
	Males.	Females.	Males.	Females.
Northern	+ 9·54	+135·60	+38·86	− 20·82
North-Eastern	+ 1·09	+125·52	+15·56	− 25·21
Central	+16·30	+126·97	+77·99	+249·63
Southern	+ 7·75	+ 97·45	+30·64	+100·52
Sind	—	—	+29·98	+ 50·56
Total	—	—	+43·83	+100·72
Total (excluding Sind)	+10·41	+124·37	+48·61	+133·12

As it is not worth while to review in more detail the statistics for different religions, I proceed to give a short abstract of the main points that are worthy of interest in the returns of the present and last Census regarding the state of education in the capital city.

Bombay City.

The inclusion of the statistics for this city in the general tables for the Presidency with which I have been dealing in the preceding portion of this chapter has enabled the reader to see the main features of the condition of the inhabitants as regards education and the wide difference there is in this respect between it and the rest of the Presidency. It was not found convenient to abstract the details of instruction according to more minute divisions than those noted in several of the other chapters of this work, and as the Christians have been already distinguished by race in a former table and the Párs Jains, and Mahammedans do not possess in their communities the wide distinctions of caste that the Hindoos do, it is enough for me to run over one or two of the main features of the return for some of the divisions of the last-named religion.

The leading facts about the relative degrees of instruction in the three divisions of the Hindoos are given in the following table:—

Instruction.	Per-centages.					
	Males.			Females.		
	Bráhmans.	Depressed Castes.	Other Hindoos.	Bráhmans.	Depressed Castes.	Other Hindoos.
I.—Of all Ages.						
(*a.*) Pupils	14·60	1·96	5·76	2·93	0·21	1·27
(*b.*) Literate	60·12	15·60	18·53	6·50	0·59	2·72
(*c.*) Illiterate	25·19	92·24	75·71	90·57	99·10	96·01
II.—Between 5 and 15.						
(*a.*) Pupils and literate	80·21	11·30	32·43	19·73	1·32	9·49
(*b.*) Illiterate	19·79	88·70	67·57	80·27	98·68	90·58
III.—Over 15.						
(*a.*) Pupils and literate	79·59	7·95	24·83	8·06	0·79	2·92
(*b.*) Illiterate	20·41	92·05	75·17	91·94	99·21	97·08

From this it appears that whilst the average of all three classes is greatly above that found in the corresponding castes in the rural districts of the Presidency, it is amongst the lowest class that the

greatest advance is perceptible, and this in the case of both sexes, though less markedly amongst the women and girls than amongst males. The ratio is somewhat raised in the case of the general body of Hindoos by the inclusion of some classes of traders who are probably nearly as widely educated in this city as the Bráhmans, but their weight is nevertheless greatly neutralized by the numerical superiority of the Maráthás and other castes from the Deccan and coast districts; amongst whom the majority are found to be illiterate.

Comparison with 1872.

The next point to bring to notice is the difference between the return for 1872 and that for the present Census. Unfortunately, as regards the Hindoos, on the former occasion the distinctions of caste or class were not observed even to the extent that they have been at the present tabulation. It is therefore only possible for us to compare the details of religion. The following table shows the per-centages of education in the case of the main sections of the community :—

Religion.	Males.						Females.					
	Pupils.		Literate.		Illiterate.		Pupils.		Literate.		Illiterate.	
	1872.	1881.	1872.	1881.	1872.	1881.	1872.	1881.	1872.	1881.	1872.	1881.
Total population	5·08	7·6	17·57	24·9	77·35	67·5	1·80	2·87	4·06	6·33	94·08	90·80
Hindoo	3·07	6·1	14·52	20·6	81·51	73·3	0·58	1·25	1·07	2·72	97·75	96·03
Muhammedan	3·37	7·0	10·18	21·1	86·45	71·9	0·80	2·05	3·06	3·96	96·14	93·99
Christian	7·01	11·0	38·89	41·9	54·10	47·1	6·34	12·27	21·10	24·25	72·56	63·48
Jain	4·50	9·4	44·94	62·9	50·56	27·7	0·78	1·30	1·93	3·80	97·29	94·90
Pársi and others	20·69	23·0	40·42	50·9	38·89	26·1	11·24	12·91	19·77	32·52	68·99	54·57

Both amongst males and females there has been considerable progress in the spread of instruction, though probably the influx of labourers of both sexes has had the effect of making the results appear lower amongst the Hindoos than would have been the case had the indigenous and permanent population alone been taken into consideration. There has been, it appears, an advance in both the pupil and the literate divisions, but it is in the latter that it is most marked, especially in the case of the Muhammedan and Jain males. The Pársis, owing to the amalgamation of the different races of Christians into one heading, appear as the best educated community, but taking into consideration the literate only, the large immigration of Jain merchants and brokers from Rájputána during the last few years has given to the latter sect the greatest proportion of men who can read and write. The ratio of the totally illiterate has changed least in the Christians and Hindoos. The cause of this want of movement in the latter body has been just mentioned, whilst the results of the increased number of Europeans on the educational status of the Christian community has been neutralised, in all probability, by the proportionately greater immigration of native converts from Goa and the coast. As regards the female population, the very large increase in the ratio of the educated amongst the Pársis is to be specially noticed; in other respects the course of the variation has been very much similar to that just noticed with regard to the males.

Comparison with Calcutta.

The component elements of the two chief cities of India are, as will be more clearly shown in the next chapter, so very different, that considerable variation in the educational quality of the population is only to be expected. The marginal table gives the ratios for the total population and the three main religious bodies of Bombay and Calcutta. Taking first the Christians, the effect on the average in Bombay of the large body of native converts from the coast is perceptible in the low proportion of the educated of both sexes, as compared to that in Calcutta, where the European and mixed element is much more prominent. Then, again, it will be noticed, that the least educated class in the latter city are the Muhammedans, who are in Bombay above the Hindoos in this respect. Probably the reason is, that in Calcutta this class performs a large proportion of the labour done in Bombay by the Hindoos, who, accordingly, in the latter town bear a lower ratio in point of education. The superiority in the Bombay population, as a whole, is very slight in the case of the males, but very marked amongst the other sex, especially in the case of the Muhammedans. It is probable, too, that the presence of the Pársis, who are, as we have seen above, keenly alive to the advantages of an educated female community, contribute in no small degree to swell the ratio of the educated of this sex. The returns of the preceding enumerations of Calcutta are given in two portions, one for the town itself, the other for the suburbs, the latter of which were not enumerated simultaneously with the former. Trustworthy comparison, therefore, is impracticable, but taking the whole return as it stands, the progress in education, even in the town, has been considerably slower than in Bombay, though, as in the latter city, it is amongst the female section of the community that the advance has been the more marked. Like Bombay, however, Calcutta itself furnishes but a comparatively small proportion of the inhabitants enumerated there at a special time, such as the Census, and if the population changes with the season, as it does in the capital of this Presidency, comparisons between enumerations taken at such an interval as nine or ten years, must necessarily bring to light wide and extraordinary differences, not only in the numbers, but in the constitution, quality, and circumstances of the people.

Religion.	Per-centage of Pupil and Literate.			
	Males.		Females.	
	Bombay.	Calcutta.	Bombay.	Calcutta
Hindoos	26·7	36·9	3·97	6·8
Muhammedans	28·1	14·2	6·01	1·0
Christians	52·9	70·0	36·61	67·1
Total	32·5	31·1	9·20	6·6

NOTE.—It may be interesting to compare the state of education in this Presidency with that in other parts of India for which the returns were not made available by the time the greater portion of this work was prepared. The following statement shows the relative proportions of the pupils, literate and illiterate, in the entire population of all ages returned for the British territory of the different Provinces selected:—

Province.	Males.				Females.			
	Per-centage of			Serial Order.	Per-centage of			Serial Order.
	Pupils.	Literate.	Illiterate.		Pupils.	Literate	Illiterate.	
Madras*	3·49	10·26	86·25	1	0·26	0·62	99·12	1
Bombay	3·19	7·92	88·89	2	0·23	0·41	99·36	2
Bengal*	2·99	5·90	91·11	3	0·11	0·18	99·71	3
Punjab	1·54	4·72	94·19	4	0·07	0·09	99·84	4
Berár	1·98	4·19	93·83	5	0·03	0·06	99·91	8
North-West Provinces	1·80	4·51	94·19	6	0·04	0·10	99·86	6
Central Provinces	1·55	3·17	95·28	7	0·06	0·09	99·85	5
Assam	1·33	3·18	95·49	8	0·04	0·07	99·85	7

* Ratio to those returning their education only. Those not enumerated are excluded from the total.

Thus Madras stands in the first place with respect to the education of both males and females, and is the only Province in which there were, on the whole, more than 8 in 1,000 of the latter sex not wholly illiterate. Bombay comes next, and though the distance between it and Bengal is less than between it and Madras, as regards the proportion of illiterate males, this is not the case with the other sex. The education of males has apparently made least progress in Assam and the Central Provinces, whilst Berar, Assam, and the North-West Provinces are the regions in which the proportion of females learning or educated is lowest. The returns for a few of the minor administrations have not yet been received, and those for British Burmah, where the village monastery system lends such aid to elementary instruction, show that the education of the masses in that Province, as far as the branches of reading and writing are concerned, is very much in advance of what is found to be the case in the rest of India.

APPENDIX H.

MR. BAINES ON CASTE AND OTHER SOCIAL DIVISIONS IN THE BOMBAY PRESIDENCY.

Comparative Table of Caste, showing the relative Strength and Distribution of the main Subdivisions of each Race in the Presidency Division.*

Class, Group, and Subdivision.	Per-centage of Subdivision on Total Population of each Class.	Territorial Distribution of 1,000 Persons of each Subdivision.				
		Gujarát.	Konkan.	Deccan.	Karnátic.	Bombay City.
A. HINDOOS (11,777,984)	—	191	162	395	209	43
CLASS I.—BRÁHMANS (5·53 PER CENT.)	—	221	163	348	219	48
Maháráshtra.						
Deshasth	37·30	4	43	686	267	—
Konkanasth	12·17	2	586	354	58	—
Karhádá	3·54	7	675	233	85	—
Deorukha	1·07	8	932	60	—	—
Undenominated	1·97	—	—	—	—	1,000
Gujarát.						
Audich	5·82	989	7	4	—	—
Anáwala	3·79	1,000	—	—	—	—
Mowáda	1·60	1,000	—	—	—	—
Modh	1·80	1,000	—	—	—	—
Nágar	1·08	942	8	42	8	—
Undenominated	2·86	—	73	96	2	829
Gaud.						
Sáraswát	2·04	33	26	32	909	—
Sáshtekar	1·36	—	—	—	1,000	—
Shenvi	1·82	8	154	92	708	38
Kanojia (Kánkubja)	0·98	110	90	696	104	—
Undenominated	3·44	24	641	95	23	217
Karnátic—Havik	6·10	—	—	—	1,000	—
CLASS II.—RAJPUTS (1·82 PER CENT.).						
Gujaráti	49·30	1,000	—	—	—	—
Marátha	11·38	—	22	530	448	—
Hindustháni	24·46	—	—	953	47	—
Karnátic (Chattri)	12·79	—	—	—	1,000	—
Undenominated	2·07	—	5	112	—	883
CLASS III.—WRITERS (0·21 PER CENT.).						
Brahmakshatria	12·98	677	15	128	—	180
Parbhu, Káyasth	55·50	19	745	128	—	108
„ Pátáné	21·74	9	42	61	—	888
Káyasth	5·27	815	12	96	5	72
CLASS IV.—TRADERS (3·70 PER CENT.).						
Maráthi.						
Bháttia	3·03	139	35	98	14	714
Lohána	5·13	346	37	2	—	615
Wánia, *Maráthi*	10·34	—	450	354	—	196
„ Vaish	3·78	—	512	342	146	—
„ *Lingaiat*	18·16	—	76	903	—	21
Gujráti.						
Wánia Shrimáli	2·28	983	—	17	—	—
„ Lád	4·50	208	30	553	170	39
„ Modh	2·96	1,000	—	—	—	—
„ Khedáyata	3·57	989	6	5	—	—
„ *Gujaráti*	14·81	10	65	647	8	270
„ Márwádi	5·81	899	28	559	14	—
„ *Undenominated*	16·42	8	—	145	847	—
CLASS V.—ARTIZANS (10·87 PER CENT.)						
(*a.*) *Textile Fabrics.*						
Koshti	6·14	—	18	470	503	9
Khatri	2·42	447	12	173	—	368
Sáli	3·16	3	63	821	93	20
Rangári (Rangrez)	1·00	—	—	687	298	15
Darji (Shimpi)	7·48	185	64	521	144	86
Bhausár	0·92	898	—	1	16	90

* In Sind castes were not tabulated in detail.

Class, Group, and Subdivision.	Per-centage of Subdivision on Total Population of each Class.	Territorial Distribution of 1,000 Persons of each Subdivision.				
		Gujarát.	Konkan.	Deccan.	Karnátic.	Bombay City.
(b.) Metals.						
Sonár	10·19	131	188	462	145	74
Lohár	5·01	372	81	398	87	62
Kasár and Támbat	2·48	99	186	566	20	129
(c.) Building and Earthenware.						
Sutár	9·57	231	208	438	93	30
Gaundi (Kadia)	2·27	120	3	55	808	14
Kumbhár	9·71	362	159	335	114	30
(d.) Leather.						
Chambhár (Khálpa)	12·74	217	149	509	87	38
Mochi	1·69	604	17	108	6	265
Dhor (Dabgar)	1·00	89	10	653	248	—
(e.)						
Tel (Ghánchi)	13·73	304	110	378	381	27
CLASS VI.—AGRICULTURISTS (55·25 PER CENT.).						
Kunbi (Marátha)	52·39	1	255	611	81	52
Koff, Marátha	3·75	—	—	853	102	45
Koli, Konkani	1·84	—	893	—	—	107
Kunbi, Lewa	3·32	1,000	—	—	—	—
„ Kadwa	1·54	1,000	—	—	—	—
Koli, Talabda	9·82	1,000	—	—	—	—
„ Gujaráti (unspecified)	1·80	1,000	—	—	—	—
Mali	3·87	21	78	825	39	37
Jangam	1·48	—	33	102	866	—
Ágria	2·62	—	951	—	—	49
Bhandári	2·07	23	648	3	120	206
Dubla	1·63	898	102	—	—	—
Panchamsáli	4·44	—	—	—	1,000	—
Hálepaik	0·66	—	—	—	1,000	—
Lingaiat Sádar	0·68	—	—	—	1,000	—
„ unspecified	1·68	—	—	—	1,000	—
Raddi	0·90	—	—	21	979	—
CLASS VII.—SHEPHERDS, &C. (5·85 PER CENT.).						
Dhangar (Kurbar)	68·58	—	22	458	516	4
Wanjara	15·38	21	38	912	4	25
Gauli	5·60	3	599	220	63	115
Bharwád	4·60	1,000	—	—	—	—
Rabári	3·81	1,000	—	—	—	—
CLASS VIII.—FISHERS AND SAILORS (1·25 PER CENT.).						
Bhoi	32·79	381	144	345	87	43
Máchhi	20·32	774	192	—	—	34
Gábit	11·50	—	850	1	149	—
Ámbi	3·49	—	—	—	1,000	—
Mogér	2·32	—	—	—	1,000	—
Mangéla	7·51	51	921	1	—	27
Khárwa	17·82	249	352	—	219	180
CLASS IX.—PERSONAL SERVANTS (1·76 PER CENT.).						
Hajám (Nhávi)	66·15	230	116	457	150	47
Dhobi	5·14	443	—	16	—	541
Parit	28·70	—	110	540	332	18
CLASS X.—MINOR PROFESSIONS (0·84 PER CENT.).						
Gurao	51·83	—	372	531	63	34
Bhát (Bhárot)	15·15	821	18	158	3	—
Chárun	6·58	1,000	—	—	—	—
Gondhali	6·83	—	124	694	182	—
Deoli	3·91	2	147	1	850	—
Wájantri (Kabuteria)	3·72	978	—	—	22	—
Bhawáya	2·24	1,000	—	—	—	—
Kolháti (Dombári)	3·77	5	129	865	1	—
CLASS XI.—DEVOTEES, &C. (0·58 PER CENT.).						
Gosávi	49·16	178	156	569	40	57
Jóshi (Saraude)	10·19	—	145	835	20	—
Bairágí	7·57	—	49	930	21	—
Sádhu (unspecified)	14·68	1,000	—	—	—	—
CLASS XII.—DEPRESSED CASTES (9·31 PER CENT.).						
Dhed (Mahár)	77·75	159	201	498	104	38
Máng	14·69	1	6	546	433	14
Bhangi	3·98	897	8	44	5	46

Class, Group, and Subdivision.	Per-centage of Subdivision on Total Population of each Class.	Territorial Distribution of 1,000 Persons of each Subdivision.				
		Gujarát.	Konkan.	Deccan.	Karnátic.	Bombay City.
CLASS XIII.—LABOURERS AND MISCELLANEOUS (3·03 PER CENT.).						
Berad	33·18	—	—	36	964	—
Waddar	15·33	—	26	276	698	—
Rámoshi	12·07	—	2	994	4	—
Wághri	8·99	987	—	3	—	10
Golá	3·34	—	—	—	—	—
Kamáthi	3·13	6	32	234	120	608
Korvi	3·96	—	—	—	1,000	—
Lamán	4·08	131	49	57	763	—
B.—ABORIGINAL OR FOREST TRIBES (702,157).	—	322	273	403	—	2
Bhil	49·45	311	1	688	—	—
Thákur	13·75	—	670	321	—	9
Wárli	11·36	2	872	126	—	—
Káthodi (Káthkari)	7·77	2	940	55	3	—
Dhodia	7·67	895	105	—	—	—
Náik (Naikda)	3·74	1,000	—	—	—	—
Chhodra	4·91	1,000	—	—	—	—
Gámtha	1·20	1,000	—	—	—	—
C.—JAINS (215,033)	—	304	25	312	279	80
(a.) Commercial.						
Oswál	10·06	166	56	776	2	—
Porwál	5·23	898	25	65	12	—
Shrimáli	18·60	953	9	34	4	—
Humbad	1·56	681	5	314	—	—
Shráwak (unspecified)	24·29	28	33	618	4	317
(b.) Agricultural.						
Chaturth	10·47	—	—	—	1,000	—
Pancham	2·46	—	—	—	1,000	—
Shráwak (unspecified)	13·77	—	—	—	1,000	—
D.—MAHAMMEDANS (1,133,927)	—	260	107	256	228	149
(a.) Foreign Titles.						
Shaikh	55·19	102	197	348	324	29
Saiad	6·28	156	30	273	488	53
Pathán	7·06	249	38	478	195	40
Moghal	0·66	153	17	341	277	212
(b.) Local Converts.						
Bohorah, Shiah	2·87	548	19	74	1	358
„ Sunni	5·56	1,000	—	—	—	—
Khoja	1·28	178	112	1	—	709
Memon	1·41	141	10	8	—	841
Molesalám	0·96	1,000	—	—	—	—
Malik	2·20	1,000	—	—	—	—

CASTE AND SOCIAL DIVISIONS.

I have treated of the different races of Christians and Jews in preceding chapters. The Pársis are, in theory at least, a homogeneous community, whilst the Sikhs are found in large numbers only in Sind, where details of subdivisions, such as form the subject of the present chapter, were not recorded. The population now to be dealt with, therefore, comprises the Hindoos, Mahammedans, Jains, and Forest Tribes of the Presidency Division, amounting in the aggregate to 13,829,101 souls, or 98 per cent. of the entire body of the inhabitants of this tract.

The term caste, whatever its derivation and original meaning, is colloquially applied to the subdivisions of the Hindoo and Jain community alone out of the four I have just mentioned. It is not inappropriate, however, to extend its use with reference to a large portion of the Mahammedans, the majority of whom, as I have stated in Chapter III., are the descendants of local converts to that faith from Hindooism. A similar complexity of structure exists in the case of the Aborigínals, some of whom belong to true Forest Tribes, whilst others bear more resemblance to the lower grades of Hindoos. Whether, however, the term used be caste or class, it may be taken as indicating a definite and more or less stereotyped social division, distinguished in the first and highest degree by the intermarriage of its members within its limits, and, less strictly, by companionship in eating and drinking.

A social position of this description is determined by either descent or occupation, according to the direction taken by the community after its first establishment. The earliest step, from a historical standpoint, taken by a nation, is, as has been so well pointed out by Mr. Bagehot in his Essays on Physics and Politics, the formation of a legal fibre, a person or set of persons to whom to pay deference; but it is the second step, that of breaking through the "cake of custom" thus formed, that presents the great difficulty, and one which comparatively very few communities have succeeded in vanquishing.

As soon as a nation (let us call it) has attained the first stage, the differentiation of employments proceeds rapidly to the extent absolutely required according to the standard of the community. The natural tendency under such circumstances is for each occupation to be transmitted from father to son on account of, first, the absence of any teaching but by example and word of mouth; and, secondly, to the greater isolation of the home, and consequent convenience of domestic instruction. The political question then arises whether this tendency or inclination should remain facultative, or be systematized and incorporated into the social organisation by the decree of the ruling power. The solution depends probably less upon the community itself than upon the circumstances by which it is surrounded, though the particular stage to which its institutions have attained by the time the question becomes pressing is a fact not without influence in this respect. We may agree, for instance, with Comte, that a sacerdotal *régime* is required in order to cement the hereditary transmissions of functions into the fabric of the State, but we should also throw the inquiry back to the time when the supremacy of the priesthood itself was only in course of foundation. It is from this point that the two civilisations of the old world begin to flow in separate channels. Hardship and competition in the one have made life a contract between man and man. Peace, plenty, and contented isolation in the other had tended to assign, under Divine sanction, a place and condition for each man from his birth, and it is by the number and the definite quality and influence of such conditions that the present chapter is rendered necessary.

It must be borne in mind that to whatever age the more archaic of the Vedic hymns may be attributed, the Bactrian clans who descended upon the Punjáb had already advanced considerably from their primitive condition, and were forming settled colonies on their conquered territory directly they acquired possession. As soon as a clan had thus given a hostage to fortune, they had to defend it against the probable attacks of the dispossessed owner. This being a more serious task than the protection of a few herds of cattle, and requiring, therefore, a special class of the community to be told off for the purpose, the nucleus of a military occupation was formed, apart from the rest of the settlers. The differentiation of the bards, or sacrificial priests, was also by this time an accomplished fact, and had probably taken place even earlier than that of the military order, owing to the reverence paid to the efficient and continual performance of the invocations at the sacrifice on which was supposed to depend the fortune of the next raid or cattle foray.* Beyond the three classes of the warrior king, his family and followers, and the priests, there seems to have been no further division until the foreigners had made an advance eastwards, and from a few clans had multiplied into large states.

The more the colonists were separated from their original settlements, the more precious became the ritual and invocations used by their ancestors, and as the rules for the due performance of the elaborate sacrifices could only be transmitted orally, the position of the priestly families became one of the utmost importance, an advantage which one may expect them to have maintained by the restriction of a knowledge of the sacred lore within as narrow a circle as possible. There is no doubt, therefore, that these families became a class quite apart from the rest very soon after the establishment of stable and fixed communities. With regard to the rest of the people, it appears that their contest with the races they found on the soil was no very hard one, and that the majority of those whom they dispossessed were maintained in a state of servitude on the land they once owned. It is also probable that marriage was not kept strictly within the limits of the Aryan community, and that the whole male population of the invaders was not required for the army, so that a mixture of races was the result of the one innovation, and of occupations that of the other. It will be recollected that in treating of the Bráhmanic marriage system in Chapter V., it was mentioned that laxity with regard to caste was permitted to a Kshatria, or warrior. In fact it could not well have been otherwise, as apart from the discipline of battle, the military spirit is adverse to restriction, or special and esoteric rules of conduct, and in later days Bráhmanic scripture recorded many instances of mixed descent amongst undoubted warriors,† with whom the lineage of the father was held to have cured any defect in that of the mother. In early days, therefore, we find two classes distinctly marked off from the rest of the community, the warrior, including the king and his family, and the priest.

But all writers on early Hindoo civilization describe the community as divided into four orders. In addition to the *Bráhman*, or priest, and the *Kshatria*, or warrior, they enumerate the *Vaishya*, generally rendered trader, and the *Shudra*, or servile class. Authors of the middle ages of Hindoo literature attributed to this division a divine origin, and claim for it antiquity coeval with the race. It is remarkable, however, that whereas to the present day the order of Bráhmans is well defined, and that of Kshatrias little less so, no certainty exists as to which of the existing castes can be ascribed to the Vaishya and which to the Shudra order. There is no need to enter here into the literary arena on this question, which has been admirably treated by Mr. F. C. Growse, C.I.E., in a paper reprinted in the Census Report of the North-West Provinces in 1872;* but there is the fact

---

* In Kashmir, the most archaic of Indo-Aryan communities, all the Hindoos are *Bráhmans*, as the Máhábhárata declares all men to have been when first created. Perhaps researches amongst the almost unvisited tribe of the Siah Posh káfirs may bring forth still better evidence regarding primitive Aryanism.

† As, for instance, a high-born Rajput from a Bráhman woman and the Moon-god.

that, in the first place, strong evidence exists as to the interpolation of the well-known stanza in the Purusha Sukta, secondly, that elsewhere in ancient Sanskrit literature, the two first orders only are mentioned, and thirdly, that, though traders and artizans are mentioned in the epics by names almost identical with those the same castes now bear, there is no mention of the aggregate of such workers as a special or homogeneous order. The existence of the Vaishya as a separate order can be doubted, also, on political grounds. It may be borne in mind that, according to the Puránic theory, this order was one of the twice-born, and invested, therefore, with marked social precedence over the Shudras and mixed races. From their occupations and position, moreover, they must have become a body of considerable importance even amongst the regenerate, and an element in the State, therefore, which no ruling power could afford to disregard. Nay, further, had there been any cohesion amongst them, as amongst members of a single class, they could hardly have failed to have acquired predominance in the State, as corresponding classes have been found to do in other countries. In all probability, therefore, there was at no time a definite order known as the Vaishya, and that the earliest separation after the colonies were formed may be taken to have been the warrior, the priest, and the servant, the last being the dispossessed owners of the land, retained in a state of collective servitude, as *adscripti glebæ*. Such a community could not long exist in peace and security without the formation within it of a middle class, to whom the generic term Vaishya may have been applied. Authorities differ, however, as to the extent to which this term was used. Duncker, a historian whom I have already quoted, translates the word "tribesman" or "comrade," and considers that it was applied to the whole Aryan community, to distinguish them from the Shudras, or old inhabitants, and that it was borne alike by priest, warrior, and layman, but that in course of time, when the division between warrior and cultivator or shepherd became wider, the former took the exclusive title of Kshatria, the priests that of Bráhman, and left that of Vaishya to the Aryan masses. On the other hand, it appears equally probable that the term may have originated at a far later date, when the cessation of war, the growing importance of the offspring of mixed marriages between the Aryans and older inhabitants, and, lastly, the gradual concentration of the population in towns, had tended to raise up a class, without pretensions to the blood of the two first orders, yet far enough above the masses to desire to mark themselves off as of superior rank. This, however, they could do by no recognised standard. The general assertion that the term Vaishya includes trades, whilst that of Shudra implies service, is inadequate to cover cases of an honourable service and an ignoble trade, and so it is as well to abandon all attempts to classify modern Hindoo middle and lower society under one or the other of these two denominations. A few words remain to be said regarding the other two orders. It is beyond dispute that in the present day and for many generations back the first rank has been occupied by the priest. It is equally certain, as a fact of social dynamics, that when the two orders are first differentiated, the order of their social precedence is reversed and history seems to show that there is no impassable barrier between them. Viswamitra became a Bráhman, even as, to use Mr. Growse's simile, a Knight of the Crusades retired after his expedition to the peaceful seclusion of a monastery. The first step towards the establishment of sacerdotal supremacy is, as I have said above, the recognition by the community of the exclusive possession on the part of a certain class, of the power to act as mediators between man and the supernatural. Such an acknowledgment is all the more important, when, as in the case of the Aryan invaders, the helpful intervention of divine power is believed to be continually available if asked for by the faithful in due form. If, however, the community is kept in a state of conflict with foreign enemies or internal rivals, the importance thereby attained by the military classes will predominate over the less direct influence of the sacrificer, since the varied fortunes of continuous struggles will implant a firmer confidence in large battalions than in the god of battles, and such a feeling will inevitably spread from the actual combatants to those who live under their protection. Of this we have an example in Rome, and a less striking one in Greece. With the Indo-Aryans it was different. As the colonists pushed their domains further towards the east the task of keeping touch with their ancestral home in the land of the Seven Rivers became more and more difficult, whilst the increasing closeness of their relations with the old inhabitants of their conquests rendered the necessity of some such race-preservation more prominent. Community of ancestral worship is obviously the most efficient resource under such circumstances, and with the formation of larger states by the amalgamation of different tribes or clans, there arose a special class composed of the initiated sacrificers of all the combined families, to whom alone were known the secrets of the ritual esteemed so highly. The life of war fell into the background; the fertility of the soil rendered life easy, and the Bráhman, from being a functionary subordinate to the warlike interests of the tribe, entered upon the condition of a speculative class, endowed with both dignity and leisure. It was probably at this period that arose the transcendental conception of sacrifice, by means of which the aggregate of tribal priests, after comparison of the attributes and virtues of their respective divinities, managed to eliminate from their ritual the Vedic notions of the Kshatrias, and to substitute for these anthropomorphic tutelaries an abstract deity inherent in the sacrifice which they alone had the power of offering. So tremendous a power, thus monopolised, and the comparative insignificance into which the state of peace had reduced Indra and the other gods who warred for the Aryan, seem to have been the steps by which the Bráhman mounted to the chief place in Hindoo society. As far as the Kshatrias are concerned, if we disregard Bráhmanic tradition, according to which there is none of that order left on earth, the change wrought little material detriment, though there must have been some opposition, possibly enduring for a considerable time. Under the new development, Bráhmanism, from denoting an occupation, had become an hereditary quality,* for pretension to esoteric knowledge is necessarily

* A contrast to the state of society in the present day, when asceticism admits all castes, Bráhmanism none.

exclusive. But in the case of the Kshatrias, the Bráhmans were most careful to maintain that the sovereignty was hereditary in the Rájanya class, and at the same time allowed a considerable latitude in practice, if not in theory, to the extension of the title of Kshatria by mixed marriages, for in India, as in many other cases, the distinction of order applied first to the male only. So far was this freedom carried, that when once a Hindoo has attained the position of sovereign it is only a matter of time for him or his descendants to be admitted as Kshatrias, whilst several classes other than Rajputs, in the modern acceptation of the term, are popularly known by names that denote a Kshatria origin.'

The principle of heredity, thus established in the leading classes of society, is easily imitated by the middle grades, and it is, in fact, to the interest of a sacredotal or literate class that this should be the case. In ancient India, moreover, the presence of a large lower stratum of the native inhabitants, of a very much lower type of civilisation than that of their conquerors and outnumbering the latter, is likely to have kept the fact of superiority of race prominently before the eyes of the crowds of foreigners who had to betake themselves to pursuits also common to those whom they otherwise despised. As civilisation advanced, the accession to wealth and the influence given by wealth, of a number of families of no doubt mixed race,—for even before the establishment of the Bráhmanical hierarchy the formation of such classes must have begun—gave an additional stimulus to the tendency to exclusiveness similar to that which in Europe was given by the gilds of trade and industry. In the one case, however, the gilds were self-constituted and recruited by apprentices admitted from outside, fading into disuse under the influence of free competition. In the other, the corporation was derived from some fancied common origin, and the members bound together by hereditary ties, their places being taken in turn by their descendants. There are still a few industries, notably of ornament, such as enamelling and brocade, which are conducted solely by the members of a single family, who secure to themselves the profits of their invention by means of strict secrecy, whereas in Europe they would be reaped in the shape of a premium on its extended use. This is, however, it is unnecessary to say, quite exceptional, as the effect of the hereditary tendency, exemplified by caste or industry, has been metophorically of an hour-glass form. The occupation was contracted into a gild, and the gild, under modern influences, is expanding into a variety of occupations. In places where the occupations specially flourish it is not improbable that a new caste with a local name will be the result, and a similar result follows the success of even a subdivision of an occupation under favourable circumstances. Caste-making, therefore, is still in progress, not only in the shape of new gilds, but, as mentioned in Chapter III., in that of new schisms also, as well as in the reception into the Bráhmanical fold of new tribes of Aboriginals or of others who have won worldly success in various directions. Even within the fold there are changes going on between the secular orders. The aim of a successful member of a middle rank caste is often to raise himself a grade in society, and owing to the immense field of Hindoo scripture and mythology, the required proof is not unfrequently forthcoming when sufficient funds are expended on research. Such changes are regarded with little or no disfavour by the priesthood. Their own ranks being closed they fear no intrusion, and other orders being in collective subordination to them, it matters little what ripples disturb the surface on which they look down. Exoteric Hindooism is practically composed of two sects of duties, those to the caste and those to the shrine, though the latter are dependent, I believe, to a great extent on the caste custom. To this institution, therefore, is due the current morality and general tone of society amongst the greater portion of the people of this country, and it is in consideration of its importance as a social factor that I have endeavoured to trace in outline its origin and development.

There are a few special circumstances in connexion with the caste system in this Presidency that may be just mentioned here, as tending to throw some light on the nomenclature and distribution of the various subdivisions to which I propose to call attention below. The first is the relative strength of the original Aryan element in the population and the way it was introduced. Starting from the earliest Cis-Himalayan settlements of the Aryans in the great river valleys of the north, the colonisation of the country south and west of the Vindhiyas must have been a work of a long time. The obvious routes which immigrants were likely to follow are either those through Rájputána to the north of Gujarát, where they meet a similar desert track from the Indus, or those entering the north-east and east of Khándesh. From what is ascertained about the course of Aryan occupation in the north of India, it might be presumed that the movement southwards in the direction last mentioned took place at a much later period than that through the desert, but I am not aware that this is corroborated by the existing composition of society in the respective divisions. This much, however, can be said, that the Rajput or Kshatri element is very strong in Gujarát, whilst the traces of pastoral colonisation is equally apparent in the fertile tract of Khándesh, and the *Ahir* class, which is found in the latter country, belongs, no doubt, to the second stage of Aryan settlement when the middle class of the foreigners had begun to join in the occupations of the older inhabitants. The latter element, which, were it not for the question-begging character of the epithet, it could be convenient to term Aboriginal, is found strongly marked throughout the Presidency Division, except, perhaps, amongst the Bráhmans and Gujarát Kshatrias. This, however, is only what is to be expected when the expansion of a purer race takes place across wide stretches of desert or difficult mountain ranges instead of in a continuous and regular stream along the course of large and fertile valleys, such as those of the Ganges and Jumna. The development of caste in this part of the country has consequently been very irregular, and in comparison with what I understand to be the case nearer the cradle-land of the system, its power and restrictions are unquestionably feeble and less directly connected with the original practice.

Beginning with the north-western gate of colonisation, we find everywhere traces of a strong Kshatria inroad. Rajputs are settled as landholders and owners of villages in a quasi-feudal state, each petty Chief surrounded by the subordinate members of his family. The principle of joint or collective ownership is strongly developed and has spread from the Rajputs to the class immediately below them in the social scale. This principle necessarily implies hereditary right, so that the village system is fairly preserved in the upper portions of Gujarát. Another feature is the position of the older inhabitants, the *Talabda*, or *Talária*. The land in this part of the country is particularly fertile, and the original possessors, assuming for the moment that they are original, have maintained their ownership, though without reaching the status of the Rajput or Lewa. In the districts immediately to the south this class have either retreated to the forest, or remained on their land chiefly as the predial serfs of the landholders of superior class. Here the Kshatria element is weaker, there is little collective ownership of village lands, and consequently less hereditary position in the village oligarchy. The land, too, being less fertile and remunerative, greater inequality is found between the agricultural and the other classes of society.

In the Deccan, again, though the distinctions of caste are very marked, the strong hold which the principle of hereditary claim has upon the majority of the classes, and the integrity of the village system with which that principle is connected, seem to indicate an earlier or less disturbed settlement. This part of the country, from Khándesh downwards, has been the scene of uncounted struggles between different races, and has witnessed the passage of even more numerous military expeditions, from the Rámáyana to Assaye. There has been, however, little colonisation, withal, except in Khándesh. The armies came, fought, and went away, leaving few but their dead behind them. The mushroom plantations from the north introduced little beyond industrial innovation, so that the villages have remained but slightly affected by political changes, and, including Bráhmans, over 73 per cent. of the population is comprised in seven castes, whilst most of the remainder belongs to the three or four classes of artizans that are to be found in all but the smallest hamlets.

The Konkan has in the north a special Aboriginal element, and though a more advanced class of the older inhabitants of the coast form the greater part of the population, the fact that they have adopted the Hindoo system of religion and abandoned the forest for fishing and for more skilled and regular cultivation, prevents their immediate recognition. In the south there is apparently a strong connexion between the cultivating classes of the coast and those of the table-land above, though the comparative poverty of the former doubtless tends to weaken the link. A peculiar feature along this coast and extending to Kánara and the Malabár district is the colony of Bráhmans of the Gaud, or northern class, not found in such strength in any other part of the Presidency.

In the Karnátic table-land the distinction of religious sect has, as I mentioned in Chapter III., tended in great measure to obscure that of caste. The generic term *Lingaiat* is used of nearly all the ordinary subdivisions of Hindoo society, whilst that of *Marátha*, covers similar subdivisions of the sect prevailing in the adjacent country to the north. It will be seen from the caste lists published in Appendix C.* that a very large proportion of the 830 names or thereabouts are appropriated to castes from this part of the country, and I have no doubt that a person versed in the vital distinctions of caste and with greater experience of the Karnátic than myself, could have materially abridged this list by more correct classification of local varieties under a single heading.† The district of Kánara is quite exceptional as to its castes, many of which are not found even in the immediately adjacent territory. It has received, probably, a considerable influx of the upper classes from the south,—a fact scarcely to be traced in other parts of the Presidency with the exception of a few cultivators of respectable position who have entered the south-eastern districts.

Lastly, I have to call attention to the apparent system of nomenclature prevailing amongst the castes. The two upper orders carry the meaning of their names on the surface. The third, if it ever existed in a concrete form, may mean either colonist or trader, whilst Shudra has been conjectured to be an Aboriginal term found in the Upper Ganges Valley, as it is not Sanskrit, and has no analogous meaning in that tongue. As regards the modern appellations with which we have to deal in the Census schedules, it seems a very general rule, though not universal, that subdivisions of Bráhmans and Wániás, or traders, take their names chiefly from places, and those of artizans from their occupations. Local names are given, however, to other classes under special circumstances, such as when the class is confined to a restricted area, as the Chunwália Kolis, the Surati Dheds, and the Kunknas, or Konkani Kunbis of the Ghâts and the Dáng forests. It is also found to some extent amongst the large class of Kunbis in Khándesh and the North Deccan. The subdivisional names of the Karnátic agriculturists and artizans, as far as my not very extended acquaintance with them goes, appear to be connected with religion, when not simply professional. In times considerably later than the formation of the caste we often find schisms of a subdivision that, instead of taking a separate local name, perhaps from the desire of maintaining a closer connexion with their original condition, designate themselves as the *Tenth*, or *Twentieth* of the caste, as the Dasa Shrimáli, the Visa Porwál, &c. Though this is found chiefly in Gujarát and amongst the trading classes, it is not unknown in other parts of the country, as amongst the Jains of the Karnátic, which belong to two great subdivisions of the Fourth and the Fifth. In

---

* Page i to xl.

† As regards most of the rest of the Presidency Division the classification of castes was conducted, as far as possible, in accordance with the information on this head found in the published volumes of Mr. J. M. Campbell's Bombay Gazetteer, but unfortunately, this valuable aid was not available for the southern districts.

the case of Bráhmans, too, we find fanciful denominations, such as the "One hundred and twenty-five" (Sawashé), the descendants of that number of devoted friends who rallied round a Bráhman whom they held to have been excommunicated unjustly. There are also the twenty-four (Chovisa) of Gujarát, which comes into this category.

I will now bring to notice the principal castes returned in the Presidency, taking them first in relation to their numerical strength only.

Numerical Strength.

The most generally distributed subdivisions and those that contain 100,000 persons and upwards have been shown by sex and district in Table VIII. in Appendix A. A more detailed list is given in Appendix C., as well as a statement showing the territorial distribution of the more important castes which are not strong enough numerically to find a place in the Imperial return.

There is one main difference, however, between Table VIII. and the rest, namely, that as the former constitutes an integral portion of a series with other branches of which its entries are required to be compared, the strength of tribes that come under the head of Aboriginals is there shown only as that which was returned as non-Hindoo, whereas in the other statements, the religion returned has been held subordinate to the tribe, disregarding, that is, the probable idiosyncracies of enumerators, as I have already stated in Chapter III. By this change, therefore, the population dealt with in the following remarks is distributed as shown in the margin, instead of giving the number of Hindoos and Aboriginals as 12,003,503 and 476,638 respectively, as in Table III. of the Imperial Series. The transfer thus affects the number of 225,519 persons, chiefly in Khándesh and Thána districts. The first class taken into consideration will be the Hindoos. The numerical distribution of the main subdivisions of this community can be seen from the following statement, in which they are grouped according to their strength into four classes:—

Religion.	Number.
Hindoo	11,777,984
Mahammedan	1,133,927
Jain	215,053
Aboriginal	702,157
Total	13,829,101

(a) *Castes containing* 100,000 *persons and over.*

	Strength.
1. Maráṭha Kunbi (VI)	3,403,059
2. Mahár or Dhed (VII)	852,523
3. Talabda Koli (VI)	639,141
4. Dhangar and Kurbar	472,167
5. Panchamsáli (VI)	288,875
6. Máli (VI)	252,141
7. Maráṭha Koli (VI)	244,146
8. Deshasth Bráhman (I)	252,804
9. Lewa Kanbi (VI)	215,928
10. Teli or Ghánchi (V)	175,841
11. Ágria and Mithágria (VI)	170,302
12. Chambhár or Khálpa (V)	163,102
13. Mang (XII)	161,970
14. Hajám or Nhávi (IX)	136,906
15. Bhandári (VI)	134,656
16. Sonár (V)	130,486
17. Kumbhár (V)	124,405
18. Sutár (V)	122,607
19. Konkani Koli (VI)	120,006
20. Berad (Bedar) (XIII)	118,335
21. Dubla (Talávia) (VI)	106,332
22. Wanjára (VII)	105,885
23. Gujarát Rajput (II)	105,595
24. Kadwa Kanbi (VI)	100,365
Total Number	8,587,577
Per-centage on Total Hindoos	72·91

(b) *Castes containing from* 50,000 *to* 100,000.

1. Jangam (VI)	96,449
2. Darji or Shimpi (V)	95,747
3. Konkanasth Bráhman (I)	79,183
4. Koshti (V)	78,586
5. Lohár (V)	64,191
6. Raddi (VI)	58,382
7. Parit (IX)	58,107
8. Waddar (XIII)	54,631
9. Hindusthání Rajput (II)	52,396
10. Gúrao	51,054
Total Number	688,726
Per-centage on Total Hindoos	5·85

(c) *Castes containing from* 10,000 *to* 50,000.

	Strength.
1. Bhoi (VIII)	48,398
2. Sadar (VI)	44,317
3. Chunwália Koli (VI)	43,895
4. Bhangi (XII)	43,688
5. Hálepaik (VI.)	43,061
6. Rámoshi (XIII)	43,037
7. Sáli (V)	40,484
8. Havik Bráhman (I)	39,723
9. Panchál (VI)	39,148
10. Gauli (VII)	38,560
11. Audich Bráhman (I)	37,871
12. Gosávi (XI)	33,851
13. Wághri (XIII)	32,051
14. Bharwád (VII)	31,675
15. Khatri (V)	30,968
16. Máchhi (VIII)	29,996
17. Gaundi and Kadia (V)	29,100
18. Kásar (V)	27,614
19. Chattri (II)	27,415
20. Khárwa (VIII)	26,298
21. Anáwala Bráhman	24,700
22. Maráṭha Rájput (II)	24,371
23. Ráwalia (XIII)	23,608
24. Karháde Bráhman (I)	23,040
25. Rabári (VIII)	22,810
26. Lohána (IV)	22,377
27. Kabér (VI)	22,310
28. Halákkigaud (VI)	22,169
29. Saráswat Bráhman (I)	22,156
30. Mochi (V)	21,584
31. Kabliger (VI)	20,347
Total Number	980,622
Per-centage on Total Hindoos	8·33

(d) *Castes containing from* 10,000 *to* 20,000.

1. Lád Wániá (IV)	19,663
2. Káchiá (VI)	18,758
3. Kudwakkal (VI)	17,446
4. Ádi-Banjigar (IV)	17,406
5. Gábit (VIII)	16,982
6. Vaish Wániá (IV)	16,480
7. Hátgár (V)	16,246
8. Khedayáta Wániá (IV)	15,533

	Strength.
9. Bhát (X)	15,067
10. Hanbar (VI)	14,998
11. Lamán (XIII)	14,566
12. Korvi (XIII)	14,106
13. Káyasth Parbhu (III)	13,666
14. Bhátia (IV)	13,193
15. Bangári (V)	12,912
16. Modh Wánia (IV)	12,897
17. Dhor and Dabgár (V)	12,799
18. Lonári (V)	12,779
19 Shenvi Bráhman	12,481
20. Gola (XIII)	11,905
21 Bhausár (V)	11,750
22 Modh Bráhman (I)	11,720
23. Khedáwal (I)	11,575
24 Shindé (VI)	11,508
25 Gaudé (VI)	11,503
26. Kámáthi (XIII)	11,153
27. Mangéla (VIII)	11,080
28. Sherugár (XIII)	10,926
29. Dhobi (IX)	10,640
30 Gámwakkal (VI)	10,572
31. Mewáda Bráhman (I)	10,418
32. Burud (V)	10,199
33. Patelia (VI)	10,042
Total Number	442,909
Per-centage on Total Hindoos	3·76

(c) *Persons returning general and indefinite titles.*

	Strength.
1. Lingáiat (VI)	109,094
2 Lingáiat Wáni (IV)	56,256
3. Wániá (IV)	71,514
4. Gujar (VI)	31,817
5. Gujar Wania (IV)	32,693
6. Maráthá Wánia (IV)	45,018
7. Sádhu (XI)	10,110
8. Gaud Bráhman (I)	22,408
9. Gujaráti Bráhman	15,304
10. Mahárástra Bráhman (I)	12,797
11. Gujaráti Koli (VI)	70,478
12. Márwádi Wániá } (IV) 13. Moshri Wánia }	15,565
Total Number	493,054
Per-centage on Total Hindoo Population	4·19

SUMMARY.

Over 100,000 persons	72·91
50,000—100,000	5·85
20,000—50,000	8 33
10,000—20,000	3·76
Under 10,000	4·96
Of unspecified title	4·19
	100 00

Thus there are 24 castes, containing in the aggregate nearly 73 per cent. of the Hindoo population, which have respectively a strength of 100,000 persons and over. One of these, the Maratha Kunbi, comprises about four times as many persons as that which comes nearest to it in numbers. Of the rest, eight contain over 200,000 persons. The collective strength of the group containing from 50,000 to 100,000 persons is equivalent to 5·85 per cent. of the whole, and includes only 10 castes. In it are two considerably larger than the rest and falling short of 100,000 by but a comparatively small number. In the third group are 31 castes, containing about 8·33 per cent. of the population. The caste that heads this collection is the only one which is markedly different in numbers from the rest. The last group has the largest number of castes, but this number is very slightly above that in the group above, whilst the relative strength of the population included is only 3·76 on the total Hindoo community. In addition to the castes falling within these four groups are several which are shown under heading (c), since though the subdivision to which they belong is not returned, a fairly approximate guess can be made in the case of most of them as to the class to which they may probably be assigned. The Wánia (3), for instance, is no doubt a fraction of the Lingáiat Wánia (2), and the number shown under the latter heading contains, too, some who are not merely Wánias, but husbandmen also. It is the same with Gujars (4) and Gujar Wánia (5). The Gaud Bráhmans (8), too, are mostly Shenvi, and might be included in that caste (19) in group (d). The Gujaráti Koli (11) are mostly offshoots of the Talabdas given as No. 3 in group (a), but the rest of the castes that come in category (c) are not so distinctly traceable. The whole group contains, in the aggregate, some 4·9 of the population.

Of the entire body of Hindoos returned in the detailed caste list under about 830 different headings, nearly 91 per cent., are as here shown, in 98 subdivisions, containing respectively 10,000 persons and upwards, whilst about 4·2 per cent. of the rest have returned themselves under 13 general or indefinite titles. The remaining 5 per cent. or thereabouts, have not, unless for some special reason, been shown in the detailed provincial returns.

It will be observed by those familiar with the castes of this Presidency, that in the above statement a single heading covers a caste which from territorial distribution has been split into a variety of divisions probably distinct in a social sense from each other, as, for example, the Parjis and Shimpis or the Hajáms and Nhávis. The reason for such combinations is that the eponymic occupation is the same in all cases and the separation in the detailed tables of the different local divisions renders it unnecessary to maintain the distinction when treating of the whole as an economic or social subdivision. There are instances even more latent, such as those of the Sutárs or the Kumbhárs, who do not inter-marry with the castes of the same title coming from another division and using a different home-language. Their position in the social scale, however, is almost, if not quite, indentical in each case, and the diffences between them which it is important to notice in this work are found from statistics which will be taken into consideration later on to be due chiefly to locality and local custom, not to intrinsic variation.

CLASSIFICATION OF SUBDIVISIONS.

Before I enter upon the subject of territorial distribution of these castes, I propose to explain briefly the classification adopted, to which should be referred the Roman numerals that follow each name in the list. It was originally suggested that the only classification required was that of social grades according to standards generally accepted amongst the Hindoos themselves. This, however, apart from the arbitrary nature of the standard, admits of so few classes as to be practically useless, and if it were adopted, would show by far the greater portion of the community under a single

denomination. Notwithstanding this objection, in column 5 of the detailed list given at the beginning of Appendix C., this social rank has been indicated, as far as any trustworthy information is available. It must be borne in mind, though, that almost all native officials of rank, and all that have given special attention and study to this subject belong to one class, so distinct from the rest in social position that it is hardly worth their while to consider any systematic classification of the masses as a labour of practical value or importance. There are, no doubt, rules of precedence, and as far as the Deccan is concerned, a sort of scale was compiled by Mr. Steele, in an old work on the castes of that region, but this is not comprehensive enough, even if trustworthy, for a general list, like that returned at a census.

I have therefore regarded for the purpose of classification the eponymic occupation of all classes below those of Bráhman and Rajput as indicative of social position to a degree sufficient for general tables, such as those given at the end of this volume. There are, no doubt, instances of wrong arrangement to be discovered, but as regards the main subdivisions of the Hindoo population, comprising all that contain above 10,000 persons, the grouping has been aided by the second part of the provincial caste table in Appendix C. in which these castes have been shown according to the occupations most prevalent amongst them.* The classification is headed with the Bráhmans and Kshatrias, and with regard to these it may be mentioned that only such subdivisions have been included amongst them as are admittedly and by general consent, entitled to this rank. There are two or three castes, if not more, which have strong claims to Bráhman or Kshatria descent, but which are not generally acknowledged to belong to those classes. I will mention those special instances later on, when the separate castes are being considered. It is not irrelevant, however, to state here, that the whole of the third class, that of the *Writers*, have a distinct strain of Kshatria blood, not only in this Presidency, but in Upper India, where they are stronger in number as well as in influence. After the writers come the *Traders*, a class which, owing to the extensive intermixture of production and distribution in India, is not so definitely marked off as those which precede it. One large division coming under this head is that of the Wánia, or traders proper, who are shown in a separate group at page xxviii of Appendix C., and the remainder consists either of partial cultivators, or of those coming under a head which from want of sufficient accuracy in the schedule must necessarily include both traders and others, as, for instance, Lingáiat and Gujar. The fifth class is that of the *Artizans*, which is inferior in numbers to the next class, that of *Agriculturists*, alone. If we look not merely to the name, but to the occupation also, it will be found that the less skilled industries and agriculture mutually overlap to a great extent, a distribution that may be expected to be concomitant with the village system.

The *Cultivating* class is the largest in the list, and contains more than half the entire community. It is probable, too, that some of the castes included in the miscellaneous and labouring order are mostly employed in connexion with the land. The seventh class, also that of the *Shepherds* and *graziers*, which consists of two or three main castes, is largely engaged in cultivation, except in Gujarát, where there is less room for the development of this kind of occupation, and the land is taken up to the utmost extent by the more exclusively agricultural castes. The eighth group is that of the *Fishers* and *seafaring classes* generally. This section is but a small one as a large number of fishermen belong to the caste of Kolis of the Konkan, who are as much engaged in agriculture as in the more primitive occupation. A curious alternative pursuit is to be found in the chief caste entered in this group, namely, that of carrying litters and pálkis, which is as much the profession of the Bhois in this Presidency as it apparently is in the more northern and eastern part of the continent. The ninth class, that of *Personal servants*, is composed of the two main castes, the barbers and the washermen. These are to be found in small numbers in all but the very poorest villages. Under the head of *Minor professions*—a term I have borrowed from the Gazetteer,—come the genealogists and the temple servants, who are also the principal manufacturers of the leaf-plates used at caste-meetings and other festive gatherings. The rest of the castes in this order belong to the acting and dancing fraternity, a great number of whom included amongst those who returned no settled residence have probably a more lucrative but less reputable means of livelihood than that recorded at the Census. Included in this category, too, are the village musicians, and the wandering rope-dancers and tumblers. The eleventh class comprises the *Devotees* and *religious mendicants* (not Bráhmans), and also the caste of half-beggars, half-astrologers or fortune-tellers. The twelfth group is that of the *Depressed castes*, sometimes erroneously termed outcasts. The hereditary occupation of by far the largest number of these is village service of the lower description, but with the improvement of communications they have spread over the country as general labourers and factory hands. One class amongst them has almost the monopoly of the preparation and manufacture of hemp fibre and of rope-twisting. Another, and the lowest, as well as the smallest recorded in detail is engaged in scavenging. From the marginal table it will be seen that this class comes third in numerical strength. Next below them are the *Shepherds* with the *Bráhmans* but a

Actual and Relative Strength of the different Hindoo Classes.

Class.	Number.	Per-centage of Hindoo Population.
I. Bráhmans	650,880	5·53
II. Rajputs	214,180	1·82
III. Writers	24,622	0·21
IV. Traders	435,451	3·70
V. Artizans	1,280,648	10·87
VI. Cultivators	6,507,691	55·25
VII. Graziers, &c.	688,472	5·85
VIII. Seafarers	147,588	1·25
IX. Personal service	206,947	1·76
X. Minor professions	99,468	0·84
XI. Devotees	68,858	0·58
XII. Depressed and unclean	1,086,542	9·31
XIII. Labouring, miscellaneous, and unclassed	356,631	3·03
Total	11,777,984	100·00

* Discrepancies are, nevertheless, to be found between the two, as in the case of Sherugárs, for instance, owing to the completion and publication of the caste list before the whole of the occupation returns were before me

short way behind. The *Traders* and *Labourers* come next, and after the *Rajputs* and the *Servants* there are but the *Fishers* who number more than 1 per cent. of the entire Hindoo population.

With this general description of the system of classification adopted in this work, I pass on to the consideration of the relative strength and territorial distribution of the different castes shown in the comparative table that precedes this chapter.* It will be convenient to take up the list in the order of classification, which has, moreover, been observed in posting the castes in the table. I will begin, therefore, with the subdivisions of the important order of the Bráhmans.

Bráhmans.

The list gives the number of Bráhman subdivisions as about 147, but the 14 tribes shown in the comparative table comprise more than 80 per cent. of the whole order, and nearly 8 per cent. more are returned simply under the race distinction as Maráthi, Gujar or Gaud Bráhmans. By far the most numerous class is that of the Deshasth, or Deccani Bráhman, which contain with their northern subdivisions of probably Gujaráti origin more than 37 per cent. of the whole sacerdotal class. It is not certain, I believe, how far the sections known as Maitráyani and Mádhyandini in Khándesh and Násik are of distinctly Máhárashtra descent, but most of them seem to return themselves under the general term Deshasth.† As, too, the Palsé Bráhmans of the North Konkan. After these, who are, as a rule, dwellers of the table-land, and found chiefly in the Deccan and Karnátic above the Ghats, the most numerous section is the Konkanasth, otherwise known as the Chitpáwan, a Maráthi variety which rose to notoriety in the time of the Peshwás, who belonged to their community. Though more than half the total strength of this subdivision is still found in the Konkan which is the land of their origin, the establishment of the seat of government at Poona by the Peshwá attracted numbers of families to the capital, where they have ever since remained as one of the most enterprising and best educated classes of the whole Bráhman order. They are to be found in all liberal professions wherever there is an opening, and besides the Peshwás, can count in their ranks some of the ablest Hindoos of the west of India. Between these two sections of Máhárashtra Bráhmans and the rest there is, numerically speaking, a great gap. The Havik, a tribe of cultivators in Kánara, are the next in order, but reach only 6 per cent. of the whole. We then come to the most numerous clan of the Bráhmans of Gujarát, a division where this order is split up into more than 80 subdivisions. The Audich number 5·82 of the whole order, and are found in nearly all parts of the province. Next to them come the Anáwalas, originally entirely, and still largely, a colonising and cultivating community. They are mostly confined to the Surat district, where they were of yore granted large tracts of land to bring under tillage. In course of time they have extended their influence into the liberal professions, and many of the higher government servants of the district are of this section. Three more sections of the Gujarát family of Bráhmans are shown in the table, though none of them reach a strength of over 2 per cent. of the whole. The most important of these three is the Nágar, with its subdivisions named after the place of their origin. This section holds, I believe, a very high place in the scale of purity, even amongst the Bráhmanical authorities of Northern India, and is very powerful in the numerous Native courts of the Peninsula of Káthiáwár, as well as largely supplying employés to the Government offices of the main land. The Karhade section, though it takes its name from a place in the Deccan, is found chiefly in the Konkan, and has a relative strength of a little over 3·50 per cent. of the Bráhmans as a whole. We then come to the curiously isolated Gaud colony located along the western coast. The Sáraswats, with their subdivision of the Sáshtekars, are found in the southern part of the Bombay coast, in Kánara, though there are representatives, probably of a different subdivision, in nearly every part of the Presidency Division. Extending from Kánara to the northwards are the Shenvi Gauds, who are also much subdivided. One section of them is engaged principally in trade and take their name from the place where they originally settled in this part of India. Others are cultivators and are found in the south of Ratnágiri. A third division is a literate class, and are employed in numbers under Government and in commercial offices in Bombay. In the comparative table there is no distinct separation between this class and the unspecified Gauds of the Konkan and the capital city. There is a tendency amongst the indigenous Bráhmans, such as the Deshasth and Chitpáwans, to regard the local Gauds as of a lower class than themselves, owing, I understand, to a more than usually hazy tradition regarding the advent of the others from the Bhárat land of the northern settlements, and also to their more liberal notions on the scriptural regulations regarding diet. There are, on the other hand, the Kanojia or Kánkubja sections of northern Bráhmans, many of whom have come from the region of Oudh and Cawnpore within the memory of man, and who though as a rule poorer and employed in less honourable occupations than the Bráhmans of Máhárashtra, are regarded as of a higher rank by the rest; and, theoretically, are not allowed to hold intercourse either by feast or marriage with the Bráhman of the west. This class is scattered all over the country, and Kanojias are to be found in the ranks of the army, the police, on the railways, as dunning agents in the service of money-lenders. As regards the territorial distribution of the order of Bráhmans, it will be seen from the table that in the Konkan the ratio corresponds almost exactly with that of the distribution of the whole body of Hindoos. In the capital city the ratio of the literate class is, as is to be expected, a little above that of the rest of their co-religionists. The same disproportion is more noticeable in the Karnátic, where there is the large colony of Haviks and of Gaud traders. In Gujarát the Bráhman element is still more marked in comparison with the strength of the rest, whilst in the Deccan the ratio of the latter rises far above that of the Bráhmans. The explanation seems to

* The detailed account of the castes that forms part of each volume of the Gazetteer renders it superfluous to give in this work more than a very general description of the different subdivisions, sufficient to illustrate the tables relating to the subject.

† As, too, the Palsé Bráhmans of the North Konkan.

be that in Gujarát the comparative wealth of the upper classes allows of an increased number of temples and of larger endowments, apart from the greater sectarian fervour which, as was noticed in the third chapter of this work, is manifested amongst the laity of Gujarát. In the Deccan, on the other hand, the population is both more scattered and of a lower general average, materially if not intellectually and devotionally. It may be also the case that the wider political education of the Deccan and the freedom from the competition of other literate classes has led the Bráhman of that region to prefer the occupations of the laymen to the segregation of his own fraternity in religious institutions. Taking the order in more detail it will be seen from the table that the Gujaráti sections are, if the Bombay City contingent be omitted, almost entirely localised to the province of their origin, whilst the Maráthi element is scarcely traceable in Gujarát. There are, however, the remnants of the former *regime* to be found in the ranks of Government servants who have been settled in the north from the time when their ancestors were brought from the Deccan by the various favourites of the court at Poona and who have never returned to their birth-country. The Gujaráti Bráhmans found in the Deccan and Konkan, on the contrary, are probably the results of the more recent settlement of traders from Gujarát who have made fortunes in foreign parts, and prefer to carry with them their ancestral worship to returning to their homes. There are, too, sections of Gujaráti Bráhmans who act as cooks to other classes of their own if not, as some do in Southern India, to other orders. The Gaud element is but weakly represented, except, as has been just mentioned, on the coast. One class is found indigenous to Gujarát, the rest enumerated there are probably immigrants from the south. Lastly, before passing to the next class, I may mention that the sections of the Bráhman order that have been detailed in the table are divided, exclusive of the undenominated, into 54·08 Máhárashtra, 14·09 Gujaráti, 6·20 Gaud, and 6·10 Karnátic.

Rajputs.

Of the Rajputs only four classes (and one undefined) have been tabulated, because it has been thought scarcely worth the labour to enter into all the clans, some 60 in number, which are distinguished by the Kshatria community itself. Such a distinction should no doubt be maintained in the case of certain sections and in certain localities, where, as in Cutch or Káthiáwár, the information is required for special administrative purposes, but it is void of use or interest from a general statistical point of view. The largest class of this order that is found in the Presidency Division is that of the Gujaráti Rajput, which may be generally described as an agricultural class, though not always a cultivating one. It includes the large estate holders of the north of the division as well as the probable offshoots of these families who have settled as ordinary cultivators in most of the districts. The Gujaráti section forms almost one half of the entire Rajput community. Next in number come the Rajputs or Kshatrias from Hindusthán. These are mostly in the army or engaged as private watchmen or messengers. They are scattered all over the Deccan and Karnátic, and it is very likely that their claim to Rajput blood would be less generally put forward in their own country than it is in that of their adoption. The Chattris of the Karnátic are cultivators, and do not appear beyond the limits of the Southern Division. The Gujarát Rajput, too, is not found out of that province, except perhaps in the capital city. The third class, that of the Marátha Rajput, is not a very large or a very distinct one. It comprises, no doubt, the old Maráthi nobles, or Mánkari families, with their relatives by blood and adoption, and also other Maráthás, whose ancestors may have acquired the position during the troubled times of the Deccan wars. The undefined Rajput is to be found chiefly in Bombay City, and seems to be mostly of foreign origin of the class known elsewhere as Hindusthání or Pardeshi. The Kshatria element then is strong only in the north of Gujárat, where the Rajputs are in possession of the soil, and in the Deccan, where the traditions of the supremacy of their race are of comparatively recent date. In the latter case, however, it is not unlikely that the feeling of patriotism has ousted that of race.

Writers.

The small special class which follows almost exclusively the occupation of clerks and Government servants, comprises few subdivisions beyond the four that are shown in the comparative table. All of these claim, as has been mentioned above, descent from the Kshatria order, and in most instances the pretension appears to be well founded, having regard to the elastic nature of the relations between that order and the rest of the Hindoos before the caste system was run into its present mould. It is most probable that the number included in the first section, that of the Bráhma-Kshatrias, is understated in the return, owing to the record of the Deccan branch of this caste as Thákurs, without qualification, a term which, originally applicable to Rajputs alone, has been adopted here, as in other parts of India, by a race very low down in the present day in the social scale, whatever their claim by birth may be. It seems that more than half the order is comprised in the caste of Káyasth-Prabhus, and that the next in strength is the second division of Prabhus known, probably from their original place of abode, as the Pátáne. The Brahma-Kshatria and true, or Válmik, Káyasth, form together but 18 per cent. of the entire order. The local distribution of the castes as they are returned is very circumscribed. The monopoly of clerical service by Brahmans in the Deccan, and the similarity of the circumstances in the Karnátic to those of its neighbour to the north, has not allowed the special class under consideration to gain a strong foothold above the Ghát. Of the four sections shown, two are found principally in Gujarát, one in the Konkan, and the other in the capital city. The last-named is the point apparently to which these classes tend, as in the free competition of a commercial city the hereditary qualification of the Bráhman as the educated class is postponed in favour of personal merit. In addition to the profession of writing, the Bráhma-Kshatrias of Gujarát appear to have occupied in Broach a position somewhat similar to that of the Anáwalas in Surat,

though to a much smaller extent, and there are in the former district estate holders of this class, a fact which, in default of claim to Bráhman ancestry, may be some support to that actually put forward to kinship with the Kshatrias, who were in possession of this tract.

Traders.

A considerable portion of the trade of this Presidency is carried on, as has been stated more than once in the course of this work, by persons who profess the Jain religion; but I am now about to consider the trading classes of the Hindoos only. There are about 10 of these which reach the numerical standard adopted for the comparative table, and the aggregate of all 10 constitute about 74 per cent. of the trading community. To these may be added the 16 per cent. of traders of undefined caste, who, judging from the districts in which they were returned, are to be counted amongst the Lingaiats. This raises the total to about 90 per cent. There are 8·2 per cent. of these who belong to the northern Bombay sections of Bháttiás and Lohánas. The latter are more numerous in Sind than elsewhere, and most of those enumerated in the Presidency Division are found in the capital city or in Gujarát, both of which are in easy communication with the country from which the Lohána generally comes. The home of the Bháttiás is Cutch, and they are not found elsewhere in any considerable strength except in Bombay City and in Gujarát. In the latter division, however, they seem to be of a lower type than in the former, and to be occupied in cattle dealing and milk selling instead of in commerce.

We then come to the large class which goes by the generic name of *Wánia*. Except in Gujarát these people are very indistinctly returned in the schedules. For instance, in the Deccan the ordinary appellation of a Wania who hails from Gujarát is *Gujar*; but in Khándesh, where there has been a considerable influx of cultivators from Gujarát, the latter, too, are known by the same title, and this may be the case elsewhere, if similar colonies are in existence. It will be seen that this generic name of Gujar is very common in the Deccan, where to the village accountant every person coming from Gujarát is a Gujar, and also in the capital city, where the returns, having been left in great measure to the householders themselves, gave little but the most general caste names. Taking the return as it stands, we can divide the trading classes, apart from those indigenous to Sind and Cutch, into three or four sections. The first is that of Gujarátis, the most extensive and widest spread of all who exercise commerce or wholesale dealing, apart from mere village shopkeeping. The next is the Maráthi Wáni, of whom there are two divisions; one comes from the Konkan, but has made its way to the country above the Ghats, the other is the indigenous Deccan Wáni, who has, in the north, a strong mixture of Gujarát blood. Thirdly, comes the Karnátic trader, or Lingáiat, to use the term he has himself preferred in his schedule. This is a very indefinite class, as the cultivator of most of the Karnátic table land is also returned under the same appellation. Lastly, there is the Márwádi, or inmigrant from Central India and Rájputána. He is returned also under the more definite title of Oswál, Porwál, or even Meshri, though the last only serves to distinguish him from the Jain. There are a good many of this section in the Deccan, but they are comparatively rare in the Konkan and the Karnátic, where the supply of indigenous commercial classes is enough for the wants of the place. In Gujarát, next door, as it were to his home, he is not unfrequent, as the more extensive transactions of the local dealers in produce tend to admit the stranger to the money-lending business, especially if he aspires to deal only in a small way. It seems probable that amongst those shown as Márwadis in this category in Gujarát there are included some of the labouring class from the desert, who had come down for work during the harvest time, as the proportion of unskilled and illiterate workers is comparatively high.

Artizans.

The large body of artizans owes its strength, as has been mentioned earlier in this chapter, to the self-sufficing constitution of the Indian village, not to any special addiction to industrial enterprise, as in the west. The 16 castes shown in the comparative table comprise about 90 per cent. of this order, and it will be noticed that nearly all belong to the occupations most required for a rural population. The most numerous are the workers in *Leather*, comprising the tanners and shoemakers belonging to the despised castes of Mochi and Chambhár, or Khálpa. These bear the proportion of more than 15 per cent. to the total class. Then come the *Oilmen*, who not only press and sell vegetable oil, but deal, too, in seeds and grain. They are in the ratio of 13·7 per cent. to the total. The unsettled state of the country in old times and the importance attributed accordingly to jewellery as an easily concealable investment, give the position of the goldsmith and jeweller a peculiar value. Even in the poorest class the endowment of the bride with fresh ornaments forms a leading feature in the marriage rite, so it is not to be wondered at if the *Sonár* caste outnumber the blacksmiths or *Lohár* by more than 100 per cent.* The extensive practice of weaving cotton fabrics at home on handlooms supports a large class of artizans, of which the three chief subdivisions of *Khatri*, *Koshti*, and *Sáli* form in the aggregate nearly 8 per cent. of the order. The first-named includes several clans which have claims to the Rajput ancestry, which their title denotes. The carpenter, *Sutár*, who is also house builder and wheelwright, bears about the same relative proportion to the total as the potter, *Kumbhár*, who makes bricks as a subsidiary employment to that of the provision of earthenware vessels for the community, which is the one to which he owes his place in the village system. Least numerous amongst all, if the Lohárs be excepted, are the *Darzis* or tailors, who in the Deccan

* A certain section of this caste claims to be Dewádnya Bráhmans descended from Viswakarma, the Hephaestos or the ortholox pantheon, but the claim is not made generally by the whole caste and has not yet been admitted by Hindoo society at large.

are also vendors of cotton and calico stuffs. These number but 7·5 per cent. of the whole class of artizans. There are, lastly, a few castes engaged in trades which are scarcely found in the ordinary village. The dyer or *Rangári* is one of these, and the calico printer, or *Bhausár*, of Gujarát, is another. These are, however, but small numerically in comparison with the others I have named. A larger, and under the increasing prosperity of the people, a more important caste, is the *Kásar*, or brass and copper worker. In the Deccan and Konkan there is a special subdivision of this caste, which works only in the latter metal; but for the purposes of comparison I have included the two under one title. According to the Hindoo-Bráhmanic ceremonial, the metal vessel is far preferable to the original earthenware, and the gradual substitution of the one for the other is a marked sign of the advance of the people. Last, I may place the mason, known as *Kadia* in Gujarát, and as *Gaundi* in the Maráthi-speaking district. Except in Gujarát and the Karnátic, this caste has no great extension, and in the Deccan, certainly, perhaps in the Konkan also, the work elsewhere done by it is performed by the cultivating classes. The formation of this caste depends, as far as I can see, on the type of house most prevalent. Some descriptions of structure require little skilled labour, whilst where the supply of material necessitates a different and more complex sort of building, none but a special class can be employed, so that in the latter district the tendency already noted early in this chapter comes into action, and the fraternity closes its ranks against outsiders.

I pass now to the local distribution of the different sections of this order. Taking the largest of the single castes, the oilmen, or *Telis*, it appears that they flourish more in the Deccan and table-land than on the coast and in northern districts. I think that this may partly be attributable to the comparative absence of oil seeds in the Konkan and to the competition of Mahammedans in Gujarát, where, too, the area under oil-producing crops is comparatively small. Next in order come the workers in leather, the three classes of which may conveniently be considered separately. The largest is that known as *Chámbhár*, or tanners, but who amongst the Maráthás are also shoemakers. These are especially numerous in comparison with the general population in the Deccan and Gujarát, and rare in the Karnátic. Perhaps the third class, the *Dhor*, do some of this sort of work in the last-named division, whilst in Gujarát the Dhors' work, that of making leather buckets and water bags for irrigation, is undertaken by the tanners. The term *Mochi*, or shoemaker, is specially applied in this Presidency to those Chámbhárs who come from Hindusthán, and this class is most numerous in the large towns. In Gujarát they seem to have permanently settled, but this is not the case in the Deccan. The *Kumbhárs*, who work in clay and earthenware, are most numerously represented where the demand for bricks and tiles is great and the supply of material is plentiful. Thus we find a high proportion in Gujarát only, and a very low one in the Karnátic, where, I believe, tiled roofs and brick walls are less frequent. The *Gaundi*, or mason caste, has been described already, and needs no further remark. The distribution of the *Sutár*, or carpenter caste, is curious, as the proportion is high in all the divisions except the Karnátic and the capital city. Here, probably, the work is performed by other castes. In Gujarát the want of stone, and in the Konkan the large supply of timber, at least in the more northern district, seem respectively to maintain this caste above the average level in point of numbers. The *Lohár*, or blacksmiths, are in a relatively high proportion in Gujarát and Bombay city, normal in the Deccan, and low in the Karnátic and Konkan, in both of which divisions it appears that their work is done by carpenters and others. The *Sonár*, or goldsmith caste, appears to be especially high relatively to the rest of the population in the Deccan, Konkan, and capital only; but not in Gujarát, though the people are better off, or in the Karnátic, though so nearly allied to the Deccan in many of the characteristics of its population. The workers in brass and copper, *Kásár* and *Támbat*, are found as separate castes chiefly in the Deccan, Konkan, and Bombay city. As in the case of the Sonárs, Gujarát and the Karnátic are remarkable for the comparatively small number of this class. Of the six castes engaged in working textile fabrics, two are Gujaráti by origin, the *Bhausár* and the *Khatri*. The Sális are mostly in the Deccan, especially the northern districts, but in the south they give place to the *Koshtis*, a more skilled class, found widely spread over the cotton-growing districts of the Karnátic table-land. The *Shimpi*, or *Darzi* caste, is abnormally strong in the Deccan and Bombay, above the average in Gujarát, and extraordinarily weak in the Konkan. The *Rangári*, or dyers, are confined to the Deccan and Karnátic, as their work in Gujarát is done by other castes or by Mahammedans, whilst in the Konkan textile industry is very little developed.

Agriculturists.

Of this, the largest section of the Hindoo community, about 94 per cent., is included in the 17 subdivisions shown in the comparative table. Above one half belongs to the great caste of the *Marátha Kunbi*, which I have taken to include both the Deccan Kunbi and the distinct subsection known in the Konkan as Marátha.* There is, it is true, a difference made between these two in the country above the Ghats also, but the distinction is by no means well defined, and seems in many cases arbitrary. There is no other caste belonging to this order which nearly approaches the above in numerical strength. The next to it is the indigenous or *Talabda Koli* of Gujarát, which bears a ratio of 9·82 per cent to the total. The *Panchamsáli* is of the Karnátic, who are but offshoots of the great community returning itself as Lingaiat, form about 4·4 per cent., and the *Máli*, or gardeners, come to 3·87. The *Marátha Koli*, the *Lewa Kunbi* of Gujarát, the *A'grias* and *Bhandáris* of the Konkan all bear a proportion of over 2 per cent. to the entire agricultural order, but the rest are comparatively weak in number. A very short description is required for a class comprising so large a section of the population as this. The Maráthás include in their ranks the best families of the Deccan and the mass of the labourers in the Ratnágiri district of the Konkan. They form almost one

* In Ratnágiri the number of Maráthás returned was 271,000 against 205,784 Kunbis.

half of the total population of the former division. In the Karnátic they include, as I have stated before, many of the domestic and artizan classes who are distinguished by not belonging to the Lingaiat persuasion. In point of rank the *Lewa* of Gujarát come next, and are probably the first as to wealth and prosperity. The *Kadwa*, though less numerous than the Lewa, hold a good position in their native province, to which they seem entirely to confine themselves, whilst the Lewa have established themselves in parts of the Deccan as weavers of silk and cotton. The *Máli* have in the Deccan a position only a little inferior to the Kunbis, but the subdivisions into which they are separated do not all bear the same rank in the estimation of society. Amongst the Lingaiats the first place seems to belong to the *Jangam*, who are not only priests but traders and money lenders. The *Panchamsáli* and *Sádar* come next in order, and after them the Kánara caste of the *Hálepaik*. The *Raddis* are probably immigrants from the northern districts of the Madras Presidency. Of the Kolis, the Talabda of Gujarát are the most advanced, and are found in all parts of that division. Their neighbours of the Konkan are not entirely a cultivating class, as they carry on a good deal of the fishing along the coast, but there are few of their villages without a preponderance of landholders. The Koli of the Deccan appear to have been driven from the plains to the Ghâts in some parts, but do not present the distinctive marks of Aboriginal origin to the same extent as the Konkani tribes of the Thákurs and Káthodis. Where they are found in the open country, the position and condition of the Koli is better, though he is still inferior in intelligence and industry to the Kunbi. The *A'gria* of the Konkan ranks in about the same grade as the Koli of the coast, and the *Bhandári*, which is a caste also originating in the Konkan, is held, I believe, a little above the others just mentioned. Last of all comes the Gujarát caste of the *Dubla*. This is confined chiefly to the Surat and Broach districts, and in the former is usually in the position of *Háli*, or hereditary serf to families of the colonising Brahmáns of the Anáwala section. There are small landholders amongst them, and a good many have left their native places for the neighbouring district, where the chance of living off the small estates they can afford to cultivate is more favourable. As a matter of fact, they are very little, if at all, removed from the rank of their companions, the *Dhodia*, who are not, however, in the same state of predial servitude. Hence the Dubla, being perhaps better known to the enumerators, is returned as of the Hindoo religion, whilst the Dhodia retains, on record at least, his primitive worship. It must be admitted, on the other hand, that the continual presence of the former in and about the homestead of the Bráhman is likely to have had the not unusual effect of exciting a certain kind of emulation or desire of imitating at a distance the rites of his master.

Regarding the local distribution of this order I have little to add to that I have already stated above. Castes bound to the profession of agriculture are not wont to wander far from their ancestral abode, and with the exception of the Máli, who are distinguished more as an occupation than as a local subdivision, as is the case with the rest of the cultivators, the distribution of the majority of the castes is very restricted. If the large caste of the Kunbis be omitted, on account of its encyclopœdic meaning, it will be seen that 18 per cent. of the order is indigenous to Gujárat, 6·5 to the Konkan, and 9·84 to the Karnátic.

Shepherds, Graziers, &c.

This order is divided into five sections only, and more than 68 per cent. of the population included in it is found in the single caste of the *Dhangars*, which, too, is the fourth in point of numbers of all the castes in the Presidency Division. This caste includes the *Kurbars* of the Karnátic, who do not, however, appear to have been very numerously returned compared to the Dhangars. The main trade of the latter is in sheep and goats and their wool and other products. Some classes of them deal in cattle also. In many parts of the Deccan they are fixed in villages and do not move far from their homes, and in such circumstances they speedily become the occupants of a few fields and settle down into cultivators. Elsewhere they rove about from pasture to pasture. A good deal of rough wool spinning and even weaving of blankets is done amongst them, but their principal reliance is still on their flocks. The next caste in point of numbers to the Dhangars is the *Wanjára*, or Brinjári. There are two distinct branches of this caste to be found in different parts of the Presidency. One is the well-known carrier, who brings down grain, &c. to the coast and takes back salt. The other, which is most numerous in the Deccan, consists of agriculturists only who have settled all over the north of this division and have almost abandoned the carrying trade except to the extent of sending their carts and cattle away to earn their subsistence during the time they are not required for cultivation. The latter class are held in good estimation amongst their neighbours, the Kunbis, and present hardly any trace of a wandering origin. There are in them, as in so many other castes of obscure descent, traces of Rajput blood. The third caste is that of the *Gaulis*, which, though found scattered all over the Deccan, is congregated chiefly in the Konkan. Here they are largely engaged in cultivation, though elsewhere their ordinary and indeed their only occupation is that of cattle breeding and dairy keeping. The other two castes are Gujarát shepherds, the Bharwád and Rabári. The pressure of cultivation on available land in this division has driven the pastoral tribes to the outlying tracts where there is still plenty of waste for grazing, and the bulk of the agricultural cattle are probably better cared for than amongst the farmers of the Deccan, where pasture land is abundant, if not remunerative; so in Gujarát stall-feeding and careful stabling tend to raise the value of the stock, and induce the owners to work it longer, instead of constantly changing, as elsewhere. Thus the pastoral castes here are gradually taking first to field labour, then to agriculture on their own account, and the breeding of cattle and sheep is left to others from distant parts of the country.

Seafarers.

The seven castes of fishers and sailors shown in the comparative table contain nearly 96 per cent. of the population of this order. With the exception of the *Bhoi*, which is composed to a large

extent, of inland fishermen, most of the castes are from Gujarát or the Konkan. Two, however, are indigenous and confined to Kánara alone. The *Kháruas* are widely spread along the whole coast, and number almost 18 per cent. of the order. They are not so much fishermen as sailors and boatmen, and in Gujarát have the monopoly of the tile-turning trade. The *Máchhis*, on the other hand, are chiefly fishermen, though found as boatmen near the coast of their native Gujarát. Their strength is about 20 per cent. of the whole. Of the purely Konkan tribes the largest is the *Gábit*, containing 11·5 per cent. of the order. It is also found to a considerable extent in Kánara. The small and semi-Aboriginal caste of the *Mángelas* is found in the same division, though further to the north, and extends to Gujarát and the capital city. The Bhoi is the largest caste of all, including 32·79 per cent. of the whole fishing population. This caste is not entirely engaged in fishing or boating, but, as I have already remarked, is employed as porters and carriers of palkis all over the country. They are chiefly found in the North Deccan, with the fishing branch in Gujarát and the Konkan. The two Kánara local castes are the *Mogér* and the *A'mbi*, numbering respectively 2·32 and 3·49 per cent. of the order.

Personal Servants.

About two thirds of this order consists of the *Hajám*, or *Nhávi*, caste, and the rest of the *Dhobi*, or *Parit*. There are a few isolated instances of other subdivisions devoted to personal or domestic service, but those I have mentioned are the principal ones, and the only castes that need be recorded here. The *barbers* are relatively in the highest proportion, as compared with the total Hindoo population, in the Deccan and Gujarát. They are below the average in the Konkan and Karnátic, and in normal proportion in the capital city. In addition to their ordinary occupation of barbers, they are in some cases the village musicians and in Gujarát, leeches, whilst their wives are there the midwives and nurses of the community at large. The *washerman* caste is subdivided into two sections. The first is that of the indigenous class, called *Parit*, and found in the Deccan and Maráthi districts generally. The second is the *Dhobi*, originally coming from Bengal, or Hindusthán, but for many generations settled permanently in this Presidency. They are common in Bombay City and in Gujarát, and though found in the Deccan do not intermarry or have social intercourse with the Parits.

Minor Professions.

There are a number of small castes included under this heading, but the eight selected for the comparative table comprise 93 per cent. of the people belonging to the order. More than one half are *Gurao*, or temple servants of the Maráttha districts, who are also makers of garlands and leaf plates for the use of Hindoos at festivals. They are not found in considerable numbers except in the Deccan and Konkan. The *Bhát*, or genealogists of the Rajputs, are the next caste in order of numbers. Though they are mostly congregated in Gujarát, within reach of their patrons, their occupation of recording the domestic occurrences in the families of the other castes to whom they are accredited, takes them to the Deccan in some numbers. The *Chárun*, a caste originally closely allied to that of the Bháts, has now almost abandoned a special occupation, and settled down in Gujarát as cultivators. The *Gondhali*, or village musicians of the Deccan, come next in numbers, with 6·33 per cent. of the entire class, or a trifle less than the strength of the Chárun. The *Wájantri* and the *Kabutaria* of Gujarát seem to perform somewhat analogous functions in that division, though belonging to a different caste. Amongst dancers and actors are found the *Devli* of Kánara, and the lower caste of the *Bháwáya* of Gujarát. Both these seem to be local castes. Lastly, there are the *Kolháti* or rope dancers, who chiefly frequent the Deccan and Konkan. All these are small sections, but are mentioned in the table on account of the very restricted number of those that pursue the eponymic occupation without belonging to castes with a more general title.

Devotees and Religious Mendicants.

This order is a smaller one even than that which precedes it, and contains but four castes of which the *Gosávis* include nearly one half. Though most of this caste still follow nominally the profession of living by alms, and wander about the country from shrine to shrine, there is a not unimportant section which has settled down to regular occupations, chiefly in towns, where they are traders or money-lenders; others are cattle breeders and bead sellers. There is another section, the descendants of the class that became so influential shortly before the advent of the British to power in this Presidency, who are employed as guards at temples or as retainers of great Hindoo houses. These are mostly in the Deccan, and in the rest of the country this class is not by any means numerous. The remaining divisions of this order have been abstracted for Gujarát in the gross, under the general title of *Sádhu*, or devotee. Two other castes are, however, returned for the Deccan and Konkan in sufficient numbers to make it worth while to show them in this table. These are the Joshis, or village fortune-tellers, who are also mendicants, and the Bairágis, a caste represented in nearly every large village of the Deccan.

Depressed, or Unclean Castes.

The origin of these castes is still an open question, so I will not venture to discuss it here. The fact that in most cases it is this class that is the guardian of the village boundary marks, and the referee in disputes as to the limits of particular fields at the outskirts of the village, seems to indicate clearly the aboriginal claims of the *Mahárs*, or *Dheds*. But, on the other hand, there are tribes of equal antiquity in the land who are, notwithstanding their low position with reference to the ordinary Hindoo, within the pale, as it were, and not unclean. It is very clear that as soon as the colonists

had established themselves in a village some one must have been appointed to remove the carcasses of the sacred cattle which it may be presumed, were allowed to die of old age and weakness in those days as at present. It may have happened, therefore, that the class of Aboriginals that agreed to undertake this duty were reinstated in their land whilst the rest of the cultivators of the old race were driven away to distant and less desirable places. Of castes of the description coming under this order there are only three which need be noted here. The first, however, is a very large one, coming next to the Kunbi in its numbers. This is the *Mahár*, or *Dhed*, as it is still called in Gujarát. They constitute about 78 per cent. of the entire class. In the Deccan and Konkan they are especially numerous, but are comparatively low in the Karnátic and Gujarát. In the latter division the village system is weak, and moreover, there may be emigration of this class. In the Karnátic another caste of this order, the *Mángs*, are more numerous than the Mahárs, so they probably occupy the position taken by the latter in other parts of the Deccan. The relative strength of the Mángs is 14·89 per cent. of the order. The actual strength is considerably over 100,000. In the Deccan they are less employed in village service, and one of their principal means of livelihood is the preparation of hemp and the manufacture of ropes. In North Gujarát, though not apparently for the same reasons, the Dheds were till recently largely occupied in hand-weaving, and used to supply a great part of the coarse cotton wrappers worn by the middle and poorer classes there. The *Bhangis*, or scavengers, are the last of this order. They are indigenous only to Gujarát, and for the service of the rest of the Presidency, wherever they are wanted, they have to be imported.* There is not sufficient employment in Gujarát for them in their hereditary occupation, so many are returned as general labourers or as mendicants. The rest are largely employed by municipalities, both in Gujarát and elsewhere.

Labouring and Miscellaneous.

I now come to the last division of the Hindoo community, and as it is a very indefinite one there is little about the castes included in it that calls for a general description. About 85 per cent. of the total population classed under this head has been included in the eight castes shown in the comparative table. The most important of these numerically is the *Berad*, or *Bedar*, which comprises more than a third of the whole order. This caste is one that properly belongs to the Karnátic, but it is also found in the Sholápur district of the Deccan. The Berads are mostly cultivators, either as occupants or field labourers. They are also employed as village watchmen over a considerable tract, and this gives reason to suppose that they are of aboriginal descent, like the *Rámoshis*, who adjoin their territory to the north and west. The latter have a strength of 12 per cent. of the order. They are principally found in the Poona and Sátára collectorates, and bear a bad name for theft and robbery. The *Waddars*, a wandering tribe of earth-workers and labourers, originating in the Telinga country to the south-east of the Presidency, are found in the Deccan and Karnátic wherever there is a large job, such as embanking or excavation, to be had. They are now coming still further from their native place, and were enumerated in both the Konkan and in Gujarát. In the latter division the *Wághris*, with about 9 per cent. and the *Golás* with 3·3, are the two chief castes that come into this category. The former are now labourers and fowlers, and are most common in the northern districts, but they are reported† to have sent expeditions to far beyond the eastern limits of this Presidency in search of favourable grounds for thieving, cattle lifting, and the like expeditions. More numerous than these are the *Lámans* of the Karnátic. This curious caste appears to have originally come from Central India or North Gujarát, but at the present day there are comparatively few in that direction. In the south they are labourers, cultivators, and wanderers, with a bad character, like most of this order, except the Golás and *Kamáthis*. The *Korvis*, with whom, perhaps, the *Kaikádis* might be combined, are mostly in the Karnátic, where they wander from village to village, with various pretexts of gaining their living otherwise than dishonestly. The Kaikádis of the Deccan are apparently makers of the date-matting so common in that division, but like the Waddar, Korvi, and Lamán, they belong to the lowest type of the community. The *Kamáthis* seem to be settled chiefly in the capital city, where they work as builders and carpenters. The *Golás* are also found there, exercising their ordinary occupation of grain pounding and rice husking as in Gujarát.

Aboriginal and Forest Tribes.

The comparative table shows that the Aboriginal tribes, according to the acceptation of the term which I have adopted throughout this work are altogether absent from the Karnátic and very nearly so from the city and island of Bombay. They are most numerous in the Deccan, or rather the northern districts of that division, as they are not found to the south of Ahmednagar. In Gujarát, too, there is a good sprinkling, especially in the Panch Maháls and Surat. There are, in fact, two of the eight tribes distinguished, the *Chodra* and *Gámtha*, that are only met with in the latter district. The *Dhadia*, also, are found in Thána only as immigrants from Surat, the district that immediately adjoins it on the north. The *Naikada* are found in two portions, the first in the south of Surat, where they are settled as cultivators, like the Dhodia, the second in the wilder district of the Panch Maháls. The *Wárli* and *Káthodi* are entirely Konkan tribes, and scarcely found out of the Thána district. The *Thákar*, too, were it not for the sharing of their appellation with the Brahmakshatrias, as mentioned in a earlier part of this chapter, would be found localised altogether in the Konkan and on the crest of the Ghats, in the Násik, Poona and Ahmednagar districts.

---

* Mahammedan sweepers from the Central Provinces seem to be much employed in towns in the Deccan.

† Major Gunthorpe, in his notes on criminal tribes of Bombay, Berár and the Central Provinces, attributes a Gujaráti origin to the whole widely spread class known in different provinces as Wághri, Badhak, Bauri, Phansi, Párdhi, Takári, &c. Sherring seems to have entertained a similar notion.

The *Bhils* frequent different parts of Gujarát as well as the wilds of the northern parts of Khándesh and the Dáng forests. They form nearly half the entire population of their order, and are one of the most widespread and characteristic of all the forest tribes. The rest have all more or less settled down to cultivation, though the agriculture of the Káthodi and Wárli is of the simplest description. All these tribes, as well as the Gámtha and Panch Mahál Náikada, are less addicted to settled habits than the rest. Wherever they have not moved down into the more level tracts, they continually shift their dwellings from one site to another, and on some occasions the whole hamlet is thus transferred to a considerable distance from its former site. Omens or mishaps are the moving causes of these flittings. It is difficult to apportion a distinctive rank amongst the Aboriginal tribes to any of those I have mentioned, but, roughly speaking, the Káthodia, Wárli, Chodra, Gámtha, and Ghát Thákur, are in a lower grade to the Dhodia and the Náikada. The Bhil is perhaps superior to the rest physically, though this tribe has many subdivisions and local variations, which prevent the application to it of any general characteristic. They are largely employed in the villages of the plains as watchmen, or more correctly speaking, are made responsible for the safety of the village against the depredations of their fellow-tribesmen from a distance. Out of the eight tribes recorded, this is the only one that has the name of being distinctly given to lawlessness and which is placed under surveillance as soon as a party of them take up their abode in the open country.

Jains.

There are about 80 subdivisions of this community shown in the detailed list, but the six given in the comparative table, together with the two indefinite ones also there recorded, include, in the aggregate, more than 92 per cent. of the whole. No less than 38 per cent. of the Jains returned themselves under the vague heading of *Shráwak*, or Jain layman, without any other indication of their social status. It is not difficult, however, to further distribute these into the two main classes of the commercial and the agricultural which have already been brought forward in this work as constituting the most important distinction in this Presidency. The most numerous class is that of the commercial Shráwak, which is returned in the greatest relative numbers in the Deccan and Bombay City. There is no doubt that a large number of this class is properly denominated *Oswál* or *Humbad*, and to the former belong a great many of the well-known traders and money-lenders of the Deccan, generally termed *Márwádi*. The *Shrimális* of Gujarát, and the *Porwál* and Humbad of the north come next in numerical strength. These are all chiefly to be found in Gujarát. The two principal cultivating castes of this religion are confined to the Karnátic, and to one or the other are to be assigned the large number of the Shráwaks of this division. Of the whole Jain community about two thirds belong to the commercial and the rest to the southern, or agricultural section.

Mahammedans.

The subdivisions of this community shown on the list amount to over 230 in number, but it appears that most of these titles are returned by a very small population, chiefly in the north of Gujarát. The 10 castes, or divisions given in the comparative table, comprise over 84 per cent. of the whole, and of the rest, a large proportion is classed simply as *Mahammedans* in the city of Bombay. I have divided the castes selected into two sections, not as representing any practical difference, but as indicating the race to which each class nominally belongs. The first is that which, from its title, claims a foreign origin. It includes about 73 per cent. of the castes shown in the table. The largest division is that of the *Shaikhs*, a general title which is returned by more than 55 per cent. of the whole Mahammedan community. There are three other divisions, the *Saiads*, with 6·3 per cent., the *Patháns* with 7·96 per cent., and the *Moghals*, which have a strength of only 0·66 per cent. I have already remarked in the third chapter that the prevalence of such titles in this part of the country seems to indicate that the persons converted from the Hindoo faith by the social or political influence of the great Mahammedan leaders assumed, in default of any alternative caste system, which they were unable to do without, the clan-title of their patron. In the returns I find every sort of trade and occupation recorded in the name of all these classes, so that there is no mark retained, as in the case of the converts of Gujarát, by which the class of their Hindoo ancestry can be traced. Amongst those which are more distinctly recognisable as converts from the local Hindoo castes, six divisions are of importance enough to be recorded in the comparative table. The best known of these is the *Shiah*, or *Daudi, Bohorah*. These are found, as I stated elsewhere, in all parts of the country, though principally in Gujarát and the capital. They constitute, however, but 2·87 of the Mahammedan population. The *Sunni Bohorahs* of Gujarát are more numerous, and reach the relative strength of 5·56 per cent. There are two classes of these, one and the smaller, a trading community of Surat, the other, a widely spread and influential section of the agricultural population. The Shiahs of the Bohorah persuasion have the name of being well read in the tenets of their faith and amongst the most strict of the Mahammedans in this Presidency. There has recently been, too, I believe, a sort of revival amongst the Sunnis, both merchants and cultivators. The latter, however, retain much more of their Hindoo custom than the former, as, indeed, is only to be expected of an agricultural class. Two other classes of cultivating Mahammedans wholly confined to Gujarát, and evidently of local origin (probably converts of the Hindoo of good race) are the *Maleks* and *Molesaláms* of the northern districts. The aggregate strength of these two is no more than 3·16 per cent. of the whole but they enjoy a considerable local influence. I now come to the two trading classes of the *Khojas* and *Memons*. These are of an origin more northern than even the Maleks, and hail from Sind and Cutch. They are concentrated chiefly in the capital city, where they hold a high position for wealth and enterprise, and consequently, for respectablility. The Khojas are Shiahs, and one section follows devotedly the Persian descendant of Hasan-i-Subbah, the old man of the mountain, founder of the

Assassins, whom they regard as in some measure an incarnation of the divinity.* The devotion of the Shiah Bohorahs to their Mullah, who is an elected leader, is also most remarkable, though of a very different complexion to that of the other sect.† As regards the local distribution of this community, it may be seen that the cultivating Mahammedans, bound together by a distinguished name, are confined to Gujarát. The trading classes from the north are mostly in the capital, and the Bohoras in Surat and the Panch Maháls. The Saiads are found more in the Karnátic, towards Dhárwár and Kaládgi, the seats of old Mahammedan governorships, and the Patháns are in the Deccan, the halting place of so many armies from the plains of the Jumna and Ganges. A large and heterogeneous mass like the Shaikhs is necessarily scattered all over the Presidency, though the term is returned more frequently from the Deccan and Karnátic than elsewhere. From what has been said above, it is plain that little practical use is to be made of the classification of the population professing this religion under the race-headings implying foreign descent, whilst, on the other hand, the maintenance of the caste system in the case of the cultivators, and the exclusiveness of the trading sections, give to their subdivisions a real vitality.

COLLATERAL INFLUENCE OF THE CASTE SYSTEM.

There remain one or two points in connexion with the caste system on which it is probable that the statistics now collected will tend to throw some light. The first of these is the effect of caste custom or regulations regarding marriage on the constitution of the community. Another is the relation now existing between caste and occupation. I am unable in the comparatively short time at my disposal, to treat either of these subjects as fully as they deserve, but I trust that the indications I hope to give will be sufficient to place others on the track, with a view to complete investigation.

Caste in relation to Marriage.

In the first part of the provincial caste table at page xli of Appendix C. the general position of all the principal castes with reference to marriage is shown by means of a distribution of 1,000 persons of each sex at two periods of life, namely, above and below 15 years. This division was prescribed in order to facilitate checking the details by comparison with some of the general returns, but though the results show that as far as the main body of the Hindoo community is concerned, the distinction is drawn at a suitable period of life, it appears now that the whole of the figures are before me, that in the case of the Bráhmans, Writers, and upper class of Wániás, it might have been more useful to have lowered the dividing age to 12 years. This, however, could not have been done without a separate abstraction of the last-named castes, and would seriously have protracted the preliminary work of compilation. Taking the return as it is given, I propose to bring to notice the chief matters on which I think it affords information, and without discussing the whole of the data, to give an abstract of the statistics of castes most generally and widely distributed over the Home Division. I have omitted from consideration the capital city, because its unstable population and the fact that the majority of the Hindoo castes returned there are from one or other of the four divisions render the record of the circumstances now under consideration either superfluous, if the locality of origin is described, and misleading, if it be omitted. The return, therefore, deals with the four divisions, Gujarát, the Konkan, the Deccan, and the Karnátic.

The matters to which attention requires to be most directed are, first, the age at marriage, with the numerical relation between the two sexes at that time. Secondly, the prevalence and extent of the custom of re-marriage in both sexes respectively. Before entering into the differences between the selected castes with regard to these points, I must digress a little, in order to recall to the reader's mind a few facts noted, but in insufficient detail, in Chapter V. when the question of marriage in the different religions was being considered. Taking only the Hindoos (as recorded in Table VI. of Appendix A.),‡ I give below some general ratios for the four divisions, which will form a standard of comparison by which the details of each caste can be judged:—

Division.	Ratio per 1,000 Hindoos.									
	Under 15.				15 and upwards.		All Ages.			
								Widowed.		
	Husbands to Total Males.	Wives to Total Females.	Husbands to Wives.	Wives married to Husbands over 15.	Husbands to Wives.	Wives to Husbands.	Wives to Husbands.	Widowers to Husbands.	Widows to Wives.	Widowers to Widows.
1	2	3	4	5	6	7	8	9	10	11
Gujarát	130	253	577	423	1,081	925	1,006	117	315	369
Konkan	40	200	212	788	1,061	943	1,082	85	386	203
Deccan	66	255	275	725	1,124	890	1,037	93	321	280
Karnátic	72	289	263	737	1,177	850	1,021	156	477	320

* As the direct descendant of Ali. On the conversion of a large body of Cutch Hindoos to this sect about A.D. 1480, the head of the Khojas, or unrevealed Imám, was discovered to be a 10th Awatár added to the 9 of Vishnu, this one being of Ali.

† In the case of the Bohorahs there is no hereditary right to succession, as each *Dái*, or Mullah, names his successor. He generally, no doubt, chooses one of his own family, but there is no inherent sacredness in the person, only in the office of the apostle.

‡ Including, that is, the quasi-Hindoo Forest tribes of the Konkan and Khándesh.

There are important differences between each division which it is desirable to note, though the detailed table seems to show that most of the general characteristics run through every section of society irrespective of locality. In the case of the upper classes, however, there is more uniformity than amongst the masses. The first point is the prevalence of youthful marriages, and regarding this the statistics show that there is far more uniformity throughout the country amongst girls than amongst boys. The wives under 15 are in higher proportion in the Karnátic than anywhere else, but between the rate in that division and that in the Konkan, where there is comparatively very little infant marriage of this sex, the difference is only about 9 per mille, whereas, in the case of the boys, between Gujerát, where over 13 per cent. of the boys under 15 years old are married, and the Konkan, where only 4 per cent. are in that condition, there is a gap of 90 per mille. Taking each sex separately, it appears that in the Deccan and Karnátic the ratios of boy-husbands are very much alike, whilst those of girl-wives are most similar in the Deccan and Gujarát. In estimating the significance of the figures for the Karnátic the mistake is not to be made of accounting for the whole of the excess in the ratio of girl-wives over that in the other three divisions by attributing to this fact so great a difference in the matter of early marriages. The high ratio of this class is due in great degree, no doubt, to the famine, which tended to decrease the number of the girls, who had not at the date of enumeration arrived at the time of life when the initial ceremony of marriage is usually performed. Comparing the general ratio of this division with that of castes found only in the Kánara district, which was practically unaffected by the famine, it appears not unlikely that 1 or 2 per cent. out of the 29 recorded may be set down to the effect of the bad years between 1876 and 1878.

The next point for comparison is the relative proportion of boy-husbands to girls married under the age of 15. Here, again, Gujarát and the Konkan are at the two extremities of the scale. In the latter, no more than one fifth of the girl-wives have husbands who have not passed out of the age-period to which they themselves belong. In Gujarát, on the other hand, there are about 58 husbands not more than 15 years old to every 100 wives in the same period. The proportions in the Deccan and Karnátic are not far from each other. Thus the Hindoo in Gujarát starts married life at a much earlier period than his compeer in the Deccan and Konkan, and avoids, accordingly, a very large gap between his age and that of his first spouse.

In columns 6 and 7 of the table given above are shown the proportion between husband and wives of full age, or over 15. These necessarily follow the figures shown in the preceding portion of the table, and we find, therefore, that in the Konkan there are most, and in the Karnátic fewest, wives of this age in comparison to the number of husbands.

The last ratio referring to married life is that of the aggregate of wives to that of husbands, given in column 8. The figures for the Konkan require to be accepted with the qualification that the emigration from Ratnágiri must affect seriously the proportion, as many of the married adults are away, at sea or in Bombay. The Gujarát figure is considerably lower than that of the other divisions, and it is difficult to find any satisfactory explanation of this difference, unless it may be the absence of many of the wives in their father's homes in the Native States that surround the British territory of the division, which appears inadequate. The practice of polygamy, it is to be regretted, cannot be traced through the returns collected at the Census.

The remainder of the return relates to the widowed, an important section in Indian society. There is a considerable difference between Gujarát and the Karnátic and the two other divisions. Taking each sex separately, the widowers predominate in the Karnátic, but the greatest disproportion between the sexes in this condition is found in the Konkan, which shows, too, a higher proportion of widows than the rest, if the exceptional case of the Karnátic be excluded. The ratio of widowers to widows is highest, not in the Karnátic, where there is the largest proportion of each, taken separately, but in Gujarát, where there are 37 widowers to 100 widows, against 32 in the south and 20 in the Konkan. It is very difficult to trace the effects of re-marriage in these figures. There are castes in which the more wealthy members prohibit the re-marriage of widows, whilst their less prosperous brethren are not under this restriction. Emigration in the Konkan and the famine in the Karnátic, too, introduce a disturbing factor, so that, on the whole, it is with regard to the three or four upper orders only, which are known to be guided by fixed rules as to the fate of widows, that the returns are of real use and value.

I now proceed to give examples of the chief castes which contribute to the divisional totals on which I have been commenting. The subdivisions selected in the table on page cxi are, as far as possible, those which are the most generally distributed over the whole of the four divisions, but occasionally, to support any special or local feature, a caste has been entered which is not found beyond a limited area, and the double entries in the first column indicate the combination of two cognate castes for different divisions. For instance, the Dhangar is entered for three divisions, but for Gujarát, where there are very few of this caste, the figures for the corresponding one of the Bharwád are given; similarly with the Koli tribe; whilst the Berad is placed with the Ráwalia, which is an exclusively Gujaráti caste, as the former is Kánarese.

Taking first the married males below the age of 15, which, however, is a detail not shown in the table, it appears that in all four divisions there is comparatively little boy-marriage amongst the Bráhmans, and that it is especially rare in the case of Gaud colony. The ratio is a little higher in Gujarát than elsewhere, but only rises above the average for that division amongst the cultivating classes of Bráhmans, such as the Anáwala and Sajodra. The Rajput, Writers, and Wánias, too, of this division show

comparatively low ratios, and the general average is largely determined by the later age at which marriage takes place against the Talabda Koli and other semi-Aboriginal tribes. The instance of the Kadwa Kanbi, which, as pointed out in Chapter V., is quite exceptional, owing to the hurry to get all the children of both sexes married off during the lucky season of 1880, may be omitted, and then it will be seen that the highest proportions are found amongst the artizans of this division, such as the weavers, oilmen, potters, rice-pounders, and cotton printers. It is worthy of remark that in the rest of the Presidency, also, the weavers are distinguished in this respect, though not so markedly as in Gujarát. Speaking generally, it appears that in all the divisions it is the custom, or at least the tendency, for sons to be married late in the upper and lower castes, and for the middle classes, especially the artizans, to marry them off early. Except in Gujarát, however, there is more inequality amongst the latter, and the tendency is by no means so uniformly perceptible. In the Deccan the heavy preponderance of the Maráthá element decides the average, and in the Karnátic it is clear that the losses during the famine have unduly raised the proportions returned in the cultivating and industrial castes of the table-land. Amongst the agriculturists of the Kánara district, including the Havik Bráhmans, there is scarcely any boy-marriage, and even above the Ghâts the ratio in the case of the labourers and lower classes generally is less than in other parts. Looking at the whole range of castes in connexion with this subject, it seems that, except in Gujarát, there is no large caste in which more than 1 boy in 10 is married under the age of 15.

As regards the marriage of girls under this age, it appears that, though the general average is highest in the Karnátic, it is in Gujarát that there are more individual instances of castes in which the ratio is remarkably high, so that, discounting the effects of the famine on the child-population in the former part of the country, we may assume that the normal tendency towards the early marriage of females is stronger in the north than in south of the Home Division. In order to make this more clear, I have shown in the table on page cxii the 12 castes amongst whom the extreme ratios in both directions, and for both the conditions connected with marriage, are to be found.

Setting aside the case of the Kadwas, in which more than 80 per cent. of the girls are married, we find that the Karnátic caste in which the highest ratio appears is only sixth in serial order, and that out of the twelve selected, not more than three are indigenous to that division. On comparing the proportions for males and females it will be seen that all the castes in Gujarát which stand very high in the former series are, with the exception of the Lewas, also distinguished in the latter, and that the order of the first five castes is the same in both. In the third series, that which gives the ratio of boy-husbands to girl-wives, all the castes are, as is to be expected, those of Gujarát, but only nine of them appear in the first series. The Lohár and the Soni are fresh ones, and the Rabári has yielded its place to the kindred caste of Bharwád. Of the first four entries three are in a similarly high place in the first series of proportions.

The relative strength of widows is the next point that calls for comment. I have not been able to determine exactly the chief castes that profess and carry out the prohibition of the re-marriage of widows, but the information at my disposal leads me to think that such rules are universally and strictly observed only amongst Bráhmans, most Rajputs, most Gujaráti, and perhaps other, Wániás, and all writers. Amongst other castes it is well known that the re-marriage of widows does take place to a certain extent, and it seems that the tendency is for the prohibition to be introduced as any portion of the caste advances to a state of wealth or social influence which renders it in a position to wish to place a barrier between itself and the less fortunate section of the community. I have already had occasion to notice the way in which a person who has attained the position of ruler of a tribe or district is invested with the attributes of the Kshatria, and after a few decades of usage aided, probably, by occasional inter-marriage with families of more ancient lineage, has his claim firmly established with his compeers. So, too, in parts of the country, the more powerful of the Aboriginal tribes have received a patent of nobility dating from times immemorial; and in modern times I have heard of claims to Kshatria ancestry set up by the *nouveaux riches* of even the Christian converts in the south. This being the case, and the progress of the ambitious and successful community being thus restricted to one direction, as the road to the Bráhmanical order is practically closed, it is not improbable that they should have seized on that characteristic of the military order which it was least difficult for them to imitate, namely, the seclusion and jealous appropriation of the weaker sex. We thus find traces in the upper class even of cultivators, of the pardah system, as it is termed, which was borrowed by the Rajputs from the Muhammedans, and also of the enforcement of life-long widowhood. The special castes in the north and centre of this Presidency in which this tendency is known to exist are, in addition to the five orders I mentioned above, the *Sonárs*, one and the wealthiest section of whom have put forward claims to Bráhman descent, the *Pátidárs*, or leading members of the *Lewá* community in Gujarát, the *Sutárs*, in the same division, the *Maráthás*, or those Kunbi families who occupied in former days a position something like that of the Pátidárs now, and the *Khatris*, or weavers. As to the last-named caste, however, the information gained from the Census returns is apparently adverse, at least as far as Gujarát is concerned, to that received from other sources. There is a tendency in this direction too, amongst the Konkani Wániás, such as the Vaish and Marátha. I am not in possession of information with reference to the Karnátic castes, so that it is out of the question to attempt to discriminate the results on married life of famine from that of the artificial restriction of the Bráhmanical system. Judging only by the returns, it appears that in the Kánara District there is less re-marriage of widows, both amongst the cultivators of the middle class, as the Hálepaiks and Gámwakkals, and also the Havik Bráhmans, who, as their position has been for generations an isolated one, may be presumed to have kept up their traditions in purity, whilst their influence, like that of the Anáwalas in Surat, may have leavened the mass of their neighbours and

Marriage Statistics by Age, Caste, and Locality.

	Caste.	Children (under 15).								Adults (over 15).				All Ages.							
		Ratio of Wives under 15 to 1,000 Females under 15.				Ratio of Husbands under 15 to 1,000 Wives under 15.				Ratio of Wives over 15 to 1,000 Husbands over 15.				Ratio of Wives to 1,000 Husbands of all Ages.				Ratio of Widows to 1,000 Wives of all Ages.			
		Gujarát.	Konkan.	Deccan.	Karnátic.	Gujarát.	Konkan.	Deccan.	Karnátic.	Gujarát.	Konkan.	Deccan.	Karnátic.	Gujarát.	Konkan.	Deccan.	Karnátic.	Gujarát.	Konkan.	Deccan.	Karnátic.
	All Hindoos	253	200*	255	289	577	212*	275*	263	925	943	890	850	1,066	1,082	1,037	1,021	315	386	321	477
	Deshasth	—	298	294	297	—	—	185	154	—	743	853	824	—	906	1,024	1,010	—	523	484	582
	Konkanasth	—	286	279	284	—	97	142	73	—	875	837	783	—	1,084	1,004	965	—	529	420	547
	Audich	290	—	—	—	380	—	—	—	883	—	—	—	995	—	—	—	571	—	—	—
I.	Anáwala	351	—	—	—	722	—	—	—	915	—	—	—	995	—	—	—	478	—	—	—
	Havik	—	—	—	326	—	—	—	92	—	—	—	732	—	—	—	974	—	—	—	740
	Gaud	—	255	276	—	—	125	—	—	—	905	—	—	—	1,062	—	—	—	521	413	—
	Séraswat	—	—	—	241	—	—	—	118	—	—	—	815	—	—	—	964	—	—	—	565
II.	Rajput, Gujaráti, and Marátha.	206	—	233	223	445	—	208	238	897	—	838	940	979	—	987	1,087	455	—	421	536
III.	Káyasth (Guj.) and Prabhu K.	319	234	232	—	130	121	137	—	888	888	765	—	1,088	1,064	909	—	464	459	388	—
	Lád	287	—	278	165	414	—	225	340	832	—	800	956	939	—	958	1,048	468	—	384	574
IV.	Vaish	—	280	309	230	—	—	199	147	—	849	874	826	—	1,011	1,050	978	—	437	357	572
	Khedáyata	256	—	—	—	480	—	—	—	890	—	—	—	980	—	—	—	430	—	—	—
	Khatri and Koshti	525	—	321	343	797	—	299	258	907	—	860	858	988	—	1,011	1,039	192	—	287	403
	Darji and Shimpi	365	221	310	311	598	180	254	282	940	794	884	863	1,035	921	1,042	1,037	286	421	298	405
	Sonár	291	263	312	250	564	122	281	139	877	890	852	866	960	1,036	1,016	1,038	418	515	333	500
	Sutár	395	225	268	284	533	226	261	214	874	920	848	823	991	1,072	997	999	334	385	254	464
V.	Teli and Ghánchi	443	252	313	361	852	174	309	306	902	919	882	839	964	1,090	1,039	1,026	199	225	275	448
	Kásar	330	277	304	—	642	—*	216	—	887	825	897	—	970	989	1,061	—	320	456	321	—
	Gaundi and Kadia	436	—	—	329	—*	—	—	387	971	—	—	813	1,025	—	—	969	270	—	—	454
	Lohár	347	205	252	240	581	—	256	340	893	871	883	863	996	1,001	1,037	952	284	371	250	451
	Kumbhár	370	258	255	333	683	197	286	336	908	910	882	842	995	1,088	1,074	1,009	272	372	294	429
	Chambhar and Khálpa	218	246	259	263	488	286	351	294	920	905	905	895	1,017	1,057	1,041	1,046	265	271	229	349
	Marátha-Kunbi and Lewa (Gujaráti).	385	229	267	238	535	207	266	228	863	948	884	853	974	1,106	1,039	1,001	341	410	335	485
VI.	Koli-Talabda, Maráthi and Konkani.	158	90	185	313	543	288	326	259	948	965	932	892	1,009	1,025	1,045	1,078	277	319	249	486
	Máli	274	325	266	373	564	252	298	305	871	814	887	866	948	1,003	1,031	1,071	351	364	287	374
VII.	Dhangar and Bharwád	300	337	271	331	640	478	313	321	918	758	892	872	1,004	904	1,041	1,051	258	260	338	475
	Gauli	—	336	261	255	—	209	242	294	—	928	855	785	—	1,148	1,008	918	—	361	263	468
VIII.	Bhoi	358	166	146	183	686	150	259	286	885	1,044	915	792	976	1,179	1,012	894	240	385	305	622
	Khárwa	329	63	—	106	570	261	—	121	1,547	940	—	895	1,580	979	—	979	290	340	—	461
IX.	Hajám and Nhávi	352	285	291	311	514	274	270	309	888	856	851	793	1,003	1,027	1,012	951	319	440	273	406
	Dhobi and Parit	319	296	229	228	522	232	285	258	908	944	910	888	1,016	1,117	1,039	1,026	294	410	332	471
X.	Gurão	—	255	303	440	—	—*	233	253	—	936	884	828	—	1,099	1,051	1,040	—	423	355	467
XI.	Gosávi	186	239	189	183	388	206	245	273	982	928	907	947	1,055	1,102	1,030	1,065	392	434	359	473
	Dhed and Mahár	302	178	218	230	487	191	272	210	919	958	933	841	1,044	1,180	1,066	1,010	271	383	303	495
XII.	Máng and Bhangi (Gujaráti).	217	—	221	209	532	—	247	185	947	—	946	834	1,028	—	1,091	1,019	255	—	266	512
	Ráwalia (Gujaráti) and Berad.	271	—	162	233	617	—	175	251	940	962	885	885	1,021	—	1,086	1,049	246	—	331	537
	Waddar	—	109	89	104	—	225	428	327	—	986	1,010	977	—	1,092	1,067	1,046	—	291	258	405
XIII.	Laman	—	—	—	109	—	—	—	297	—	—	—	921	—	—	—	996	—	—	—	363
	Rámosbi	—	—	153	—	—	—	234	—	—	—	925	—	—	—	1,033	—	—	—	301	—

* These proportions will be somewhat higher in the Konkan and Deccan if the figures for the quasi-original castes are omitted from the calculation.

Proportional Table of Statistics regarding Marriage amongst Hindoos showing the Twelve Main Castes containing

(a) Highest Ratio of Husbands under 15 Years.		(b) Highest Ratio of Wives under 15 Years.		(c) Highest Ratio of Husbands under 15 to Wives of same Age.		Widows to Wives.				Widowers to Husbands.			
						(d) Highest Ratio.		(e) Lowest Ratio.		(f) Highest Ratio.		(g) Lowest Ratio.	
Caste.	No. per 1,000.	Caste.	No. per 1,000.	Caste.	No. per 1,000.	Caste.	No. per 1,000.	Caste.	No. per 1,000.	Caste.	No. per 1,000.	Caste.	No. per 1,000.
1. Kadwa, *Gujarát* -	590	1. Kadwa, *Gujarát* -	804	1. Ghánchi, *Gujarát*	852	1. *Bráh.* Shrimáli, *Gujarát.*	759	1. Dubla, *Gujarát* -	181	1. Máng, *Karnátic*	218	1. Teli, *Konkan* -	69
2. Khatri „ -	379	2. Khatri „ -	525	2. Khatri „ -	797	2 „ Havik, *Karnátic.*	746	2. Khatri „ -	192	2. *Bráh.* Deshasth „	211	2. Dhangar „ -	71
3. Gola „ -	367	3. Gola „ -	500	3. Kadwa „ -	797	3. Gámwakkal „ -	714	3. Ghánchi „ -	199	3. „ Havik „	210	3. Chambhár „ -	74
4. Ghánchi „ -	342	4. Ghánchi „ -	443	4. *Bráh.* Anáwala „	722	4 Sherugár „ -	616	4. Wághri „ -	217	4. Kabaligér „	206	4. Mahár, *Deccan* -	73
5. Káchhia „ -	261	5. Káchhia „ -	436	5. Bhoi „ -	636	5. Kudwakkal „ -	596	5. Toli, *Konkan* -	225	5. Marátha Rájput „	200	5. Bhoi „ -	76
6. Kumbhár „ -	235	6. Lingáiat, *Karnatic*	416	6. Kumbhár „ -	683	6. *Bráh.* Khedáwal, *Gujarát.*	585	6. Chámbhár „ -	227	6. Khedáyata Wania, *Gujarát.*	187	6. Sutár, *Konkan*	76
7. Bhoi „ -	209	7. Raddi „ -	404	7. Káchhia „ -	645	7. „ Deshasth, *Karnatic.*	582	7. Bhoi, *Gujarát*	240	7. Berad, *Karnátic* -	186	7. Kumbhár „	76
8. Bhausár „ -	206	8. Sutár, *Gujarát* -	395	8. Bharwád „ -	640	8. „ Audich, *Gujarát.*	571	8. Chunwália Koli „	240	8. Koshti „ -	184	8. Marátha-Kunbi, *Konkan*	77
9. *Bráh.* Anáwala -	206	9. Lewa „ -	385	9. Bhausár „ -	608	9. „ Nágar „ -	569	9. Ráwalia „	246	9. *Bráh.* Deshasth, *Deccan.*	183	9. Mahár „	80
10. Rabári „ -	196	10. Kudwakkal, *Karnatic.*	376	10. Darji „ -	598	10. „ Sáraswat, *Karnatic.*	565	10. Sathwára „	251	10. Chattri, *Karnátic* -	182	10. Gauli „	81
11. Sutár „ -	195	11. Kumbhár, *Gujarát*	370	11. Lohár „ -	581	11. Chattri „ -	548	11. Máchhi „	257	11. Shrimáli Wánia, *Gujarát*	179	11. Shindé „	86
12. Darji „ -	191	12. Bhausár „ -	368	12. Soni „ -	564	12. Berad „ -	537	12. Bharwád „	258	12. *Bráh.* Nágar „	177	12. Máli „	87

farm servants. Of the twelve castes selected as having the highest proportion of widows to wives, there are seven Bráhman sections and five Karnátic agricultural castes. Of the former, the first is the Shrimáli of Gujarát, a section holding a high place for its descent and respectability. Three of the rest are Gujaráti by origin, the Audich, Nágar, and Khedáwal, all of good position. The other three are Karnátic, and two of them belong to the coast district only. Of the cultivators also, there are two castes which are returned only from Kánara, and one of Rajput descent. We can now pass on to the castes in which the proportion of widows is lowest. The twelve selected are all in either Gujarát or the Konkan. Ten are found in the former, two, both artizans, in the latter. After the semi-Aboriginal tribe of the Dublas, the next caste in this respect is, curiously enough, the weavers, and after them the oilmen, both of which, it will be borne in mind, have been seen to present a very high ratio of youthful husbands and wives, more especially the former. The rest are almost all in the lower ranks of life, bordering on the Forest tribes, from which, perhaps, they originate. I have lastly to note the ratios of the widowers. A good deal was said about the disproportion between the sexes in this condition when dealing with the population at large in the fifth chapter. From the selection here made, it will be seen that in the caste where widowers are relatively most numerous, the Mángs of the Karnátic, the ratio is only about 22 per cent., whilst the highest ratios of the widows have been seen to rise to 65 to 76 per cent. Amongst the Mángs themselves the latter ratio is no less than 51 per cent. A similar disparity is perceptible in the case of nearly every caste, but less marked in Gujarát than elsewhere. Of the castes in this series, it appears that in eight instances the Karnátic is the native place, Gujarát claims three and the Deccan one. The first five are all Kánarese, but with the exception of the Haviks, belong to the table-land. The sixth is from Gujarát, and represents the higher grade of Wánia. The ninth is the indigenous caste of Deccan Bráhman, and two high castes from Gujarát close the list. It may be pointed out that in this series there are four castes of Bráhmans and two of Wánias, orders amongst whom there is least early marriage of boys, and a high ratio of widows. The latter peculiarity is remarkable also amongst the Berads and Chattris. With the exception of the weavers, the rest are cultivators and labourers of the table-land of the Karnátic. In conclusion, there remain to be noticed the castes in which there are proportionately fewest widowers to husbands. The twelve selected are, with the exception of two, in the Konkan. The first and third of the series are remarkable, too, for the low ratio they present of widows to wives. The proportion of widowers is lowest in castes holding no very high position in society, and one or two of the entries in this table appear to indicate the tendency for this ratio to rise with the position of the caste, and it is not unlikely that the emigration to the capital may have affected the ratios of caste like the Maráthás and Mális, which would, under ordinary circumstances, show a higher proportion.

General Characteristics of System.

It will not be out of place if, before closing this portion of the work, I endeavour to sum up what appear to me to be the general tendencies indicated by the results of the enumeration of the particulars about marriage. In many respects my inferences will no doubt be corrected by those who have made the caste-system their special study.

Firstly, then, a certain uniformity seems to run through the marriage relations of the community throughout the whole population, and the great variations between the different divisions that have been pointed out above seem to be in degree rather than in kind. The universal characteristics traceable under more or less local variations through the aggregate of each division are briefly these:—the marriage, in the first place, of young men is deferred amongst the upper and the lower classes to a considerably later date than amongst what we may call the middle section of society, or the castes about half way down the list in position and circumstances. The daughters of the upper classes are married earlier, on the other hand, than those of the middle or lower, except in Gujarát, where all that can be said on this point is that there is a great gap between the practice of the middle class and that of the lower with regard to the age at which the girls are married. Everywhere else the tendency for the age of marriage amongst females to advance as the position of the caste is lower, unless counteracted by some special cause, is distinctly evident. In connexion with the question of marriage of girls who have arrived at womanhood is that of the re-marriage of the widowed. In no caste does there appear to be any prohibition of the re-marriage of the men, and, as a fact, they do largely marry again, especially in the middle and lower castes. But such a practice as regards women is strictly forbidden amongst the upper classes and is discouraged even amongst the higher castes of the middle section of the community. Elsewhere it is not only permitted but to a large extent practised. As a consequence of this custom, we find a comparatively small number of widows amongst the lower classes, where the ceremony of re-marriage is much less expensive than that of marriage in the first instance. In the upper ranks of life, on the other hand, there is an extraordinary preponderance of widows, amounting in some of the cases noted above, to 76 per cent. on the total number of wives. To this anomaly the inequality between the age of the couples in this class, no doubt, largely contributes.

It would be interesting and useful to ascertain the exact manner in which and to what degree the marriage of girls immediately on their reaching puberty, the inequality of age between the husband and wife, and the subsequent re-marriage of widows respectively affect the relative proportions of the sexes. On the second point, indeed, I touched briefly in the fourth chapter, and expressed an opinion that the inequality might possibly tend to the birth of an excess of boys over girls. As to the first matter, it is reasonable to presume that the danger of parturition is probably much greater to women

of that young age than to those who have reached their full development, and, though the data on both these points are rendered of less value by the disturbance of the normal state of things in the Karnátic, the figures for Gujarát seem to indicate that there is a somewhat greater mortality at the ages of 10 to 15 than elsewhere amongst Hindoo females, and greater, too, than amongst the Forest tribes of that division. The proportion of girls of this age to boys is 779 per mille amongst the Hindoos, and 876 amongst the Aboriginals. In the Konkan the ratios are respectively 805 and 866, and here, it may be noted, girl-marriages of Hindoos are less frequent. In the Deccan, strange to say, the proportion amongst the Hindoos is 1 per cent. higher than amongst the Forest tribes, but a good many of the latter have been included amongst Hindoos in the general age-return from which this calculation was made.* Another difference is that which appears between the relative proportions of the sexes during the first year in the two religions. In Gujarát there are at this age 958 Hindoo girls to 1,000 boys, whilst the Forest tribes show 1,052. In the Konkan, too, and also in the Deccan, the Hindoo ratio is higher than that in Gujarát. I have selected Gujarát for comparison, as it is the division that undoubtedly presents the greatest differences as to marriage customs of all those now being considered. There are important peculiarities, as has been shown in the preceding portion of this chapter, to be found in the Konkan and Karnátic, but on examining the castes individually I find it so hard to discriminate between local custom and abnormal coincidence that it is not safe to make use of the return for any general deductions. Assuming, as we reasonably may do, that the high ratio of married girls in the table land of the Karnátic is due in great measure to famine, Gujarát remains the tract in which the custom of marrying as early as possible is most prevalent, and it is here that the disproportion between the sexes is, on the whole, greatest. In order to test the returns in various ways I prepared a table (given below) showing the ratio to the total caste of the children of each sex below 6 years of age. There are certain features about it which may render it useful with reference to the question of the influence of age at marriage on sex, so I have thought it worth inserting :—

A.—Caste and Locality.		Per-centage of Children.		Serial Order.		B.—Caste and Locality.		Per-centage of Children.		Serial Order.	
		Boys.	Girls.	Boys.	Girls			Boys.	Girls.	Boys.	Girls.
Bhil	*Deccan*	10·62	11·28	1	1	Bráhman, Konkanasth	*Deccan*	7·34	7·47	13	13
Koli	*Konkan*	9·82	10·21	2	2	Koshti	„	7·27	7·00	14	15
Ghánchi	*Gujarát*	9·10	9·02	3	4	Bráhman, Deshásth	„	7·02	7·24	15	14
Bhil	„	8·99	9·77	4	3	Bráhman Anáwala	*Gujarát*	7·00	6·16	16	20
Koli, Talabda	„	8·61	8·33	5	8	Lewa Kanbi	„	6·81	5·94	17	21
Dhed	„	8·58	8·45	6	7	Kadwa Kanbi	„	6·80	6·61	18	17
Khatri	„	8·28	7·64	7	12	Bráhman, Sáraswat	*Karnátic*	6·72	6·51	19	18
Maratha	*Deccan*	8·21	8·51	8	6	Soni	*Gujarát*	6·70	6·31	20	16
Teli	„	7·98	8·17	9	9	Panchamsali	*Karnátic*	6·23	6·23	21	19
Sonár	„	7·88	8·08	10	10	Bráhman Audich	*Gujarát*	6·08	5·77	22	22
Mahár	„	7·87	8·55	11	5	Koshti	*Karnátic*	5·58	5·68	23	23
Hálepaik	*Karnatic*	7·80	8·04	12	11						

It will be borne in mind, of course, that there is heavy mortality amongst the young during the first and two following years, and that in the Karnátic the period here given includes that covered by the famine, which as shown in the second and fourth chapters of this work, has seriously diminished the number of children. I will here draw attention only to the high ratios amongst the lower castes such as Bhils and Kolis, and the excess of females amongst them compared with the deficiency perceptible amongst the Bráhmans, weavers and upper castes of cultivators in Gujarát. It is also worth notice that of the two castes confined to a single district, the Sáraswats and the Hálepaiks, the latter with a high ratio of children, show an excess of females, whilst the Bráhmans, who are low on the list, have the boys in excess. The results are not, however, uniform, and it requires many more tests before the great question can be settled. My own judgment on the subject is, I admit, at present suspended, since, though I am strongly disposed to regard prevalence of the marriage of girl-wives to men in the prime of life as the chief cause of the disproportion of the sexes, I am unable from the statistics before me to say whether the actual birth of more males or the great number of deaths of females in child-birth is the more influential factor in producing the general result.

Mahammedans.

As regards the Mahammedans, with their ill-defined classes, we can do little more than discuss their special marriage customs in reference to, and by comparison with those of the Hindoos. On

* The same may be said about the Konkan. In that tract, however, there is not the wide gap between the Forest tribes and the mass of the Hindoo cultivators that there is in the North Deccan.

Division.	Average Number per 1,000 Mahammedans.						
	Under 15 Years.			Of all Ages.			
	Husbands to total Boys.	Wives to total Girls.	Husbands to Wives.	Wives to Husbands.	Widows to Wives.	Widowers to Husbands.	Widowers to Widows.
Gujarát -	70	167	517	1,057	362	124	325
Konkan -	42	157	281	1,202	352	90	227
Deccan -	30	136	233	1,080	362	119	294
Karnatic -	34	130	263	1,054	400	140	260

this consideration I have given in the Appendix only the classes of this religion that are the nearest to Hindooism in their ordinary life, but in the abstract at the foot of page xlix in Appendix C.* will be found the general proportions of the wives and widows in the four divisions, arranged in the same way as those I have just been discussing amongst the Hindoos. From this table, a portion of which I reproduce in the margin, it will be seen that both sexes are married later amongst the Mahammedans than amongst the Hindoos. There is, however, a slight difference in the other direction in the case of the males in the Konkan, the explanation of which peculiarity does not appear in the returns. The high ratio of wives of all ages to husbands in this division is no doubt due to the large proportion of sailors and boatmen amongst the coast Mahammedans. It will be noticed that the special feature of Hindoo marriage in Gujarát is to a smaller extent reproduced amongst the Mahammedans of that division, and the proportion of boys married before they are 15 is very high. In the Karnátic, the ratio of girls married under that age is considerably less as compared not only to the Hindoos there, but also to the Mahammedans of Gujarát and the Konkan. The proportion of widows to wives is in three of the four divisions higher amongst the Mahammedans than amongst the Hindoos, although highest in the Karnátic in the case of both religions, the second ratio amongst the Hindoos is found in the Konkan, but amongst the Mahammedans is in Gujarát and the Deccan, where the proportion is identical. The serial order of the ratios of widowers to husbands is the same in both, but amongst the Mahammedans this ratio is higher than amongst the Hindoos in all divisions but the most southerly. In Gujarát and the Karnátic, too, the ratio of widowers to widows amongst the Mahammedans is lower, but in the other two divisions higher than it is found to be in the case of Hindoos.

As regards the different subdivisions shown in the table on page xlix, it seems that only one exhibits to any great extent the practice of the early marriage of boys, and this, the Sunni Bohorahs, is composed of the descendants of Hindoo cultivators of various castes. The early marriage of girls, too, is most prevalent in this case, the next to it being that of the oilmen, who in this respect follow the habits of their Hindoo rivals. The three classes of the Molesalám, the Malcks, and the Chohán are all converts from either Rajputs or Hindoos of nearly as good a position as the Kshatria of the division. The chief points to notice with regard to the marriage relations found to exist amongst them are the comparatively small proportion of child marriages and the high ratio of the widowed. Amongst the Sunni Bohorahs the ratio of widows is high in the case of the girls but low in that of women of riper years, as is to be expected from the earlier date of the marriages in their community. The Moghals are scarcely to be counted amongst the indigenous tribes of this Presidency, though outside the capital city they are in most cases permanently settled in India as a trading community. As they travel about a good deal in the course of their business it is probable that the ratios given regarding their civil condition are not to be taken as representative of the normal relations of the class as a whole. The last section to be noticed is that of the Shiah, or Daudi Bohorahs, resident in Gujarát, but found in most of the towns of the Deccan, the return shows that although a good many of the latter class are settled residents of the place of their adoption there must be a considerable migration between Surat and the rest of the Presidency. There is amongst them comparatively little widowhood and not much early marriage. The ratio of the single men over 15 years old is not much below that of the better class of Hindoo traders of the division, and the latter as has been mentioned above, is higher than among less well-to-do castes.

Jains.

The castes selected to represent the circumstances of the Jain community comprise the largest cultivating class of the Karnátic, the most important of the indigenous Jain traders of Gujarát, and the chief Márwádi sections. It will be seen in the table, page xlix, that the first-named class is the only one in which there is a high proportion of early marriages amongst either sex.† On the other hand, the proportion of widows to wives is here much lower than amongst the trading section. It is remarkable, too, that the proportion of the single men is so much higher amongst the latter class. The cultivating Jains bear, in fact, a very strong resemblance to their Lingáiat neighbours in respect to their marriage arrangements, whilst the traders of this religion form a class quite apart, even from the Hindoo Wániás of Gujarát, with whom they have much in common in other relations.

Forest Tribes.

Of the Aboriginal and Forest tribes I need say but little here, as the general features of their custom as to marriage have been already brought to notice when discussing the influence of the Hindoo system, with which the more primitive relations of this class were contrasted. Omitting the Wághris, who are a settled tribe of north Gujarát labourers, and the Thákurs of the Deccan, who are of mixed race, it will be seen that the rest of the tribes have at the most 7 per cent. of their girls married before they are 15, and if the few, probably wandering, families of the Wárlis and Káthodis that have strayed beyond their division be left out of consideration, not more than 2 per cent. of the males contract alliances before puberty. The proportion of the widowed amongst the adult females,

* Of the Bombay Census Report.

† But this is necessarily due in some measure to famine.

too, is remarkably low: but though the same feature is noticeable in the case of the men, it is less marked, unless we select for comparison the upper Hindoo classes, or those found only in Gujarát. It is worthy of note in illustration of the tendency to early marriage, that the smallest proportions of the married under 15 is found in the lowest Aboriginal classes, and the ratio rises as the caste occupies a better position. Take, for instance, the case of the Gámtha and Chodra, compared with the Dubla, who are settled cultivators. The proportion in the latter is about three times that in the denizens of the forest. In the Konkan tribes, though this tendency is well marked with respect to the males, the proportion of married girls shows a considerable increase, irrespective of any rise in the social scale. It is, in fact, amongst the lowest tribe of all that the highest ratio, 6·6 per cent., is found, in combination with the lowest ratio of widowers and of single men of above 15. In spite of these internal variations the aboriginal element as a whole is, as has been insisted on before, on a very different footing from the Hindoo with respect to marriage relations.

CASTE IN RELATION TO OCCUPATION.

This subject may be divided into two distinct heads, which for convenience we may term respectively the social and the economical aspect. From the former stand-point the question is the extent to which caste is theoretically co-extensive with occupation, and whether in the present day that relation is preserved. From an economical point of view it is of great importance to ascertain the relative productive power of each main subdivision, as shown in the proportion of its workers of each sex, their distribution in different classes of occupation and the strength of the non-productive population supported by their labour. A special interest attaches itself to the latter subject in this country where the administration is too often called upon to estimate the number of people that under stress of famine or hard times may be thrown without means of subsistence on the public funds. This latter subject would be more conveniently dealt with in a subsequent chapter when the general question of occupations is under consideration; but as the details given in the second part of the caste table, at pages 1 to liv of Appendix C include both of the features I have mentioned, it will be enough if I touch upon the whole series of statistics at once in the present chapter. With regard to the first point, then, that of the restriction of the caste to its eponymic occupation, it will be seen that it is most apparent in the case of trades requiring special manual training, such as the weavers, tailors, goldsmiths, braziers, and coppersmiths. There is an apparent exception in the Dhobis, or washermen, of Gujarát, a caste which presents a higher ratio of occupied than any other. In default of local explanation, I should be inclined to attribute this peculiarity to the fact that in this division, where the village system has been relaxed from the time of the Mahammedan invasions from the north, the washerman has never, as in the Deccan, had a permanent position in the village establishment, and has not, therefore, been led into the extension of his occupation to agriculture, as seems to have been the case in the other parts of the Presidency.* The agricultural classes again are excepted from the above remarks, as it has been already seen and will be more apparent in the statistics to be brought to notice in Chapter X., that they compose the majority not only of the castes, but of the working population, and are necessarily more addicted to their ancestral pursuit than those whose livelihood depends upon conditions even more precarious than the Indian season. In the 12 castes that rank highest in the proportion borne to the total number of their workers by those engaged in the ancestral occupation, there are four agricultural, one labouring, six industrial, and one servant class. If, however, labourers that are practically employed almost solely on the land be included, the number of agricultural castes in this category would probably fill the list. Another remark must be made regarding these proportions, and that is, that as the workers of both sexes are included in the calculation the ratio is higher in the case of occupations in which women participate to a greater extent. The returns show that these occupations are those of washing, weaving, and sewing, without counting field work and domestic spinning, which are largely returned by castes in which the women have no other special occupation. The sale of fish, too, is undertaken, to a large extent, by the Máchhi women of Gujarát, who show one of the highest per-centages of the employed. The relative proportion of working women depends, too, in many cases I see upon the degree to which the family is engaged in agriculture, either by itself or as a subsidiary occupation. There are about 28 instances amongst the Hindoos of castes in which the women are employed to the extent of more than one half their number, and it is reasonable to suppose that with the exception of the washerwomen, fishwomen, and weavers, the occupation of the rest is of a general nature, such as house-spinning and labour. The castes in which there seem to be the fewest women employed in any occupation are the specially technical workers, as goldsmiths, coppersmiths, blacksmiths, and carpenters, and the barbers in the rest of the community. It is scarcely necessary to mention that the Bráhmanis are returned as occupied in comparatively few cases, and such as are so recorded are chiefly landholders, and engaged in domestic service, the latter task falling to the lot of a large majority of the widows in the poorer families of this order.

I said in the early part of this chapter that caste, beginning with being the bond between persons of the same occupation, had then become a hereditary qualification for that occupation, and as society outgrew, from a commercial point of view, the sphere of a monopoly of this sort, the caste began to expand into a variety of occupations. It is not uninteresting to see how far this disintegration of the hereditary system has advanced. With regard to the non-agricultural castes, there are few that number more than 80 per cent. persons working at the eponymic occupation, and none in which the

* He is also of foreign extraction, and may not have yet settled with his family in this part of the country.

ratio rises above 88 per cent., unless the occupation in question be supplemented with agriculture. The provincial table accordingly shows not only the extent to which members of non-agricultural castes are engaged in cultivation, but also those who must always be numerous in a system like that of the Indian village, who have entirely abandoned their ancestral pursuit for agriculture alone. Conversely, we have the number of agriculturists who have partially abandoned cultivation or added to it some other and subsidiary means of gain. This latter point, connected as it is with so vast a population, is of the highest importance, and I regret that the return as a whole, though it corresponds very much with that of a neighbouring province, should be as deficient as it evidently is. It is the first time that the separate record of combined occupations or occupations by caste have been recorded, and errors on the part of both enumerators and abstractors were inevitable. No doubt a good many entries of occupations with agriculture subsidiary to them have been tabulated under the name of the principal occupation alone, as I found to be the case in some of the tálukás of Khándesh and the Konkan, which were revised more than once in order to test work which appeared faulty in other respects. Deferring consideration for the present of the agricultural section, the table seems to indicate that the Gujaráti artizans are those most freely engaged in cultivation in addition to their hereditary pursuit, and that in this class the industries that belong to the ordinary village life, such as the carpenter, blacksmith, barber, potter, tanner, and the like are pre-eminent. The weavers, tailors, goldsmiths, and oilmen have taken less to the soil as a source of livelihood. This class in the Konkan comes next to its neighbour in Gujarát in respect to the combination of industry and agriculture, whilst the Deccan and Karnátic, though below both the other divisions, are about equal to each other. Lastly, there is the case of the Bráhmans to receive consideration. Even at the time of the publication of the Code of Manu, it had been found that a priest could not rest with confidence on the contributions of the faithful for the daily bread of himself and his family, so great latitude was allowed to this class in choosing an occupation. Some few trades are altogether forbidden, but these are not amongst the most desirable or the most lucrative, and the returns on the present occasion show that though there are some classes of Bráhmans who are more given to sacerdotal pursuits than others, there is none in which over 60 per cent. are thus engaged, and even this proportion is quite exceptional. The proportion in the Deccan is, as a rule, lower than in Gujarát, and in the latter division too, apart from the two specially agricultural classes, there is a larger proportion of Bráhmans holding land and living by it than elsewhere. In the Deccan and in the Konkan respectively, there is one caste of this order that is very much given to possessing land; but in the latter division the holder actually cultivates, and in the former, he generally lets out most of his estate and keeps a few fields for his own use, but tills them by hired labour.

The Forest and Aboriginal tribes, too, need but little comment in connexion with this subject. Nearly all are cultivators, and the lower the tribe the higher the proportion of landholders. In the case of semi-Hindoos, such as the Dublas and Naiks, of Surat, the labourers predominate over those who are engaged in farming their own land. It is owing, perhaps, to the number of field labourers in this class that the proportion of women engaged in some work or other is so much above the average found amongst higher classes of the population.

As regards the tendency of agriculturists to take to other work, it seems from the returns that where the cast is indigenous, and not transplanted from another part of the country, there is but slight inclination to engage in skilled industries or in trade. It may be noted that the largest proportion not returned under the heads of landholders and field labourers comes within the class of general labourers, which includes, no doubt, a good many persons who are really field hands out of their usual employ. In the last category, that of unspecified trades, which is, as a rule, larger in the Karnátic than elsewhere, the chief occupation is home-spinning, as is to be expected in a cotton-growing country without machinery or factories. A small proportion of those in this class said to be engaged in cattle-tending are mostly the children of the landholder or his farm servats, as the return shows that this occupation is generally followed, in the case of other than pastoral tribes, by boys and by a few girls of under 15 years old.

It seems unnecessary to enter further into the economical bearings of these statistics, as it is with the social features of caste that the present chapter is concerned, and after the general returns of occupation have received attention the connexion between the two is traceable with no great difficulty. I wil therefore proceed to the consideration of the distribution of castes in the capital city.

Bombay City.

It cannot be expected that where, as in this city, the schedules are left to be filled up by the householder, there should be as accurate a record of a detailed matter like the caste as is to be got in places where the agency is mostly official, and engaged in the correction of the entries for some weeks before the final enumeration. The fact that of the Hindoo population of Bombay only 2 per cent returned no caste or an unintelligible entry in this column of their schedule shows that efficien supervision was exercised by the officials appointed for the duty and by the heads of the leading sections of the Hindoo community, who came forward voluntarily to explain to their less educated fellows what was required of them. At the enumeration of 1872 the proportion returning themselves simply as Hindoos was over 9 per cent. On the present occasion examples of the way to fill up the schedules of different sections of the population were published with the instructions in each language according to the better known characteristics of the respective divisions of the Presidency, and it is believed that this course was of much assistance to both the public and the enumerators.

The marginal table gives the proportional distribution of the Hindoo population of the city according to the classification adopted for the rest of the Presidency. There are some important modifications, however, that have to be brought to notice before entering into the subject in detail. Those are with reference to the class elsewhere shown as cultivators. In the city, as in the country, the population included under this heading is the largest of all the classes, but in Bombay it is necessary to assume that the majority of the agriculturists that come from the districts are general labourers. Only about 83 per mille are really engaged in actual cultivation. Then, again, the caste of Konkani Kolis, shown elsewhere as cultivators, are principally fishermen in Bombay, so that this distinction must be taken into account with reference to the distribution. Comparing the general population of the division with that now under consideration, it appears that six classes are more numerously represented relatively in the capital than in the rural districts. These are: the Bráhmans, who find a congenial field for literary and clerical work in the town, the Writers, for the same reason, the Traders, Fishers, Servants, and Labourers. There is a trifling excess in the proportion of Artizans, but not so marked as would be manifest if this table showed the number of the castes included under the heads of agriculturists and labourers, but who are really factory hands engaged in purely industrial pursuits. The great body of the Rajputs being landholders and cultivators, they are necessarily in the minority here, nor can the depressed castes and shepherds find much room for their expansion in a city. The village system, too, has much to do with the support of the class of musicians who contribute so largely to swell the minor professions.

I. Bráhmans	62
II. Rajputs	7
III. Writers	12
IV. Traders	102
V. Artizans	127
VI. Agriculturists	467
VII. Shepherds, &c.	17
VIII. Fishers, &c.	37
IX. Personal servants	27
X. Minor professions	4
XI. Devotees	4
XII. Depressed castes	74
XIII. Miscellaneous or labouring	39
Unreturned	21
	1,000

The next point I propose to notice is the relative proportions of the main subdivisions recorded. The following table shows the general distribution of 1,000 of the Hindoo population :—

1. Marátha Kunbi	352	22. Mochi	11
2. Dhed and Mahár	65	23. Gaud Bráhman	10
3. Bhandári	59	24. Pátáne Prabhu	9
4. Gujar Wánia	35	25. Khárwa	9
5. Lohán Wánia	27	26. Teli	9
6. Marátha Bráhman	26	27. Gauli	9
7. Gujaráti Bráhman	25	28. Kásár	8
8. Konkáni Koli	25	29. Lohár	8
9. Khatri	23	30. Kumbhár	7
10. Marátha Koli	22	31. Rajput	7
11. Sonár	19	32. Máng	5
12. Bhátia (Wánia)	18	33. Wanjári	5
13. Máli	18	34. Bhoi	4
14. Marátha Wánia	17	35. Gosávi	4
15. Ágria	17	36. Bhangi	4
16. Darji	16	37. Káyasth Prabhu	3
17. Sutár	14	38. Dhangar	3
18. Dhobi	14	39. Gurao	3
19. Kámáthi	13	40. Máchhi	2
20. Hajám	13	41. Smaller castes	33
21. Chámbhár	12	42 Caste not returned	21

Here, as in the rest of the Presidency, the Marátha is in a large majority, and is collected from most of the districts below or near the line of Ghats. The numerical order too, of the castes that have been described in the former part of this chapter is found here, also, with regard to the next entry, which is that of the Mahár and Dhed. After these come the Bhandáris, a local caste, engaged in tapping the cocoa and palmyra trees that grow so plentifully on the island. They are also rice cultivators, like their neighbours, the Ágrias. There is a large gap between these three subdivisions and the rest of the community. The trading classes of the Gujarát and Sind sections come next in strength, followed by the Bráhmans of the Marátha country and of Gujarát. It is hardly necessary to enter further into detail with regard to this list, though it may be remarked that the relative proportion of the subdivisions of each order to the total of that order, are by no means the same as in the rural parts of the country.

In conclusion, I will note a few of the most important differences that seem to have taken place in the numbers under the various heads since the preceding Census in 1872. The two lists do not, however, correspond in all the details, so I have only selected for mention those castes which seem to me to have been recorded under exactly the same name at both enumerations. The most remarkable increase has been in the case of the Mahárs and Dheds. The former have no doubt come in large numbers from the Deccan and Konkan under stress of hard times in their native district, or attracted by the cheapness of communication in the present day. As regards the Dheds, it is possible that the greater part of the increase in their number is due to the extension of the demand for private servants of the subdivision known as Suratis, because the birth-place return seems to indicate that there has been a much larger influx of this class from that district than from any other in Gujarát. The increase in the Dheds, however, is evidently but slight compared with that amongst the Mahárs, and is of less consequence from a sanitary point of view, since the former are usually fairly well off and well housed, whereas the Mahár comes up simply as a day labourer, and throngs the most unhealthy parts of the town with all the filth of the dirtiest class of the village population. The proportional increase of this caste amounts to 66 per cent. We may next notice the variation in the section at the opposite end of the Hindoo social scale. The Bráhmanic community of the city has increased by over 21 per cent. in the nine years, and by far the majority of the new comers are from the

Deccan and Konkan. The increase in the Gujaráti Bráhmans seems to have been much less proportionately than that found in the Colony from the Konkan and Márwár. Amongst the Marátha Bráhmans the increased number of females enumerated is very marked, more so than in the case of the Gujarátis. From Márwár hardly any women of this order are to be found accompanying their male relatives to the capital. After the Mahárs, the caste that shows the largest actual increase is the Maráthá Kunbi, which is more numerous by over 64 per cent. than in 1872. The remarks made in a former chapter regarding the movement from Ratnágiri and Sátára are applicable to this caste, which is the main one found in those districts. The cultivating class of Mális have increased by 40 per cent. and the weavers by 30. The Bhandáris, too, show an expansion to the amount of 11 per cent. which seems to indicate that this community is progressing at a normal and healthy rate. It is unnecessary to go through the whole list, especially as the above castes are those which are not only most numerous, but less likely to have been confounded in the abstraction with others. The population is so shifting that it is less important to secure a detailed record of the castes that compose it than it is in a rural district; still, the question of the development and decadence of the different sections of the people in the chief town is one of great interest, and it is a pity that the destruction of the schedules took place before the editor of the Provincial Gazetteer had time or opportunity to secure from them a table which could serve as a standard for all future enumerations.

The return for the Mahammedan population of this city is not by any means satisfactory in the details it gives. Over 54 per cent. are returned under the heading of *Mahammedan* without qualification of any sort. The marginal statement shows the general proportions of the different classes of this community. About 23·30 per cent. belong to the local trading bodies mentioned in detail when the Mahammedan classes of the Presidency as a whole were being described. It is probable, too, that the Arabs should rightly be classed as traders, as they are largely engaged in horse dealing as well as more extended commercial transactions. The *Konkanis* include both domestic servants and fishermen, as well as the upper class of this section, but it is very likely that the fishers form a large proportion of those who do not return their denomination. The *Shaikhs* no doubt include the majority of the Artizan class, such as cotton-cleaners, weavers, dyers, and the not unimportant body of the cab drivers. Leaving the Shaikhs out of the question, the most influential sections in the city of all those enumerated are the *Memans* and *Khojas*. The *Bohorahs*, too, are a widespread and wealthy tribe; but, as I have said in a former part of this work, their home is not in the capital but in Surat. We may hope, finally, that by the time the next census has to be taken some more comprehensive and systematic scheme for the classification of this community will have been devised.

	Per cent.
Arab	1·4
Shaikh	11·6
Saiad	2·4
Pathan	2·3
*Moghal**	1·0
*Shiah Bohorah**	7·3
*Khoja**	6·5
*Meman**	8·5
Konkani	4·3
Negro	0·4
Unspecified	54·3
Total	100·0

* Trading sections.

It is somewhat difficult to compare the returns of the two last enumerations, owing to the omission in 1872 of the title of *Konkani*. The persons returned simply as Mahammedans have decreased in number by 1·1 per cent. The Patháns, too, are fewer by 18·6 per cent., a change that may be, perhaps, connected with the decrease in the number of persons born in the more northern provinces of India. The rest of this community has increased considerably. The Memans, for instance, are more numerous by 52·1 per cent., the Shaikhs, or mass of the lower population of this faith, by 61·42, and the Saiads by 48·1. The Khojas show a numerical growth but little in advance of that of the entire city population, and are more numerous by 22·30 per cent. only, than in 1872. This, however, is more than is found amongst the remaining trading class, the Bohorahs, who have increased by no more than 8·3 per cent.

APPENDIX J.

EXTRACTS FROM MR. IBBETSON'S REPORT ON THE PUNJÁB CENSUS REGARDING CERTAIN CASTES.

Abstract No. 71 below shows the distribution of Jats, Rájpúts, and certain castes which I have taken with the latter, as the line separating them is almost impossible of definition. The origin and distribution of these castes is fully discussed in the following pages, and there is no need here to anticipate my remarks. Indeed the distinction between Jat and Rájpút is in many parts of the Province so indefinite, that separate figures for these two castes can hardly be said to have any significance at all.

Abstract No. 71, showing Jats, Rájputs, and Allied Castes for Districts and States.

	Jats and Rájputs and Allied Races.															
	Figures.							Proportions per 1,000 of Total Population.								
	1	2	60	39	82	74	103	1	2	60	39	82	74	103		
	Jat.	Rájpút.	Thakar.	Ráthi.	Ráwat.	Dhúnd.	Kahút.	Jat.	Rájpút.	Thakar.	Ráthi.	Ráwat.	Dhúnd.	Kahút.	Total.	Grand Total.
British territory [2]	3,664,519	1,436,058	24,984	58,002	9,954	20,315	9,468	189	76	1	3	1	1	—	82	271
Native States	868,231	241,511	7,782	32,190	7,206	—	34	225	63	2	8	2	—	—	75	300
Province. - -	4,432,750	1,677,569	32,766	85,192	17,200	20,315	9,502	195	74	1	4	1	1	—	81	276

The two together constitute nearly 28 per cent. of the total population of the Punjáb, and include the great mass of the dominant land-owning tribes in the cis-Indus portion of the province. Their political is even greater than their numerical importance; while they afford to the ethnologist infinite matter for inquiry and consideration. Their customs are in the main Hindu, though in the Western Plains and the Salt-range Tract the restrictions upon intermarriage have in many cases come to be based upon considerations of social standing only. But even here the marriage ceremony and other social customs retain the clear impress of Indian origin.

The Jat (Caste No. 1).

The origin of the Jat.—Perhaps no question connected with the ethnology of the Punjáb peoples has been so much discussed as the origin of the Jat race. It is not my intention here to reproduce any of the arguments adduced. They will be found in detail in the Archæological Survey Reports, Vol. II., pages 51 to 61; in Tod's *Rájasthán*, Vol. I., pages 52 to 75 and 96 to 101 (Madras Reprint, 1880); in Elphinstone's *History of India*, pages 250 to 253; and in Elliot's *Races of the North-West Provinces*, Vol. I., pages 130 to 137. Suffice it to say that both General Cunningham and Major Tod agree in considering the Jats to be of Indo-Scythian stock. The former identifies them with the Zanthii of Strabo and the Jatii of Pliny and Ptolemy; and holds that they probably entered the Punjáb from their home on the Oxus very shortly after the Meds or Mands, who also were Indo-Scythians, and who moved into the Punjáb about a century before Christ. The Jats seem to have first occupied the Indus valley as far down as Sindh, whither the Meds followed them about the beginning of the present æra. But before the earliest Muhammadan invasion the Jats had spread into the Punjáb proper, where they were firmly established in the beginning of the 11th century By the time of Bábar the Jats of the Salt-range Tract had been subdued by the Gakkhars, Awáns, and Janjúas, while as early as the 7th century the Jats and Meds of Sindh were ruled over by a Bráhman dynasty. Major Tod classes the Jats as one of the great Rájpút tribes, and extends his identification with the Getæ to both races; but here General Cunningham differs, holding the Rájputs to belong to the original Aryan stock, and the Jats to belong to a later wave of immigrants from the north-west, probably of Scythian race.

It may be that the original Rájpút and the original Jat entered India at different periods in its history, though to my mind the term Rájpút is an occupational rather than an ethnological expression. But if they do originally represent two separate waves of immigration, it is at least exceedingly probable, both from their almost identical physique and facial character and from the close communion which has always existed between them, that they belong to one and the same ethnic stock; while whether this be so or not, it is almost certain that they have been for many centuries and still are so intermingled and so blended into one people that it is practically impossible to distinguish them as separate wholes. It is indeed more than probable that the process of fusion has not ended here, and that the people who thus in the main resulted from the blending of the Jat and the Rájput,

if these two ever were distinct, is by no means free from foreign elements. We have seen how the Pathán people have assimilated Saiyads, Túrks, and Mughals, and how it was sufficient for a Jat tribe to retain its political independence and organisation in order to be admitted into the Biloch nation; we know how a character for sanctity and social exclusiveness combined will in a few generations make a Quresh or a Saiyad; and it is almost certain that the joint Jat-Rájpút stock contains not a few tribes of aboriginal descent, though it is probably in the main Aryo-Scythian, if Scythian be not Aryan. The Mán, Her, and Bhúlar Jats are known as *asl* or original Jats, because they claim no Rájpút ancestry, but are supposed to be descended from the hair (*jat*) of the aboriginal god Siva; the Jats of the south-eastern districts divide themselves into two sections, *Shivgotri*, or of the family of Siva, and *Kasabgotri*, who claim connexion with the Rájputs; and the names of the ancestor bar of the Shivgotrís and of his son Barbara, are the very words which the ancient Brahmans give us as the marks of the barbarian aborigines. Many of the Jat tribes of the Punjáb have customs which apparently point to non-Aryan origin, and a rich and almost virgin field for investigation is here open to the ethnologist.

Are the Jats and Rajputs distinct?—But whether Jats and Rájputs were or were not originally distinct, and whatever aboriginal elements may have been affiliated to their society, I think that the two now form a common stock, the distinction between Jat and Rájpút being social rather than ethnic. I believe that those families of that common stock whom the tide of fortune has raised to political importance have become Rájputs almost by more virtue of their rise; and that their descendants have retained the title and its privileges on the condition, strictly enforced, of observing the rules by which the higher are distinguished from the lower castes in the Hindoo scale of precedence; of preserving their purity of blood by refusing to marry with families of inferior social rank, of rigidly abstaining from widow marriage, and of refraining from degrading occupations. Those who transgressed these rules have fallen from their high position and ceased to be Rájpúts; while such families as, attaining a dominant position in their territory, began to affect social exclusiveness and to observe the rules, have become not only Rájas, but also Rájpúts or "sons of Rájas." For the last seven centuries the process of elevation at least has been almost at a standstill. Under the Dehli emperors king-making was practically impossible. Under the Sikhs the Rájput was overshadowed by the Jat, who resented his assumption of superiority and his refusal to join him on equal terms in the ranks of the Khálsa, deliberately persecuted him wherever and whenever he had the power, and preferred his title of Jat Sikh to that of the proudest Rájpút. On the frontier the dominance of Patháns and Biloches and the general prevalence of Mahammedan feelings and ideas placed recent Indian origin at a discount, and led the leading families who belonged to neither of those two races to claim connexion, not with the Kshatriyas of the Sanskrit classics, but with the Mughal conquerors of India or the Qureshi cousins of the Prophet; insomuch that even admittedly Rájput tribes of famous ancestry, such as the Khokhar, have begun to follow the example. But in the hills, where the Rájpút dynasties write genealogies perhaps more ancient and unbroken than can be shown by any other royal families in the world retained their independence till yesterday, and where many of them still enjoy as great social authority as ever, the twin processes of degradation from and elevation to Rájpút rank are still to be seen in operation. The Rája is there the fountain not only of honour, but also of caste, which is the same thing in India. Mr. Lyall writes:—

"Till lately the limits of caste do not seem to have been so immutably fixed in the hills as in the plains. The Raja "was the fountain of honour, and could do much as he liked. I have heard old men quote instances within their "memory in which a Raja promoted a Girth to be a Ráthi, and a Thakar to be a Rájpút, for service done or money "given; and at the present day the power of admitting back into caste fellowship persons put under a ban for some "grave act of defilement, is a source of income to the Jagirdar Rajas.

"I believe that Mr. Campbell, the present Lieutenant-Governor of Bengal, has asserted that there is no such thing as "a distinct Rájpút stock; that in former times before caste distinctions had become crystallized, any tribe or family "whose ancestor or head rose to royal rank became in time Rájpút. This is certainly the conclusion to which many "facts point with regard to the Rájpúts of these hills. Two of the old royal and now essentially Rájpút families of this "district, viz., Kotlehr and Bangálhar, are said to be Bráhmin by original stock. Mr. Barnes says that in Kangra the "son of a Rájpút by a low-caste woman takes place as a Ráthi; in Seoráj and other places in the interior of the hills I "have met families calling themselves Rájpúts, and growing into general acceptance as Rájpúts, in their own country at "least, whose only claim to the title was that their father or grandfather was the offspring of a Kanetní by a foreign "Bráhmin. On the border line in the Himalayas, between Thibet and India proper, anyone can observe caste growing "before his eyes; the noble is changing into a Rájpút, the priest into a Brahmin, the peasant into a Jat, and so on "down to the bottom of the scale. The same process was, I believe, more or less in force in Kangra proper down to a "period not very remote from to-day."

The reverse process of degradation from Rájpút to lower rank is too common to require proof of its existence, which will be found if needed, together with further instances of elevation, in the section which treats of the Rájpút and kindred castes. In the eastern districts, where Brahminism is stronger than in any other part of the Punjáb and Delhi too near to allow of families rising to political independence, it is probable that no elevation to the rank of Rájpút has taken place within recent times. But many Rájpút families have ceased to be Rájpúts. Setting aside the general tradition of the Punjáb Jats to the effect that their ancestors were Rájpúts who married Jats or began to practice widow-marriage, we have the Gaurwa Rajpúts of Gurgáon and Dehli, who have indeed retained the title of Rájpút because the caste feeling is too strong in those parts and the change in their customs too recent for it yet to have died out, but who have, for all purposes of equality, communion, or intermarriage, cease to be Rájpúts since they took to the practice of *karewa*; we have the Sahnsars of Hushyárpur who were Rájpúts within the last two or three generations, but have ceased to be so because they grow vegetables like the Aráin; in Karnál we have Rajpúts who within the living generation have ceased to become Rájpúts and become Shekhs, because poverty and loss of land forced them to weaving as an occupation; while the Delhi Shauhán, within the shadow of the city where their ancestors once ruled and led the Indian armies in their last struggle with the Musalmán invaders, have lost their caste by yielding to the temptations of *karewa*. In the Sikh tract, as I have said, the Jat is content

to be a Jat, and has never since the rise of Sikh power wished to be anything else. In the Western Plains the freedom of marriage allowed by Islám has superseded caste restrictions, and social rank is measured by the tribe rather than by the larger unit of caste. But even there, families who were a few generations ago reputed Jats have now risen by social exclusiveness to be recognised as Rájpúts, and families who were lately known as Rájpúts have sunk till they are now classed with Jats; while the great ruling tribes, the Siál, the Goddál, the Tiwána are commonly spoken of as Rajpúts, and their smaller brethren as Jats. The same tribe even is Rájpút in one district and Jat in another, according to its position among the local tribes. In the Salt-range Tract the dominant tribes, the Janjúa, Manhás, and the like, are Rajpúts when they are not Mughals or Arabs; while all agricultural tribes of Indian origin who cannot establish their title to Rájpút rank are Jats. Finally, on the frontier the Pathán and Biloch have overshadowed Jat and Rájpút alike; and Bhatti, Punwár, Túnwar, all the proudest tribes of Rájpútána are included in the name and have sunk to the level of Jat, for there can be no Rájpúts where there are no Rájas or traditions of Rájas. I know that the views herein set forth will be held heretical and profane by many, and that they ought to be supported by a greater wealth of instance than I have produced in the following pages. But I have no time to marshal my facts; I have indeed no time to record more than a small proportion of them; and all I can now attempt is to state the conclusion to which my inquiries have led me, and to hope to deal with the subject in more detail on some future occasion.

The position of the Jat in the Punjáb.—The Jat is in every respect the most important of the Punjáb peoples. In point of numbers he surpasses the Rájpút who comes next to him in proportion of nearly three to one; while the two together constitute 27 per cent. of the whole population of the province. Politically he ruled the Punjáb till the Khálsa yielded to our arms. Ethnologically he is the peculiar and most prominent product of the plains of the five rivers. And from an economical and administrative point of view he is the husbandman, the peasant, the revenue payer *par excellence*, of the province. His manners do not bear the impress of generations of wild freedom which marks the races of our frontier mountains. But he is more honest, more industrious, more sturdy, and no less manly than they. Study independence indeed, and patient vigorous labour are his strongest characteristics. The Jat is of all Punjáb races the most impatient of tribal or communal control, and the one which asserts the freedom of the individual most strongly. In tracts where, as in Rohtak, the Jat tribes have the field to themselves, and are compelled, in default of rival castes as enemies, to fall back upon each other for somebody to quarrel with, the tribal ties are strong. But as a rule a Jat is a man who does what seems right in his own eyes and sometimes what seems wrong also, and will not be said nay by any man. I do not mean that he is turbulent; as a rule he is very far from being so. He is independent and he is self-willed; but he is reasonable, peaceably inclined if left alone, and not difficult to manage. He is usually content to cultivate his fields and pay his revenue in peace and quietness if people will let him do so; though when he does go wrong he "takes to anything from gambling to "murder, with perhaps a preference for stealing other people's wives and cattle." As usual the proverbial wisdom of the villages describes him very fairly, though perhaps somewhat too severely: "The soil, fodder, clothes, hemp, grass fibre, and silk, these six are best beaten; and the seventh is the "Jat." "A Jat, a Bhat, a caterpillar, and a widow woman; these four are best hungry. If they "eat their fill they do harm." "The Jat, like a wound, is better when bound." In agriculture the Jat is pre-eminent. The market-gardening castes, the Aráin, the Máli, the Saini, are perhaps more skilful cultivators on a small scale, but they cannot rival the Jat as landowners and yeoman cultivators. The Jat calls himself *zamíndár* or "husbandman" as often as Jat, and his women and children alike work with him in the fields: "The Jat's baby has a plough handle for a plaything." "The Jat stood on his corn heap and said to the king's elephant drivers, 'Will you sell those little "'donkeys?'" Socially, the Jat occupies a position which is shared by the Ror, the Gújar, and the Ahir, all four eating and smoking together. He is of course far below the Rájpút, from the simple fact that he practises widow-marriage. The Jat father is made to say, in the rhyming proverbs of the country side, "Come, my daughter, and be married; if this husband dies there are plenty more." But among the widow-marrying class he stands first. The Banya with his sacred thread, his strict Hindooism, and his twice-born standing, looks down on the Jat as a Súdra. But the Jat looks down upon the Banya as a cowardly spiritless money-grubber, and society in general agrees with the Jat. The Khatri, who is far superior to the Banya in manliness and vigour, probably takes precedence of the Jat. But among the races or tribes of purely Hindoo origin, I think that the Jat stands next after the Bráhman, the Rájpút, and the Khatri.

There are, however, Jats and Jats. I shall briefly describe each class in the remarks prefixed to the various sections under which I discuss the Jat tribes; and I shall here do nothing more than briefly indicate the broad distinctions. The Jat of the Sikh tracts is of course the typical Jat of the Punjáb, and he it is whom I have described above. The Jat of the south-eastern districts differs little from him save in religion; though on the Bíkáner border the puny Bágri Ját, immigrant from his rainless prairies where he has been held in bondage for centuries, and ignorant of cultivation save in its rudest form, contrasts strongly with the stalwart and independent husbandman of the Málwa. On the Lower Indus the word Jat is applied generically to a congeries of tribes, Jats proper, Rájpúts, lower castes, and mongrels, who have no points in common save their Mahammedan religion, their agricultural occupation, and their subordinate position. In the great-western grazing grounds it is, as I have said, impossible to draw any sure line between Jat and Rájpút, the latter term being commonly applied to those tribes who have attained political supremacy, while the people whom they have subdued or driven by dispossession of their territary to live a semi-nomad life in the central steppes are more often classed as Jats; and the state of things in the Salt-range Tracts is very similar. Indeed, the word Jat is the Punjábi term for a grazier or herdsman; though Mr. O'Brien says that in Jatki Jat the cultivator is spelt with a hard, and Jat the herdsman or camel grazier with a soft, *t*.

Thus the word Jat in Rohtak or Amritzar means a good deal; in Muzaffargarh or Bannu it means nothing at all, or rather perhaps it means a great deal more than any single word can afford to mean if it is to be of any practical use; and the two classes respectively indicated by the term in these two parts of the province must not be too readily confounded.

The nature and meaning of the figures.—Such being the state of things, it may be imagined that our figures do not always convey any very definite meaning. The 160,000 Jats of Derah Gházi Khán include 5,000 Mális, 2,000 Juláhas, 3,000 Tarkháns, 4,500 Kutánas, 4,400 Malláhs, 7,500 Moohis, 2,700 Máchhis, and so forth. In no other district does this confusion prevail to anything like so great an extent; but it does prevail in a smaller degree throughout the south-western districts; and till the detailed clan tables are complete it will be impossible to separate these incongruous items, or to find out with exactness what our figures do and what they do not include. The confusion is not wholly due to the entries in the schedules. On the Lower Indus and Chanáb the entries in the caste column were numbered by thousands, tribe being there the recognised unit rather than the more comprehensive caste; and it was absolutely necessary to allow the staff of the divisional offices, all picked men drawn from the very district with the figures of which they were dealing, some discretion in classifying these entries under larger heads. Thus in Jhang the Siál will have been rightly classed as Rájpúts, while in Derah Ghazi they will with equal correctness so far as local usage is concerned, have been very probably classed as Jats. Thus our figures are far from complete; but I have done my best to indicate in the following paragraph the uncertainties and errors in classification as far as I could detect them. I had indeed hoped to treat the subject more fully, and especially more systematically than I have done. I had intended to attempt some sort of grouping of the great Jat tribes on the basis of their ethnic affinities, somewhat similar to that which I have attempted for the Pathán. But I was not allowed the time necessary for such an undertaking; and I have therefore roughly grouped the tribes by locality so far as my figures served to indicate it, and hurriedly stated the leading facts of which I was in possession regarding each, leaving any more elaborate treatment for a future occasion. The figures for tribes are, as already explained, necessarily imperfect, and must only be taken as approximations.

Distribution of the Jats.—Beyond the Punjáb, Jats are chiefly found in Sindh where they form the mass of the population, in Bíkáner, Jaisalmer, and Márwár, where they probably equal in numbers all the Rájpút races put together, and along the upper valleys of the Ganges and Jamna from Bareli, Farrukhábád, and Gwálior upwards. Within the province their distribution is shown in Abstract No. 71 on page cxx. They are especially numerous in the central Sikh districts and states, in the south-eastern districts, and in the Deraját. Under and among the hills and in the Ráwalpindi Division Rájpúts take their place, while on the frontier, both upper and lower, they are almost wholly confined to the cis-Indus tracts and the immediate Indus riverain on both sides of the stream. The Jats of the Indus are probably still in the country which they have occupied ever since their first entry into India, though they have been driven back from the foot of the Sulemáns on to the river by the advance of the Pathán and the Biloch. The Jats of the Western Plains have almost almost without exception come up the river valleys from Sindh or Western Rájpútána. The Jats of the western and central sub-montane have also in part come by the same route; but some of them retain a traditional connexion with Ghazni, which perhaps refers to the ancient Gajnípur, the site of the modern Ráwalpindi, while many of them trace their origin from the Jammu Hills.

The Jats of the Central and Eastern Punjáb have also in many cases come up the Satluj valley; but many of them have moved from Bíkáner straight into the Málwa, while the great central plains of the Málwa itself are probably the original home of many of the Jat tribes of the Sikh tract. The Jats of the south-eastern districts and the Jamna zone have for the most part worked up the Jamna valley from the direction of Bhartpur, with which some of them still retain a traditional connexion; though some few have moved in eastwards from Bíkáner and the Málwa. The Bhartpur Jats are themselves said to be immigrants who left the banks of the Indus in the time of Aurangzeb. Whether the Jats of the great plains are really as late immigrants as they represent, or whether their story is merely founded upon a wish to show recent connexion with the country of the Rájpúts, I cannot say. The whole question is one on which we are exceedingly ignorant, and which would richly repay detailed investigation.

Jats of the Western Plains.—First of all then let us purge our tables of that nondescript class known as Jats on the Indus, and, to a less extent, in the lower valleys of the Satluj, Chanáb, and Jáhlam, and in the Salt-range Tract. Mr. O'Brien writes as follows of the Jats of Muzaffargarh:—

"In this district the word Jat includes that congeries of Mahammedan tribes which are not Saiyads, Biloches, Patháns, "or Qureshis. According to this definition Jats would include Rájpúts. This I believe is correct. The Jats have always "been recruited from the Rájpúts. There is not a Jat in the district who has any knowledge, real or fancied, of his "ancestors that would not say that he was once a Rájpút. Certain Jat tribes have names and traditions which seem to "connect them more closely with Hindustán. Some bear the Rájpút title of Rai, and others, though Mahammedans, "associate a Brahmin with the Mulla at marriage ceremonies, while the Púnwárs, Parihárs, Bhattis, Joyas, and others "bear the names of well-known tribes of Rájpútána. The fact is that it is impossible to define between Jats and Musal-"mán Rájpúts. And the difficulty is rendered greater by the word Jat also meaning an agriculturist irrespective of his "race, and Jatáki agriculture. In conversation about agriculture I have been referred to a Saiyad Zaildár with the "remark—Ask Anwar Sháh; he is a better Jat than we are.

"The Jat tribes are exceedingly numerous. There are 165 in the Sanánwán tahsil alone. They have no large divisions "embracing several small divisions. Nor do they trace their origin to a common stock. No tribe is pre-eminent in birth "or caste. Generally Jats marry into their own tribe, but they have no hesitation in marrying into other tribes. They "give their daughters freely to Biloches in marriage. But the Biloches say that they do not give their daughters to Jats. "This is, however, a Biloch story; many instances of Jats married to Biloches could be named."*

Besides this the word Jat, spelt with a soft instead of a hard *t*, denotes a camel grazier or camel driver. "The camel cannot lift its load; the camelman (Jat) bites its tail." The fact seems to be that the Biloches who came into the districts of the lower frontier as a dominant race, contemptuously included all cultivating tribes who were not Biloch, or of some race such as Saiyad or Pathán whom they had been accustomed to look upon as their equals, under the generic name of Jat, until the people themselves have lost the very memory of their origin. It is possible that our own officers may have emphasized the confusion by adopting too readily the simple classification of the population as the Biloch or peculiar people on the one hand and the Jat or Gentile on the other, and that the

* Among the organised Biloch tribes of the frontier, however, Biloch girls are not given to Jats.

so-called Jat is not so ignorant of his real origin as is commonly supposed. But the fact that in this part of the Punjáb tribe quite overshadows and indeed almost supersedes caste, greatly increases the difficulty. As Mr. Roe remarks: "If you ask a Ját his caste he will generally name some subdivision or clan quite unknown to fame." However caused, the result is that in the Deraját, Muzaffargarh, and much of Multán, if not indeed still further east and north, the word Jat means little more than the heading "others or unspecified" under which Census officers are so sorely tempted to class those about whom they know little or nothing. A curious instance of the manner in which the word is used in these parts is afforded by the result of some inquiries I made about the Máchhi or fisherman caste of Derah Gházi Khán. The reply sent me was that there were two castes, Máchhis or fishermen, and Jat Máchhis who had taken to agriculture. It is probable that not long hence these latter will drop the Máchhi, perhaps forget their Máchhi origin, and become Jats pure and simple; though they may not improbably retain as their *clan* name the old Máchhi clan to which they belonged, or even the word Máchhi itself. I give below a list of castes which, on a rough examination of the clan tables of the Jats of the Multán and Deraját divisions and Baháwalpur, I detected among the subdivisions of the Jats of those parts. Jat being essentially a word used for agriculturists only, it is more probable that a man who returns himself as Jat by caste and Bhatyára by tribe or clan should be a Bhatyára who has taken to agriculture, than that he should be a Jat who has taken to keeping a cook-shop; and the men shown below would probably have been more properly returned under the respective castes opposite which their numbers are given, than as Jats. A more careful examination of the figures would probably have increased the numbers, and the detailed clan tables will give us much information on the subject.

Abstract No. 72, showing other Castes returned as Jats in Multan and the Derajat.

Caste.	Multan.	Jhang.	Montgomery.	Muzaffargarh.	Dera Ismail Khan.	Dera Ghazi Khan.	Bannu.	Total Multan and Derajat.	Bahawalpur.	Grand Total.
Aráín, Maliár, Máli	255	389	2	3,125	2,755	5,008	287	11,821	—	11,821
Bhatyára	—	—	—	137	69	679	—	885	—	885
Bázígar	2	—	—	—	—	—	—	2	—	2
Biloch	92	96	31	145	—	—	—	364	—	364
Páoli, Juláha	112	529	41	89	1,252	1,947	273	4,243	—	4,243
Pungar	—	—	—	—	4	35	—	39	—	39
Pathán	102	65	226	90	—	62	4	549	—	549
Teli	5	14	—	6	181	68	3	277	4	281
Jogi	1	—	—	—	—	—	—	1	85	86
Charhoa	24	145	—	137	375	1,484	111	2,276	—	2,276
Chúhra	34	374	—	21	217	820	67	1,533	—	1,533
Khojah	7	38	—	440	453	1,755	34	2,727	—	2,727
Darzi	28	—	—	1	—	—	—	29	—	29
Dhobi	6	12	—	—	11	95	—	124	—	124
Trrkhán	37	257	11	190	2,935	3,062	238	6,730	—	6,730
Dúm	—	—	—	—	247	13	—	260	—	260
Rájpút	14	117	153	381	25	—	—	690	—	690
Zargar	6	2	—	—	—	—	13	21	—	21
Shekh	346	34	250	65	390	937	205	2,227	—	2,227
Siqlígar	—	—	—	—	49	—	—	49	—	49
Faqír	67	145	72	13	—	—	—	297	242	539
Qassáb	12	92	—	94	1,281	1,083	98	2,660	—	2,660
Qázi	6	—	—	—	—	—	—	6	—	6
Qureshí	264	270	171	35	22	106	14	882	—	882
Kahár	—	—	—	—	—	—	—	—	3	3
Kutána	6	12	11	259	2,680	4,539	119	7,626	—	7,626
Kumhár	99	343	7	243	2,700	1,837	125	5,354	—	5,354
Kamángar	9	—	—	38	36	40	—	123	—	123
Kalál	14	—	14	5	9	13	—	55	—	55
Gújar	10	1	7	—	—	—	—	18	—	18
Labána	—	—	—	—	—	—	—	—	4,317	4,317
Lohár	18	117	—	46	1,304	638	208	2,331	—	2,331
Mujáwar	—	—	—	—	—	—	—	—	401	401
Mughal	17	15	8	—	—	—	—	40	361	401
Malláh	77	216	2	840	2,773	4,451	627	8,986	—	8,986
Mírási	80	482	5	95	1,278	1,212	67	3,219	—	3,219
Mochí	58	415	17	178	3,916	7,389	320	12,293	865	13,158
Máchhí	104	332	11	1,013	3,465	2,733	180	7,838	241	8,079
Nái	65	208	—	95	1,462	1,431	123	3,384	—	3,384

Further to the north and east, away from the Biloch territory, the difficulty is of a somewhat different nature. There, as already explained, the tribes are commonly known by their tribal names rather than by the name of the caste to which they belong or belonged, and the result is that claims to Rájpút, or now-a-days not unseldom to Arab or Mughal origin, are generally set up. The tribes who claim to be Arab or Mughal will be discussed either under their proper head or under Shekhs and Mughals. But the line between Jats and Rájpúts is a difficult one to draw, and I have been obliged to decide the question in a rough and arbitrary manner. Thus the Siál are admittedly of pure Rájpút origin, and I have classed them as Rájpúts as they are commonly recognised as such by their neighbours. The Súmra are probably of no less pure Rájpút extraction, but they are commonly known as Jats, and I have discussed them under that head. But in either case I shall show the Siál

or Súmra who have returned themselves as Jats side by side with those who have returned themselves as Rájpúts, so that the figures may be as complete as possible. As a fact these people are generally known as Siál and Súmra rather than as Jats or Rájpúts, and the inclusion of them under either of the latter headings is a classification based upon generally reputed origin or standing rather than upon any current and usual designation. Mr. Purser thus expresses the matter as he found it in Montgomery :—

"There is a wonderful uniformity about the traditions of the different tribes. The ancestor of each tribe was, as a rule, "a Rájpút of the Solar or Lunar race, and resided at Hastinápur or Dáránagar. He scornfully rejected the proposals "of the Delhi Emperor for a matrimonial alliance between the two families, and had then to fly to Sirsa or Bhatner, "or some other place in that neighbourhood. Next he came to the Rávi and was converted to Islám by Makhdúm "Bahá-ul-Haqq, or Bába Farid. Then, being a stout-hearted man, he joined the Kharrals in their marauding expe- "ditions and so his descendants became Jats. In Kam Singh's time they took to agriculture and abandoned robbery "a little; and now under the English Government they have quite given up their evil ways, and are honest and well- "disposed."

Mr. Steedman writing from Jhang says :—

"There are in this district a lot of tribes engaged in agriculture or cattle-grazing who have no very clear idea of their "origin but are certainly converted Hindoos. Many are recognised Jats, and more belong to an enormous variety of "tribes, but are called by the one comprehensive term Jat. Ethnologically I am not sure of my ground, but for practical "convenience in this part of the world I would class as Jats all Mahammedans whose ancestors were converted from "Hindooism and who are now engaged in, or derive their maintenance from, the cultivation of land or the pasturing of "cattle."

The last words of this sentence convey an important distinction. The Jat of the Indus and Lower Chanáb is essentially a husbandman. But in the great central grazing grounds of the Western Plains he is often pastoral rather than agricultural, looking upon cultivation as an inferior occupation which he leaves to Aráins, Mahtams, and such like people.

On the Upper Indus the word Jat, or Hindki, which is perhaps more often used, is applied in scarcely a less indefinite sense than in the Deraját, while in the Salt-range tract the meaning is but little more precise. Beyond the Indus, Jat or Hindki includes both Rájpúts and Awáns, and indeed all who talk Punjábi rather than Pashto. In the Salt-range Tract, however, the higher Rájpút tribes, such as Janjúa, are carefully excluded; and Jat means any Mahammedan cultivator of Hindoo origin who is not an Awán, Gakkhar, Pathán, Saiyad, Qureshi, or Rájpút. Even there, however, most of the Jat clans are returned as Rájpúts also, and the figures for them will be found further on when I discuss the Jats of the sub-montane tracts. Major Wace writes :—

"The real Jat clans of the Ráwalpindi Division have a prejudice against the name Jat, because it is usually applied to "camel-drivers, and to the graziers of the *bár* whom they look down upon as low fellows. But there is, I think, no "doubt that the principal agricultural tribes whom we cannot class as Rájpúts are really of the same race as the Jats of "the Lower Panjáb."

The Jat in these parts of the country is naturally looked upon as of inferior race, and the position he occupies is very different from that which he holds in the centre and east of the Punjáb. Mr. O'Brien gives at page 78 of his *Multáni Glossary* a collection of the most pungent proverbs on the subject, of which I can only quote one or two :—"Though the Jat grows refined, he will still use "a mat for a pocket-handkerchief." "An ordinary man's ribs would break at the laugh of a Jat." "When the Jat is prosperous he shuts up the path (by ploughing it up); when the Kirár (money "lender) is prosperous he shuts up the Jat." "A Jat, like a wound, is better when bound." "Though "a Jat be made of gold, still his hinder parts are of brass." "The Jat is such a fool that only God "can take care of him."

The Pathán proverbs are even less complimentary. "If a Hindki cannot do you any harm, he will "leave a bad smell as he passes you." "Get round a Pathán by coaxing, but heave a clod at a "Hindki." "Though a Hindki be your right arm, cut it off." "Kill a black Jat rather than a "black snake." The Jat of Dera Gházi is described as "lazy, dirty, and ignorant."

The Gújars are the eighth largest caste in the Punjáb, and are identified by General Cunningham with the Kushais or Yuchi or Tochari, a tribe of Eastern Tartars. About a century before Christ their chief conquered Kabul and the Peshawar country, while his son Himakadphisa, so well known to the Punjáb numismatologist, extended his sway over the whole of the Upper Punjáb and the banks of the Jamna as far down as Mathra (Muttra) and the Vindhyas, and his successor, the no less familiar king Kanishka, the first Buddhist Indo-Scythian prince, annexed Kashmir to the kingdom of the Tochari. These Tochari or Kashais are the Kasheirooi of Ptolemy, and in the middle of the second century of our era Kaspeora, Kasyapapura, or Multán, was one of their chief cities. Probably about the beginning of the third century after Christ the attack of the Khattan or White Huns recalled the last king of the united Tuchis to the west, and he left his son in charge of an independent province, whose capital was fixed at Peshawar; and from that time the Yuchi of Kabul are known as Great Yuchi, and those of the Punjáb as the Kator or Little Yuchi. Before the end of the third century a portion of the Gújars had begun to move southwards down the Indus, and were shortly afterwards separated from their northern brethren by another Indo-Scythian wave from the north. In the middle of the fifth century there was a Gújar kingdom in south-western Rajputana, whence they were driven by the Balas into Gújerát of the Bombay Presidency; and about the end of the ninth century Ala Khana, the Gujar king of Jammú, ceded the present Gújardés, corresponding very nearly with the Gújrát district, to the king of Kashmir. The town of Gújrát is said to have been built or restored by Ali Khan Gújar in the time of Akbar.

The present distribution of the Gújars in India is thus described by General Cunningham :—

"At the present day the Gújars are found in great numbers in every part of the north-west of India, from the Indus "to the Ganges, and from the Hazara mountains to the peninsula of Gujrát. They are specially numerous along the "banks of the Upper Jamna, near Jagadri and Buriya, and in the Saharanpore district, which during the last century "was actually called Gujrat. To the east they occupy the petty state of Samptar in Bundelkhund, and one of the

" northern districts of Gwalior, which is still called Gujargar. They are found only in small bodies, and much scattered " throughout Eastern Rajputana and Gwalior; but they are more numerous in the Western States, and specially towards " Gujrát, where they form a large part of the population. The Rajahs of Rewari to the south of Delhi are Gujars. In " the Southern Punjab they are thinly scattered, but their numbers increase rapidly towards the north, where they have " given their name to several important places, such as Gujranwala in the Rechna-Doab, Gujrat in the Chaj Doab, and " Gújar Khan in the Sindh Sagar Doab. They are numerous about Jahlam and Hassan Abdul, and throughout the " Hazara district; and they are also found in considerable numbers in the Dardu districts of Chilas, Kohli, and Palas, to " the east of the Indus, and in the contiguous districts to the west of the river."

In the Punjáb they essentially belong to the lower ranges and sub-montane tracts, and though they have spread down the Jamna in considerable numbers, they are almost confined to the riverain lowlands.

In the higher mountains they are almost unknown. Gújrát is still their stronghold, and in that district they form 13½ per cent. of the total population. There alone have they retained their dominant position. Throughout the Salt-range Tract, and probably under the eastern hills also, they are the oldest inhabitants among the tribes now settled there; but in the west the Gakkhars, Janjahars, and Patháns, and in the east the Rájputs have always been too strong for them, and long ago deprived them of political importance. In the Pesháwar district almost any herdsman is called a Gújar, and it may be that some of those who are thus returned are not true Gújars by race.* But throughout the hill country of Jammu, Chibhál, and Hazára, and away in the independent territory lying to the north of Pesháwar as far as the Swát river, true Gújar herdsmen are found in great numbers, all possessing a common speech, which is a Hindi dialect quite distinct from the Punjábi or Pashtó current in those parts. Here they are a purely pastoral and almost nomad race, taking their herds up into the highest ranges in summer, and descending with them into the valleys during the cold weather; and it may be said that the Gújar is a cultivator only in the plains. Even there he is a bad cultivator, and more given to keeping cattle than to following the plough.

It is impossible without further investigation to fix the date of the Gújar colonisation of the lower districts. They are almost exclusively Musalmán except in the Jamna districts and Hushyárpur, and they must therefore have entered those districts before the conversion of the great mass of the caste. The Jálandhar Gújars date their conversion from the time of Aurangzeb, a very probable date. The Firozpur Gújars say that they came from Dhárangagar, in the south of India, that they moved thence to Ránia in Sirsa, and thence again to Firozpur, *viâ* Kasúr. The Musalmán Gújars of all the eastern half of the province still retain more of their Hindoo customs than do the majority of their converted neighbours, their women, for instance, wearing petticoats instead of drawers, and red instead of blue. It is noticeable that Gújrát is to the Gújars what Bhatner and Bhattiána are to the Bhatti, a place to which there is a traditional tendency to refer their origin.

The Gújar is a fine stalwart fellow of precisely the same physical type as the Jat; and the theory of aboriginal descent which has sometimes been propounded, is to my mind conclusively negatived by his cast of countenance. He is of the same social standing as the Jat, or perhaps slightly inferior; but the two eat and drink in common without any scruple, and the proverb says: "The Jat, Gújar, " Ahír, and Gola are all four hail fellows well met." But he is far inferior in both personal character and repute to the Jat. He is lazy to a degree, and a wretched cultivator; his women, though not secluded, will not do field-work save of the lightest kind; while his fondness for cattle extends to those of other people. The difference between a Gújar and a Rájpút cattle-thief was once thus explained to me by a Jat: "The Rájpút will steal your buffalo; but he will not send his father to " say he knows where it is and will get it back for Rs. 20, and then keep the Rs. 20 and the buffalo " too. The Gújar will." The Gújars have been turbulent throughout the history of the Punjáb, they were a constant thorn in the side of the Delhi emperors, and are still ever ready to take advantage of any loosening of the bonds of discipline to attach and plunder their neighbours. Their character as expressed in the proverbial wisdom of the countryside is not a high one: "A desert is " better than a Gújar: wherever you see a Gújar, hit him." Again: "The dog and the cat two; " the Rángar and the Gújar two; if it were not for these four one might sleep with one's door open." So, "The dog, the monkey, and the Gújar change their minds at every step;" and "When all other " castes are dead make friends with a Gújar." As Mr. Maconachie remarks: "Though the Gújar " possesses two qualifications of a Highlander, a hilly home and a constant desire for other people's " cattle, he never seems to have had the love of fighting and the character for manly independence " which distinguishes this class elsewhere. On the contrary, he is generally a mean, sneaking, cowardly " fellow; and I do not know that he improves much with the march of civilisation, though of course " there are exceptions; men who have given up the traditions of the tribe so far as to recognise the " advantage of being honest—generally."

Such is the Gújar of the Jamna districts.† But further west his character would seem to be higher. Major Wace describes the Gújars of Hazára as "a simple all-enduring race, thrifty and " industrious, with no ambition but to be left alone in peace with their cattle and fields;" and "many " of them are fine men in every way." Mr. Thomson says that the Gújars of Jahlam are the best farmers in the district (perhaps not excessive praise in a district held by Gakkhars, Awáns, and Rájpúts), though the Maliár or Aráin is a better market-gardener; and that they are quiet and industrious, more likeable than (Salt-range) Jats, but with few attractive qualities. Mr. Steedman gives a similar account of the Gújars of Ráwalpindi, calling them "excellent cultivators." So the

* On the other hand, Mr. Steedman is of opinion that the figures for the Gujars of Rawalpindi are very much under the mark, and that many of them must have been returned as Jat Rajputs, or perhaps even Mughals.

† Mr. Wilson, however, writes: "The Gújar villages in Gurgáon have, on the whole, stood the late bad times better " than those of almost any other caste; better than the Játs, and almost as well as the Ahirs. Our Gurgáon Gújars are " very little given to thieving, and I have rather a high opinion of them."

Gújars of Hushyárpur are said to be "a quiet and well-behaved set." In Jálandhar Sir Richard Temple describes them as "here as elsewhere of pastoral habits, but more industrious and less predatory than usual;" and Mr. Barkley writes: "At present, after 30 years of British rule, they are "probably as little given to crime as any other large class in the agricultural population. It is still "generally true that they occupy themselves more with grazing than with agriculture; but this is by "no means invariably the case." But in Firozpur, again, Mr. Brandreth describes them as "unwilling cultivators, and greatly addicted to thieving," and gives instances of their criminal propensities. Thus it would appear that the further the Gújar moves from his native hills the more he deteriorates and the more unpleasant he makes himself to his neighbours. The following description of the Gújars of Kángra by Mr. Barnes is both graphic and interesting:—

"The Gujars of the hills are quite unlike the caste of the same designation in the plains. There they are known as "an idle, worthless, and thieving race, rejoicing in waste, and enemies to cultivation and improvement; but above and "below they are both addicted to pastoral habits. In the hills the Gujars are exclusively a pastoral tribe; they cultivate "scarcely at all. The Gadis keep flocks of sheep and goats, and the Gujar's wealth consists of buffaloes. These people "live in the skirts of the forests, and maintain their existence exclusively by the sale of milk, ghee, and other produce of "their herds. The men graze the cattle, and frequently lie out for weeks in the woods tending their herds. The women "repair to the markets every morning with baskets on their heads, with little earthen pots filled with milk, butter-milk, "and ghee, each of these pots containing the proportion required for a day's meal. During the hot weather the Gujars "usually drive their herds to the upper range, where the buffaloes rejoice in the rich grass which the rains bring forth, "and at the same time attain condition from the temperate climate and the immunity from venomous flies which tor"ment their existence in the plains. The Gujars are a fine, manly race, with peculiar and handsome features. They "are mild and inoffensive in manner, and in these hills are not distinguished by the bad pre-eminence which attaches to "their race in the plains. They are never known to thieve. Their women are supposed not to be very scrupulous. "Their habits of frequenting public markets and carrying about their stock for sale unaccompanied by their husbands "undoubtedly expose them to great temptations; and I am afraid the imputations against their character are too well "founded. They are tall well-grown women, and may be seen every morning entering the bazaars of the hill towns, "returning home about the afternoon with their baskets emptied of their treasures. The Gujars are found all over the "district. They abound particularly about Jowala Mukhi, Tira, and Nadaun. There are some Hindoo Gujars, especially "towards Mandi, but they are a small sect compared to the Musalmans."

It has been suggested, and is, I believe, held by many, that Jats and Gújars, and perhaps Ahírs also, are all of one ethnic stock; and this because there is a close communion between them. It may be that they are the same in their far-distant origin. But I think that they must have either entered India at different times or settled in separate parts, and my reason for thinking so is precisely because they eat and smoke together. In the case of Jat and Rájpút the reason for differentiation is obvious, the latter being of higher rank than the former. But the social standing of Jats, Gújars, and Ahírs being practically identical, I do not see why they should ever have separated if they were once the same. It is, however, possible that the Jats were the camel graziers, and perhaps husbandmen, the Gújars the cowherds of the hills, and the Ahírs the cowherds of the plains. If this be so, they afford a classification by occupation of the yeoman class, which fills up the gap between and is absolutely continuous with the similar classification of the castes above them, as Bráhmans, Banyas, and Rájpúts; and of the castes below them as Tarkháns, Chamárs, and so forth. But we must know more of the early distribution of the tribes before we can have any opinion on the subject. I have noticed in the early historians a connexion between the migrations and location of Gújars and Rájpúts which has struck me as being more than accidental; but the subject needs an immense deal of work upon it before it can be said to be even ready for drawing conclusions.*

Gujar Tribes.—The Gújár tribes and clans appear to be very numerous, and apparently new local subdivisions have sprung up in many places. Still the distribution of the main tribes, for which I give figures on the opposite page in Abstract No. 84,† is far more general than is the case with other castes of equal importance. The figures only include 47 per cent. of the Gújars of the province; but they comprise 69 per cent. of those of Gújrát, and probably include most of the great original tribes. Khatána and Chechi far surpass the others in number.

The Chamar.—The Chamár is the tanner and leather-worker of North-Western India, and in the western parts of the Punjáb he is called Mochi, whenever he is, as he generally is, a Musalmán, the caste being one and the same. The name Chamár is derived from the Sanskrit *Chamarkára*, or "worker in hides." But in the east of the province he is far more than a leather-worker. He is the general coolie and field labourer of the villages; and a Chamár, if asked his caste by an Englishman at any rate, will answer "Coolie" as often as "Chamár."‡ They do all the *bégar*, or such work as cutting grass, carrying wood and bundles, acting as watchmen, and the like; and they plaster the houses with mud when they need it. They take the hides of all dead cattle and the flesh of all cloven-footed animals, that of such as do not divide the hoof going to Chúhras. They make and mend shoes, thongs for the cart, and whips and other leather work; and above all they do an immense deal of hard work in the fields, each family supplying each cultivating association with the continuous labour of a certain number of hands. All this they do as village menials, receiving fixed customary dues in the shape of a share of the produce of the fields. In the east and south-east of the Punjáb the village Chamárs also do a great deal of weaving, which however is paid for separately. The Chamárs stand far above the Chúhras in social position, and some of their tribes are almost accepted as Hindoos. They are generally dark in colour, and are almost certainly of Aboriginal origin, though here again their numbers have perhaps been swollen by members of other and higher castes who have fallen or been degraded. The people say: "Do not cross the ferry with a Black Bráhám "or a fair Chamár," one being as unusual as the other. Their women are celebrated for beauty, and

* Mr. Wilson notes that the Gújars and the Bargújan tribe of Rájpúts are often found together; and suggests that the latter may be to the Gújars what the Khánzádahs are to the Meos, and what most Rájpúts are to the Jats.

† In the Punjáb Census Report.

‡ Why is a Chamár always addressed with "Oh, Chamár ke" instead of "Oh, Chamár," as any other caste would be?

loss of caste is often attributed to too great partiality for a Chamárni. Sherring has a long disquisition on the Chamár caste, which appears to be much more extensive and to include much more varied tribes in Hindústán than in the Punjáb.

Miscellaneous entries classed as Chamars.—Under the head Chamár I have included the schedule entries shown in the margin.

Rathia	572
Bunia	512
Bilái	423
Dhed	242

The *Dhed* appears to be a separate caste in the Central Provinces, though closely allied with the Chamár. But in the Punjab, as also I understand in the Central Provinces, the word is ofted used for any "low fellow," and is especially applied to a Chamár.

The Ahír.—The Ahírs are properly a pastoral caste, their name being derived from the Sanskrit *Abhíra*, or "milkman." But in the Punjáb they are now almost exclusively agricultural, and stand in quite the first rank as husbandmen, being as good as the Kamboh and somewhat superior to the Jat. They are of the same social standing as the Jat and Gújar, who will eat and smoke with them; but they do not seem ever to have been, at any rate within recent times, the dominant race in any considerable tract. Perhaps their nearest approach to such a position was in Rewári and the country to the west of it still locally known as Hírwáti where they held nearly three quarters of the *parganah* in 1838. A very full description of them will be found in Elliott's *Races of the North-West Provinces*, and also in Sherring, I., 332*ff*. The west coast of India and Gújarát would appear to be their ancient homes, but they are numerous in Behar and Gorakhpur, and at one time there was an Ahír dynasty in Nepal. In the Punjáb they are chiefly found in the south of Delhi, Gurgáon, and Rohtak and the Native States bordering upon these districts, and in this limited tract they form a considerable proportion of the whole population. They are almost all Hindoos, and are said to trace their origin from Matúra. They are industrious, patient, and orderly; and though they are ill spoken of in the proverbs of the countryside, yet that is probably only because the Jat is jealous of them as being even better cultivators than himself. Thus they say in Rohtak: "Kosli (the head village of the Ahírs) "has 50 brick houses and several thousand swaggerers." So in Delhi: "Rather be kicked by a "Rájpút or stumble uphill than hope anything from a jackal, spear grass, or an Ahír;" and again: "All castes are God's creatures, but three castes are ruthless. When they get a chance they have "no shame; the whore, the Banya, and the Ahír." But these stigmas are now-a-days at least wholly undeserved.

The Ahírs of the North-West Provinces have three great sections, the Nandbanî of the central *doáb*, the Jádúbans of the upper *doáb* and the Mathra country, and Gwálbans of the lower *doáb* at Benares. The Ahírs of the Punjáb have returned themselves as shown in the margin. Of the Gwálbans more than 16,000 are found in Patiála. Within these tribes they have numerous clans, among which the Kosali of Rohtak and Gurgáon number 7,322.

Ahir Tribes.	
Jádúbans	43,961
Nandbans	24,998
Gwálbans	25,187

The Banya.—The word Banya is derived from the Sanskrit *bánijya* or trade; and the Banya, as the name implies, lives solely for and by commerce. He holds a considerable area of land in the east of the province; but it is very rarely indeed that he follows any other than mercantile pursuits. The commercial enterprise and intelligence of the class is great, and the dealings of some of the great Banya houses of Dehli, Bíkaner, and Márwár are of the most extensive nature. But the Banya of the village, who represents the great mass of the caste, is a poor creature, notwithstanding the title of Mahájan or "great folk," which is confined by usage to the caste to which he belongs. He spends his life in his shop, and the results are apparent in his inferior physique and utter want of manliness. He is looked down upon by the peasantry as a cowardly money grubber; but at the same time his social standing is from one point of view curiously higher than theirs, for he is, what they are not, a strict Hindoo, he is generally admitted to be of pure Vaisya descent, he wears the *janeo* or sacred thread, his periods of purification are longer than theirs, he does not practise widow-marriage, and he will not eat or drink at their hands; and religious ceremonial and the degrees of caste proper are so interwoven with the social fabric that the resulting position of the Banya in the grades of rustic society is of a curiously mixed nature. The Banya is hardly used by the proverbial wisdom of the countryside: "He who has a Banya for a friend is not in want of an enemy;" and, "First beat a "Banya, then a thief." And indeed the Banya has too strong a hold over the husbandman for there to be much love lost between them. Yet the money-lenders of the villages at least have been branded with a far worse name than they deserve. They perform functions of the most cordial importance in the village economy, and it is surprising how much reasonableness and honesty there is in their dealings with the people so long as they can keep their business transactions out of a court of justice.

The Banya class forms the main commercial element of the population of northern and north-western India up to the meridian of Lahore, and of Rájputána. Indeed the origin and stronghold of at any rate those sections of the caste which are most numerously represented in the Punjáb is north-western Rájpútána, and it is curious that while spreading so far to the east of Bíkáner, they should have obtained so little hold to the west of that country. In the Punjáb they are practically found in any great numbers only in the Delhi and Hissár divisions, Ambála, and in the central states of the Eastern Plains, and Firozpur; though curiously enough there appears to be a considerable colony of them in Gurdáspur and Siálkot. But the word Banya is generically used for "shop-keeper" all over the Punjáb, not excepting even the frontier where Kirár is the more usual term; and it is just possible that in some cases other mercantile castes have been included in the figures. This, however, cannot have happened to any considerable extent, or the figures for the subdivisions of each caste would at once show what had happened. Of the Banyas of the Punjáb about 92 per cent. are Hindoos. Only 0·84 per cent. are Sikhs, most of whom are to be found in Patiála, Nábha, and Ráwalpindi. The

Jains constitute 7 per cent. of the whole, and are confined to the Dehli Division, Hissár, and Robtak, or the tract bordering upon Rájpútána, the great stronghold of western Jainism. It is curious that the proportion of Jain Banyas should not be larger in Sirsa. Only some 500 souls are returned as Musalmáns, and these may perhaps be Banyas by occupation rather than by caste.

It is sometimes said that Banya is no true caste at all, but merely an occupational term equivalent to "shop-keeper," and that the great divisions of the Banyas, the Aggarwáls, Oswáls, and the like, really occupy the position of castes; and this is in a sense true. The great sections do not intermarry, and very possibly represent stocks of different origin; and if caste is used in the same sense or tribe, these sections are doubtless separate castes. But if the word is used in its purely Brahminical sense, I do not think the Aggarwál and Oswál Banyas are separate castes any more than are the Gaur and Sárswat Bráhmans. The two cases seem to be analogous. In all the non-agricultural castes who are found distributed widely among the population, anything corresponding with compact tribal divisions, such as we find among Rájpúts, Patháns, or Jats, is impossible. They do not move into and occupy a large tract of country; they rather spread from centres of origin, diffusing themselves among and accompanying the agricultural tribes in their movements. But the great divisions of the Banya caste occupy identical social and religious positions, and recognise each other, whether rightly or wrongly, as of common origin distinct from that of the Khatris and other castes whose avocations are the same as their own; and, save in the sense in which such caste names as Chamár and Chúhra are only occupational terms, I think that the term Banya must be taken to describe a true cast of supposed common blood, and not a collection of tribes of distinct descent united only by identity of occupation.

The divisions of the Banya Caste.—The divisions of the Banya caste with which we are concerned in the Punjáb are shown in the margin. The *Aggarwals*, or north-eastern division of Banyas, include the immense majority of the caste in every district throughout the province. They have, according to Sherring, a tradition of a far distant origin on the banks of the Godavery. But the place to which all Aggarwáls refer the origin of the section, and from which they take their name, is Agroha in the Hissár district, once the capital of a Vaisya Rája of the name of Agar Sen, and whence they are said to have spread over Hindustán after the taking of that place by Shaháb-ul-dín Ghori in 1195; and Elliott points out that the fact that throughout the North-Western Provinces the Aggarwál Banyas are supposed to be specially bound to make offerings to Gúga Pír, the great saint from the neighbourhood of Agroha, bears testimony to the truth of the tradition. The 18 sons of Agar Sen are said to have married the 18 snake-daughters of Rája Básak, and Gúga Pír is the greatest of the snake-gods. The Aggarwáls are often Jain, especially in Delhi and among the more wealthy classes of the cities; and when Jains, are generally of the Digambara sect. But the great mass of them are Hindoos, and almost invariably of the Vaishnava sect.

BANYA SECTIONS

Aggarwal	364,355
Oswál	3,863
Maheswri	5,755
Saralia	11,899
Dasa	2,473
Total	388,345
Others and unspecified	49,599
Total	437,944

The *Oswals* or south-western section of the caste trace their origin from Osia or Osnagar, a town in Márwár. Their distribution in the Punjáb is shown in the margin; their real home is in Gújarát and south-western Rájpútána, where they are exceedingly numerous. They are very generally Jains, and when Jains, almost always of the Swetámbara sect.

OSWÁL.

Delhi	467
Gurgaon	51
Karnal	1,088
Hissar	527
Rohtak	20
Sirsa	1,378
Patiala	262
Other places	70
Total	3,863

The third or north-western section is *Maheswri* who are most numerous in Bikáner. Mr. Wilson says that those of Sirsa claim Rájpút origin, and still have subdivisions bearing Rájpút names. They say that their ancestor was turned into stone for an outrage upon a *faqir*, but was restored to life by Mahesh or Mahádeo; hence their name. Their distribution in the Punjáb is shown in the margin. They are for the most part Vaishnava Hindoos, though occasionally Jains. Their relations with the Aggarwáls are much closer than are those of the Oswáls.

MAHESRI.

Dehli	525
Gurgaon	400
Hissar	530
Rohtak	285
Sirsa	920
Amritsar	2,485
Firozpur	145
Multán	177
Other places	198
Total	5,755

The *Saralia Banyas* are returned in the localities shown in the margin. They are a branch of the Aggarwáls, but owing to some dispute left Agroha and settled in Saráia, a town not far from Agroha, from which they take their name. They are as strict as other Aggarwáls, and not in any way *dasa* or impure. They do not intermarry with other Aggarwáls. I have been able to discover nothing regarding their origin or distinction between them and the other sections of the caste.

SARALIA.

Ambala	9,841
Simla	28
Patiala	971
Kalsia	898
Hill States	101
Total	11,899

The *Dasa Banyas* are not properly a distinct section of the caste. The word means 'hybrid,' and is used for members of other castes who have departed from the custom of the caste, or whose descent is not pure. The Dasa Banyas are said to be descendants of an illegitimate son of an Aggarwál. To the figures given for them above should be added 1,664 in Ambála who have returned themselves as Gáta, which is a synonym for Dasa.

Little appears to be known of the minor subdivisions. It is to be hoped that the detailed tables of subdivisions of castes now in course of preparation from the papers of the Punjáb Census will tell us something about them. The three great sections, Aggarwál, Oswál, and Maheswri, are said not to intermarry. The Banyas possess the Brahminical *gotras*, but it appears that they also have other subdivisions of the main sections of the caste.

The Kumhár.—The Kumhár, or, as he is more often called in the Punjáb, Gumiár, is the potter and brick-burner of the country. He is most numerous in Hissár and Sirsa where he is often a husbandman, and in the sub-montane and central districts. On the lower Indus he has returned himself in some numbers as Jat. He is a true village menial, receiving customary dues, in exchange for which he supplies all earthen vessels needed for household use, and the earthenware pots used on the Persian wheel wherever that form of well gear is in vogue. He also, alone of all Punjáb castes, keeps donkeys; and it is his business to carry grain within the village area, and to bring to the village grain bought elsewhere by his clients for seed or food. But he will not carry grain out of the village without payment. He is the petty carrier of the villages and towns, in which latter he is employed to carry dust, manure, fuel, bricks, and the like. His religion appears to follow that of the neighbourhood in which he lives. His social standing is very low, far below that of the Lohár and not very much above that of the Chamár; for his hereditary association with that impure beast the donkey, the animal sacred to Sítala the small-pox goddess, pollutes him; as also his reckliness to

carry manure and sweepings. He is also the brick-burner of the Punjáb, as he alone understands the working of kilns; and it is in the burning of pots and bricks that he comes into contact with manure, which constitutes his fuel. I believe that he makes bricks also when they are moulded; but the ordinary village brick of sun-dried earth is generally made by the coolie or Chamár. The Kumhár is called Pazáwagar or kiln-burner, and Kúzagar (vulg. Kujgar) or potter, the latter term being generally used for those only who make the finer sorts of pottery. On the frontier he appears to be known as Gilgo.

KUMHAR DIVISIONS.

1. Gola	20,059
2. Mahàr	12,649
3. Dol	6,777
4. Dhodi	3,786
5. Khokhar	15,039

The divisions of Kumhárs are very numerous, and as a rule not very large. I show a few of the largest in the margin. The first two are found in the Delhi and Hissár, and the third in the Amritsar and Lahore, and the last two in the Lahore, Ráwalpindi, and Multán divisions. In Pesháwar more than two thirds of the Kumhárs have returned themselves as Hindki.

The Mahár and Gola do not intermarry. The Kumhárs of Sirsa are divided into two great sections, Jodhpuria who came from Jodhpur, use furnaces or *bhattis*, and are generally mere potters; and the Bíkáneri or Dese who came from Bíkáner use *pajáwas* or kilns, but are chiefly agricultural, looking down upon the potter's occupation as degrading. The Kumhárs of these parts are hardly to be distinguished from Bágri Jats. The two sections of the caste appear to be closely connected.

The Nái.—The Nái is the barber of the country, and when a Mussalmán, and in the cities, is often called Hajjám. In respect of his being a barber he is a true village menial, and he shaves and shampoos the villagers, prepares tobacco for the village rest-house, and attends upon the village guests. But he is much more than a barber. He is the hereditary bearer of formal messages from one village to another, such as news of auspicious events, formal congratulations, letters fixing the dates of weddings, and the like. News of a death is never carried by him, however, but always by a Chúhra. He forms, moreover, in company with a Bráhman, the embassy sent to conclude a betrothal, and he is generally the agency through which the preliminaries of match-making are conducted. At wedding ceremonies, too, he plays an important part, next indeed to that of the Brahman himself, and on all these occasions receives suitable gratuities. He is also the leech of the country, and the Jarráh or surgeon is usually a Nái by caste, and circumcision is commonly performed by a Nái. Notwithstanding all this he is one of the impure castes, standing much on the same level as the washerman, far above the Charmár, and somewhat below the Lohár, for his occupation as a barber proper is considered degrading. At the same time every Nái is not prepared to handle everybody's poll. The outcast tribes have their own Náis, for a Nái who had shaved a Chúhra would not be permitted to touch a Jat. I believe that all our own barbers are Mussalmáns because a Hindoo Nái who shaved a Christian would be considered as polluted. The Náis are popularly known as a class of great astuteness, and the proverb says: "The jackal is the sharpest among beasts, the crow among birds, and the "Nái among men." The Náis are very uniformly distributed over the province, being least common in the Deraját where, however, some of them appear to have returned themselves as Jats. They are apparently Hindoo among Hindoos and Mussalmán among Mussalmáns, and in a lesser degree Sikh among Sikhs. On the whole about 55 per cent. are Mussalmáns, 6 per cent. Sikhs, and the remainder Hindoos. A Sikh barber would appear a contradiction in terms; but besides the functions enumerated above, he shampoos, cuts the nails, and cleans the ears of his patients. He appears to be known as Jájak in the west of the province, and as Kangera or "comb-man" in the hills. In Gurgáon Mussalmán barbers are sometimes called Ustán, as well as by the more common term Hajjám.

The Nái tribes and clans are very numerous. I show a few of the largest in the margin. The first two are most numerous in the Delhi and Hissár Divisions, the next two in the central districts, and the last two in the west of the province. The Mussalmán Náis of Karnál are said to be divided into two sections, the Turkia who came in with the Mahammedan conquerors and the Gagrel or converts from Hindooism, so called because their women wear, or once wore, the Hindoo petticoat or *gágra*.

DIVISIONS OF NAIS.

1. Gola	10,981
2. Bhanbheru	11,816
3. Basi	1,605
4. Bahgu	2,555
5. Bhatti	16,221
6. Khokhar	12,026

The Lohar.—The Lohár of the Punjáb is, as his name implies, a blacksmith pure and simple. He is one of the true village menials, receiving customary dues in the shape of a share of the produce, in return for which he makes and mends all the iron implements of agriculture, the material being found by the husbandman. He is most numerous in proportion to the total population in the hills and the districts that lie immediately below them, where, like all other artizan classes, he is largely employed in field labour. He is present in singularly small numbers in the Multán and Deraját Divisions and in Baháwalpur; but why so I am unable to explain. Probably men of other castes engage in blacksmith's work in those parts, or perhaps the carpenter and the blacksmith are the same. His social position is low, even for a menial; and he is classed as an impure caste in so far that Jats and others of similar standing will have no social communion with him, though not as an outcast like the scavenger. His impurity, like that of the barber, washerman, and dyer, springs solely from the nature of his employment; perhaps because it is a dirty one, but more probably because black is a colour of evil ómen, though on the other hand iron has powerful virtues as a charm against the evil eye. It is not impossible that the necessity under which he labours of using bellows made of cow-hide may have something to do with his impurity.* He appears to follow very generally the religion of the neighbourhood, and some 34 per cent. of the Lohárs are Hindoo, about 8 per cent. Sikh, and 58 per cent. Musalmán. Most of the men shown as Lohárs in our tables have returned themselves as such, though some few were recorded as Ahngar, the Persian for blacksmith, and as Nálband or

* Colebrooke says that the Karmakára, or blacksmith, is classed in the Puráns as one of the polluted tribes.

farrier. In the north of Sirsa, and probably in the Central States of the Eastern Plains, the Lohár or blacksmith and the Kháti or carpenter are undistinguishable, the same men doing both kinds of work; and in many, perhaps in most parts of the Punjáb the two intermarry. In Hushyárpur they are said to form a single caste called Lohár-Tarkhán, and the son of a blacksmith will often take to carpentry and *vice versá*; but it appears that the castes were originally separate, for the joint caste is still divided into two sections who will not intermarry or even eat or smoke together, the Dhamán, from *dhamna*, "to blow," and the Khatti from *khát*, "wood." In Gújránwála the same two sections exist; and they are the two great Tarkhán tribes also. In Karnál a sort of connexion seems to be admitted, but the castes are now distinct. In Sirsa the Laháras may be divided into three main sections; the first, men of undoubted and recent Jat and even Rájpút origin who have, generally by reason of poverty, taken to work as blacksmiths; secondly, the Suthár Lohár or members of the Suthár tribe of carpenters who have similarly changed their original occupation; and thirdly, the Gádiya Lohár, a class of wandering blacksmiths not uncommon throughout the east and south-east of the province, who come up from Rájpútana and the North-West Provinces and travel about with their families and implements in carts from village to village, doing the finest sorts of iron work which are beyond the capacity of the village artizans. The tradition runs that the Suthár Lohárs, who are now Musalmán, were originally Hindoo Tarkháns of the Suthár tribe (*see* section 627); and that Akbar took 12,000 of them from Jodhpur to Delhi, forcibly circumcised them, and obliged them to work in iron instead of wood. The story is admitted by a section of the Lohárs themselves, and probably has some substratum of truth. These men came to Sírsa from the direction of Sindh, where they say they formerly held land, and are commonly known as Multáni Lohárs. The Jat and Suthár Lohárs stand highest in rank, and the Gádiya lowest. Similar distinctions doubtless exist in other parts of the Punjáb, but unfortunately I have no information regarding them. Our tables show very few Lohár tribes of any size, the only one at all numerous being the Dhamán found in Karnál and its neighbourhood, where it is also a carpenter tribe.

The Sunar.—The Sunár, or Zargar, as he is often called in the towns, is the gold and silver smith and jeweller of the province. He is also to a very large extent a money-lender, taking jewels in pawn and making advances upon them. The practice, almost universal among the villagers, of hoarding their savings in the form of silver bracelets and the like makes the caste, for it would appear to be a true caste, an important and extensive one; it is generally distributed throughout the province, and is represented in most considerable villages. The Sunár is very generally a Hindoo throughout the Eastern Plains and the Salt-range Tract, though in the Multán Division and on the frontier he is often a Musalmán. In the Central Division there are a few Sikh Sunárs. The Sunár prides himself upon being one of the twice-born, and many of them wear the *janeo* or sacred thread; but his social standing is far inferior to that of the mercantile and most of the agricultural castes, though superior to that of many, or perhaps of all other artizans. In Delhi it is said that they are divided into the Daso who do and the Deswále who do not practise *karewa*, and that the Deswála Sunár ranks immediately below the Banya. This is probably true if a religious standard be applied; but I fancy that a Jat looks down upon the Sunár as much below him.

The Chúhra.—The Chúhra or Bhangi of Hindústán* is the sweeper and scavenger *par excellence* of the Punjáb, and is found throughout the province except in the hills, where he is replaced by other castes presently to be described. He is comparatively rare on the frontier where he is, I believe, chiefly confined to the towns; and most numerous in the Lahore and Amritsar Divisions and Faridkot where much of the agricultural labour is performed by him, as he here fills the position with respect to field work which is held in the east of the province by the Chamár. For the frontier, however, the figures of Abstract No. 72 must be added, which shows the Chúhras and Kutánas who have returned themselves as Jats. He is one of the village menials proper, who receive a customary share of the produce and perform certain duties. In the east of the province he sweeps the houses and village, collects the cow dung, pats it into cakes and stacks it, works up the manure, helps with the cattle, and takes them from village to village. News of a death sent to friends is invariably carried by him, and he is the general village messenger (*Lehbar, Balái, Baláhar, Dawra*). He also makes the *chhaj* or winnowing pan, and the *sirki* or grass thatch used to cover carts and the like. In the centre of the province he adds to these functions actual hard work at the plough and in the field. He claims the flesh of such dead animals as do not divide the hoof, the cloven-footed belonging to the Chamár. But his occupations change somewhat with his religion; and here it will be well to show exactly what other entries of our schedules I have included under the head of Chúhra:—

Divisions.	Mazbi.	Rangreta.	Musalli.	Kutána.
Delhi	39	—	—	—
Hissár	—	—	—	—
Ambála	1,761	245	—	—
Jalandhar	1,314	14	70	—
Amritsár	3,758	—	—	—
Lahore	3,780	—	3,109	—
Ráwalpindi	1,411	—	84,539	—
Multán	364	—	—	14,297
Derajat	—	—	—	—
Pesháwar	305	—	7,171	6,766

These various names denote nothing more than a change of religion, sometimes accompanied by a change of occupation. Table VIII. shows that the Hindoo Chúhra, that is to say, the Chúhra who

* They prefer to call themselves Chúhra, looking upon the term Bhangi as opprobrious.

follows the original religion of the caste and has been classed by us as Hindoo, is found in all the eastern half of the Punjáb plains; but that west of Lahore he hardly exists save in the great cities of Ráwalpindi, Multán, and Pesháwar. His religion is sketched in Part VIII. of the chapter on religion. I may add that since writing that chapter, I have received traditions from distant parts of the province which leave little doubt that Bála Sháh, one of the Chúhra *Gurus*, is another name for Bál Mík, a hunter of the Karnál district who was converted by a holy Rishi, and eventually wrote the Rámáyana. The Rishi wished to prescribe penance, but reflected that so vile a man would not be able to say RAM RAM. So he set him to say MRA MRA, which, if you say it fast enough, comes to much the same thing. Their other *Guru* is Lál Beg; and they still call their priests Lálgurus. They generally marry by *phera* and bury their dead face downwards, though they not unseldom follow in these respects the custom of the villagers whom they serve.

The Sikh Chuhra—Mazbi and Rangreta.—The second and third entries in the table of the last paragraph, *viz.*, Mazbi and Rangreta, denote Chúhras who have become Sikhs. Of course a Mazbi will often have been returned as Chúhra by caste and Sikh by religion; and the figures of Table VIII. A. are the ones to be followed, those given above being intended merely to show how many men returned to me under each of the heads shown I have classed as Chúhras. Sikh Chúhras are almost confined to the districts and states immediately east and south-east of Lahore, which form the centre of Sikhism. Mazbi means nothing more than a member of the scavenger class converted to Sikhism. The Mazbis take the *páhul*, wear their hair long, and abstain from tobacco, and they apparently refuse to touch night-soil, though performing all the other offices hereditary to the Chúhra caste. Their great *Guru* is Teg Bahádur, whose mutilated body was brought back from Dehli by Chúhras, who were then and there admitted to the faith as a reward for their devotion. But though good Sikhs so far as religious observance is concerned, the taint of hereditary pollution is upon them; and Sikhs of other castes refuse to associate with them even in religious ceremonies. They often intermarry with the Lál Begi or Hindoo Chúhra. They make capital soldiers, and some of our regiments are wholly composed of Mazbis. The Rangreta are a class of Mazbi apparently found only in Ambála, Lúdhiána, and the neighbourhood, who consider themselves socially superior to the rest. The origin of their superiority, I am informed, lies in the fact that they were once notorious as highway robbers! But it appears that the Rangretas have very generally abandoned scavengering for leather-work, and this would at once account for their rise in the social scale. In the hills Rangreta is often used as synonymous with Rangrezor, Chhímba, or Lílári to denote the cotton dyer and stamper; and in Sirsa the Sikhs will often call any Chuhra whom they wish to please Rangreta, and a rhyme is current *Rangreta, Guru ká beta*, or "the Rangreta is the son of the Guru."

The Musalmán Chuhra—Musalli, Kutana, &c.—Almost all the Chúhras west of Lahore are Musalmáns, and they are very commonly called Musalli or Kutána, the two terms being apparently almost synonymous, but Kutána being chiefly used in the south-west and Musalli in the north-west. In Sirsa the converted Chúhra is called Díndár or "faithful" as a term of respect, or Khojah, a eunuch, in satirical allusion to his circumcision, or, as sometimes interpreted, Khoja, one who has found salvation. But it appears that in many parts the Musalmán Chúhra continues to be called Chúhra so long as he eats carrion or removes night-soil, and is only promoted to the title of Musalli on his relinquishing those habits, the Musalli being considered distinctly a higher class than the Chúhra. On the other hand the Musalli of the frontier towns does remove night-soil. On the Pesháwar frontier the Musalli is the grave digger as well as the sweeper, and is said to be sometimes called Sháhi Khel, though this latter title would seem to be more generally used for Chúhras who have settled on the upper Indus and taken to working in grass and reeds like the Kutánas presently to be described.

Kutána, or as it is more commonly called in the villages Kurtána, is the name usually given to a class of Musalmán sweepers who have settled on the bank of the lower Indus, have given up scavengering and eating carrion, and taken to making ropes and working in grass and reeds; though the word is also applied to any Mahammedan sweeper. Some of the Kurtánas even cultivate land on their own account. So long as they do scavengering the Kurtánas are admitted to religious equality by the other Mahammedans. I think it is possible that the Kurtánas of the Indus banks are a distinct caste from the Bhangi and Chúhra of the Eastern Punjáb. The detailed table of clans will doubtless throw light on the point.

Divisions of the Chuhras.—The Chúhra divisions are very numerous, but the larger sections returned in our schedules only include about half the total number. Some of the largest are shown in the margin. The greater number of them are evidently named after the dominant tribe whom they or their ancestors served. The Sahotra is far the most widely distributed, and this and the Bhatti and Khokhar are the principal tribes in the Multán and Ráwalpindi Divisions. The others seem to be most largely returned from the Lahore and Amritsar Divisions. Those who returned themselves as Chúhras and Musallis respectively showed some large tribes, and the above figures include both. The Kurtánas returned no large tribes.

Chuhra Tribes.	
Sanotra	79,551
Gil	77,613
Bhatti	44,486
Khokhar	39,751
Mattu	36,746
Kháru	26,654
Kaliyána	25,814
Ladhar	24,109
Sindhu	22,895
Chhapriband	18,872
Untwál	18,781
Kandabári	17,623
Hánsi	13,234
Khosar	13,180
Borat	12,535
Dháriwál	5,617

The Kanet.—The Kanets are the low-caste cultivating class of all the eastern Himálayas of the Punjáb and the hills at their base, as far west as Kúlu and the eastern portion of the Kángra district, throughout which tract they form a very large proportion of the total population. Beyond this tract, in Kángra proper, their place

is filled by Ghiraths. The country they inhabit is held or governed by Hill Rájpúts of prehistoric ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanets as husbandmen. The Kanets claim to be of impure Rájpút origin, but there is little doubt that they are really of Aboriginal stock. At the same time it is most difficult to separate them from Ráthis, and in Chamba both have been included under the latter head. The whole question of their origin is elaborately discussed by General Cunningham at pages 125 to 135 of Vol. XIV. of his Archæological Reports. He identifies them with the Kunindas or Kulindas of the Sanskrit classics and of Ptolemy, and is of opinion that they belong to that great Khasa race which, before the Aryan invasion, occupied the whole sub-Himalayan tract from the Indus to the Brahmapútra, and which, driven up into the hills by the advancing wave of immigration, now separates the Aryans of India from the Turanians of Tibet. But the Kanets are divided into two great tribes, the Khasia and the Ráo, and it is probable that the Khasias are really descended from intercourse between the Aryan immigrants and the women of the hills. The process by which the great Khas tribe of Nepal thus grew up is admirably described by Mr. Hodgson in his essay in the military tribes of that country, which is quoted at some length by General Cunningham, and, less fully, by me. The distinction between Khasi and Ráo is still sufficiently well marked. A Khasia observes the impurity after the death of a relation prescribed for a twice-born man; the Ráo that prescribed for an outcast. The Khasia wears the *janeo* or sacred thread, while the Ráo does not. But the distinction is apparently breaking down, at least in Kúlu, where the two tribes freely eat together and intermarry, though the Khasia, if asked, will deny the fact.

Mr. Lyall thus describes the Kanets of Kúlu:—

"The Kanets are often classed by other Hindoos as on a par with the Rathis of Kangra. Just as the Rathis claims to "be Rajputs who have lost grade by taking to the plough, or the offspring of Rajputs by Sudra women so the Kanets "say that they are the children of women of the hills by Rajputs who came up from the plains. By one story both "Kanets and Dagis were originally of the same stock. Two sons of the demi-god, Bhim Sen Pándab, had each a son "by the daughter of a Kulu rakhas or demon. One of these sons married a Bhotanti, or woman of Tibet, who fed him "with yak's flesh, so he and his children by her became Dagis. The other son was ancestor of the Kanets.

"Both of these stories perhaps point to the conclusion that the Kanets and Dagis are of mixed Mughal and Hindoo "race. General Cunningham says as much of the Kanets of Kanawar, and connects the caste name with the word "Karána, which implies mixed blood. The Kanets are divided into Kassiyas and Raos. The Raos say that the origin "of this division was that a Raja of Kulu ordered the Kanets to reform their loose practices, and conform altogether to "Hindooism; those who obeyed were called Kassiyas, and those who stuck to their old ways Raos. It is a fact that at "the present day the former are more Hindoo in all observances than the latter, and the story is otherwise probable, as "one can see that the foreign priests round the Rajas were always striving to make the Kulu people more orthodox "Hindoos, greater respectors of Brahmins, and less devoted to the worship of their local divinities. The Kassiyas wear "the *janeo*, and pretend to some superiority, which, however, is not admitted by the Raos. They intermarry and eat and "drink together out of the same cooking pot, but not out of the same dish or plate."

He adds that they are not tall, but strong and active, and generally have handsome figures. Some are hardly darker than Spaniards in complexion, with a ruddy colour showing in their cheeks; others are as dark as the ordinary Punjábi. Of the "so called Kanets of Láhul" he writes that they "are "a mixed race, but the Mongolian element predominates over the Indian. Many of those who live "in the lower valley are no doubt descendants of Kanet settlers from Kúlu and Bangáhal; the rest "are pure Tibetan, or nearly so." In Láhul the Kanets, like all other classes of the people, will eat cows and bullocks which have died a natural death. They never wear the sacred thread. The social status of the Kanet appears to be very low. A Sunár will marry a Kanet woman, but he will not give his daughter to a Kanet, nor will he eat from the hand of a Kanet, though his wife will do so. In Láhul even a Bráhman or Thakar will take a Kanet woman as a second-class wife, and the offspring of the latter, who are known as *Garu*, will in a few generations rank as Thakar. Those of the former, however, can never rise to full equality with the pure Bráhman, though they are commonly known as Bráhmans. The fathers will not eat from the hands of sons begotten in this manner, but will smoke with them.

General Cunningham says that the Kanets have three principal clans, Mangal, Chauhán, and Ráo. The Chauhán will almost certainly be Khasia. With respect to the Mangal I have no information, nor do I find it in my papers, unless Pangalána be a misreading for Mangalána or Mangal. The principal Kanet divisions returned in our papers are shown in the margin. More than half the Kásib are in Bashahr. The name belongs to a Brahminical *gotra*, and is probably no tribe at all and only returned because the heading of the schedule was misunderstood. The Chauhán are principally returned from Mandi, Suket, Náhan, Keonthal, and Jubbal; the Khasia from Bashahr and Kangra; the Pangalána from Suket; and the Punwár from Náhan. General Cunningham assigns the upper valley of the Pabar to the Chauhán, the lower Pabar, the Rúpin, and the Tons valleys to the Ráo, and the tract west of the Pabar basin to the Mangal. Mr. Anderson notes that the Khasia are more common in Kúlu proper, and the Ráo in Seoráj.

Kanet Tribes.	
1. Kásib	57,233
2. Chauhán	38,585
3. Ráo	32,218
4. Khasia	29,285
5. Pangalán	12,067
6. Thakar	7,356
7. Punwár	7,129
8. Lastúri	3,859

The Jhínwar.—The Jhínwar, also called Kahar in the east, and Mahra, where a Hindoo, in the centre of the province, is the carrier, waterman, fisherman, and basket maker of the east of the Punjáb. He carries palanquins and all such burdens as are borne by a yoke on the shoulders; and he specially is concerned with water; insomuch that the cultivation of water-nuts and the netting of water fowl is for the most part in his hands, and he is the well-sinker of the province. He is a true village menial, receiving customary dues and performing customary service. In this capacity he

Division.	Saqqáh.	Máshki.
Delhi	12,870	—
Hissár	7,604	—
Ambála	1,104	—
Jalandhar	29	—
Lahore	11,893	—
Ráwalpindi	—	321
Multán	—	125
Pesháwar	—	104
States of East Plains	5,303	—

supplies all the baskets needed by the cultivator, and brings water to the men in the fields at harvest time, to the houses where the women are secluded, and at weddings and other similar occasions. His occupations in the centre and west of the province are described under the head Máchhi. His social standing is in one respect high; for all will drink at his hands. But he is still a servant, though the highest of the class.

I have included under Jhínwar such men as returned themselves as Bhishtis, Máshkis, or Saqqáhs, the terms for Musalmán water-carriers. It is just possible that some of those men may be of other castes than Jhínwar, but the number of such will be exceedingly small.

The numbers so included are given in the margin, except for the Amritsar Division, which made no separate returns

Division.	Divisions of the Jhinwar Group.		
	Jhínwar.	Máchhi.	Malláh.
Khokhar	8,657	43,965	2,362
Mahár	27,337	115	—
Bhatti	6,000	15,901	3,490
Manhás	3,113	7,610	320
Tánk	8,587	2	13
Suhál	3,023	14	—

Divisions of Jhinwar, Machhi, and Mallah.—The subdivisions of both Jhínwar and Máchhi are very numerous. I show one or two of the largest in the margin, adding the figures for Malláhs. These tribes do not appear to be found in any numbers among the Bhatyára and Bhárbhúnja, and we must wait for the detailed tables of clans before we can compare the subdivisions of those castes, and thus throw light upon the question of their identity or diversity.

The Tarkhán.—The Tarkhan, better known as Barhái in the North-West Provinces, Bárhi in the Jamna districts, and Kháti in the rest of the Eastern Plains, is the carpenter of the province. Like the Lohár, he is a true village menial, mending all agricultural implements and household furniture, and making them all, except the cart, the Persian wheel, and the sugar-press, without payment beyond his customary dues. I have already pointed out that he is in all probability of the same caste with the Lohár; but his social position is distinctly superior. Till quite lately Jats and the like would smoke with him, though latterly they have begun to discontinue the custom. The Kháti of the Central Provinces is both a carpenter and blacksmith, and is considered superior in status to the Lohár, who is the latter only. The Tarkhán is very generally distributed over the province, though, like most occupational castes, he is less numerous on the lower frontier than elsewhere. The figures of Abstract No. 72 (page cxxiv.) must, however, be included. In the hills, too, his place is largely taken by the Thávi, and perhaps also by the Lohár. I have included under Tarkhán all who returned themselves as either Bárhi or Kháti; and also some 600 Kharádis or turners, who were pretty equally distributed over the province. I am told that in the Jamna districts the Bárhi considers himself superior to his western brother the Kháti, and will not intermarry with him; and that the married women of the latter do not wear nose-rings, while those of the former do. The Tarkhán of the hills is alluded to in the section on Hill Menials. The Ráj or bricklayer is said to be very generally a Tarkhán.

The tribes of Tarkhán are numerous, but as a rule small. I show some of the largest in the margin, arranged in order as they occur from east to west. No. 1 is chiefly found in the Delhi and Hissár Divisions; Nos. 2 and 3 in Karnál, the Ambála and Jálandhar Divisions, Patiála, Nábha, Faridkot, and Firozpur; No. 4 in Jálandhar and Siálkot; No. 5 in Amritsar: No. 6 in Ludhiána, Amritsar, and Lahore; No. 7 in Hushyárpur; No. 8 in the Ráwalpindi Division; No. 9 in Gurdáspur and Siálkot; Nos. 10 and 11 in the Lahore, Ráwalpindi, and Multán Divisions; and No. 12 in Hazára. The carpenters of Sirsa are divided into two great sections, the Dhamán and the Kháti proper, and the two will not intermarry. These are also two great tribes of the Lohárs (*q. v.*). The Dhamáns again include a tribe of Hindoo Tarkháns called Suthár, who are almost entirely agricultural, seldom working in wood, and who look down upon the artizan sections of their caste. They say that they came from Jodhpur, and that their tribe still holds villages and revenue-free grants in Bíkáner. These men say that the Musalmán Multáni Lohárs originally belonged to their tribe; the Suthár Tarkháns, though Hindoos, are in fact more closely allied with the Multáni Lohárs than with the Khátis, and many of their clan subdivisions are identical with those of the former; and some of the Lohárs who have immigrated from Sindh admit the community of caste. Suthár is in Sindh the common term for any carpenter. It is curious that the Bárhis of Karnál are also divided into two great sections, Dese and Multáni. The Sikh Tarkháns on the Patiála border of Sirsa claim Bágri origin, work in iron as well as in wood, and intermarry with the Lohárs. (See *supra* under Lohárs.)

Tribes of Tarkhans.	
1. Jhángra,	9,518
2. Dhamán	71,519
3. Khatti	19,071
4. Siáwan	1,932
5. Gáde	2,209
6. Matháru	6,971
7. Netál	2,764
8. Janjúa	12,576
9. Tháru	2,822
10. Khokhar	27,534
11. Bhatti	18,837
12. Begi Khel	2,212

The Ghirat.—The Ghiraths fill much the same position in Kángra proper and the hills below it as do the Kanets in the part to the east. With them I have included the Báhti and the Cháng, as it appears that one and the same people are known as Ghirath in Kángra, and as Báhti in the eastern,

and Cháng in the western portion of the lower ranges. All these intermarry freely, and are considered by Mr. Lyall as identical. In the Amritsar Division all the Ghirats except 128 were returned as Cháng. The Jálandhar divisional office took the three names together. The Ghirats of Kángra and Hushyárpur are thus described by Mr Barnes:—

"My previous remarks under the head Ráthi will have introduced the reader to the Girths. They form a considerable item in the population of these hills, and in actual numbers exceed any other individual caste. With the Girths I have associated the few Jats that reside in this district, and the Changs, which is only another name for Girths, prevalent about Haripur and Narpur. They amount altogether to 111,507 souls. The Girths are subdivided into numerous sects. There is a common saying that there are 360 varieties of rice, and that the subdivisions of the Girths are equally extensive, the analogy arising from the Girths being the usual cultivators of rice. The Girths predominate in the valleys of Palum, Kangra, and Rihlo. They are found again in the "Hul Doon," or Haripur valley. These localities are the strongholds of the caste, although they are scattered elsewhere in every portion of the district, and generally possess the richest lands and the most open spots in the hills. The Girths belong to the Sudra division of Hindoos, and this fact apparently accounts for the localities wherein they are found. The open valleys, although containing the finest lands, are also the only accessible portions of the hills. The more refined castes preferred the advantages of privacy and seclusion, although accompanied by a sterner soil and diminished returns. They abandoned the fertile valleys to less fastidious classes, whose women were not ashamed to be seen nor to work in the fields, and the men were not degraded by being pressed as porters.

"The Girths are a most indefatigable and hard-working race. Their fertile lands yield double crops, and they are incessantly employed during the whole year in the various processes of agriculture. In addition to the cultivation of their fields, the Girth women carry wood, vegetables, mangoes, milk, and other products to the markets for sale; many sit half the day wrangling with customers until their store is disposed of. The men are constantly seized for begár, or forced labour, to carry travellers' loads, or to assist in the various public buildings in course of construction. From these details it will be perceived that the Girths have no easy time of it, and their energies and powers of endurance must be most elastic to bear up against this incessant toil.

"To look at their frames, they appear incapable of sustaining such fatigue. The men are short in stature, frequently disfigured by goitre (which equally effects both sexes), dark and sickly in complexion, and with little or no hair on their faces. Both men and women have coarse features, more resembling the Tartar physiognomy than any other type, and it is rare to see a handsome face, though sometimes the younger women may be called pretty. Both sexes are extremely addicted to spirituous drinks. Although industrious cultivators, they are very litigious and quarrelsome; but their disputes seldom lead to blows; and though intemperate they are still thrifty,—a Girth seldom wastes his substance in drink. In their dealings with one another they are honest and truthful, and altogether their character, though not so peaceable and manly as the Rathi, has many valuable and endearing traits. The Girths, being Sudras, do not wear the *janeo* or thread of caste. They take money for their daughters, but seldom exchange them. The younger brother takes his brother's widow; if she leaves his protection, he was entitled by the law of the country to her restitution, and under us he should, at all events, receive money compensation."

The Ghirats are said to be of Rajpút origin by mixed marriages or illegitimate intercourse, but I have no trustworthy information on the subject. They are essentially agricultural, and the proverb says: "As the rice bends in the ear the Ghirat lifts his head." Their social position is low. "You can no more make a saint of a "Ghirat than expect chastity of a buffalo; and they practise widow marriage," for "You can't make a Ghiratni a widow any "more than you can turn a hill buffalo into a barren cow."

Ghirat Tribes.	
1. Kandal	24,392
2. Bhardwáj	8,330
3. Pathári	3,091
4. Chhábru	2,717
5. Reru	2,532
6. Badiál	2,058
7. Chhora	1,695
8. Battu	1,623

The Ghirats have returned few large subdivisions. The eight largest are given in the margin. Bhárdwaj is another Brahminical *gotra*, and probably returned through misapprehension. Chhábru is found only in Hushyárpur, and Chhora and Battu only in Kángra. The others occur in both districts.

The Máli and Saini.—The Sainis would appear to be only a subdivision of the Mális. In Bijnor they are said to be identical, and I am informed that the two intermarry in many, but not in all parts of the North-West Provinces. It is probable that the Sainis are a Máli tribe, and that some of the higher tribes of the same class will not marry with them The Máli is the *Málakára* or florist of the Puráns, is generally a market or nursery gardener, and is most numerous in the vicinity of towns where manure is plentiful and there is a demand for his produce. He is perhaps the most skilful and industrious cultivator we possess, and does wonders with his land, producing three or even four crops within the year from the same plot. He is found under the name of Máli only in the Jamna zone, including the eastern portions of Hissár, his place being taken by the Saini in the eastern sub-montane districts, and by the Aráin or Bághbán in the remainder of the province. He is almost always a Hindoo. Most of the few Mális shown for the western districts were returned as Maliár, the Punjábi form of Máli; and some of them as Phulára or Phulwára.

The Sainis, who as I have just explained are probably a Máli tribe, are said to claim Rajpút origin in Jálandhar; but Mr. Barkley writes of the Sainis of that district: "They consider themselves the "same as the Mális of the North-West Provinces, and to be connected with the Aráins though the "latter know nothing of the relationship. They are not found west of the Chanáb, but are numerous "in some parts of the Ambála district." They appear from our figures to lie all along the foot of the hills between the valleys of the Jamna and Rávi, but not to have reached the Chanáb valley. Both they and the Mális are properly tribes of Hindustán rather than of the Punjáb. About 10 per cent. of the Sainis are Sikhs, and the remainder Hindoos. In Rawalpindi no fewer than 3,055 Maghals have returned their tribe or clan as Saini; but it is probable that these have no connexion with the caste under discussion, as it would not appear to have penetrated so far westwards. The Sainis of Rúpar in Ambála are described as "an ill-conditioned set, first-rate cultivators, but refractory "and intriguing."

The Mális and Sainis, like all vegetable growers, occupy a very inferior position among the agricultural castes; but of the two the Sainis are probably the higher, as they more often own land or even whole villages, and are less generally mere market gardeners than are the Mális.

SAINI CLANS IN HUSHYARPAR.

Bedi	3,462
Pawán	2,980
Gaddi	2,708
Hamarti	2,506
Badwái	2,226
Alagni	2,182
Mangar	1,692
Badyál	1,142
Barnyat	1,120

The largest of the Máli subdivisions are the Phúl with 11,646 and the Bhagarti with 15,658 persons. The Saini do not appear to have returned any large clans except in Hushyárpur, of which district some of the largest clans are shown in the margin, and in Gurdáspur where 1,541 Saini showed their clans as Salahri. Mr. Barkley notes that some of the clans of Aráins and of Sainis in Jálandhar bear the same names, and those not always merely names of other and dominant tribes.

APPENDIX K., showing the number of both sexes combining agriculture with other occupations.

AJMERE.

—	Ajmere.	Merwara.
BISWADARS:—		
Self-cultivating	9,388	4,103
Non-cultivating	2,741	11,986
BISWADARS, combining agriculture with other occupations; viz.:—		
Potter	44	168
Tailor	6	—
Coolie (undefined)	18	—
Village baker	220	110
Temple priest	17	—
Tanner, shoemaker	263	52
Carpenter	129	81
Barber	79	65
Cart driver	69	4
Village balai (head menial servant)	21	—
Goldsmith	25	31
Beggar	46	60
Shopkeeper (general)	79	200
Itinerant dealer	15	—
Ironsmith	36	62
Cowherd	71	43
Shoemaker	8	—
Pensioner	4	151
Confectioner	1	—
Havildar (village head watchman, private)	1	—
Abkari contractor	1	5
Woollen manufacturer	2	—
Mason	5	—
Washerman	1	—
Patwari (village accountant)	5	—
Weaver	78	33
Stone quarrier	15	—
Oil manufacturer	25	20
Day labourer in fields	112	—
Dealer in cattle	4	—
Post runner	1	—
Pack carrier on buffaloe	2	—
Actor	1	—
Cloth merchant	1	—
Merchant or banker's clerk	9	—
Grass dealer and seller	2	—
Dholi (musician)	17	48
Domestic servant (undefined)	5	—
Milkman	17	—
Woodseller	18	—
Sugar and gur merchant	3	—
Medical practitioner	1	—
Stamp vendor	1	—
Shepherd	20	26
Village watchman	2	—
Almstaker	1	—
Night watchman (private)	8	—
Camel driver	2	—
Grain dealer	1	—
Cotton cleaner	6	—
Dealer in hide	—	20
Lac manufacturer	—	6
Family priest (purohit)	—	1
Keeper of donkeys	—	19
	13,637	17,294
BHUMIAS:—		
Self-cultivating	775	—
BHUMIAS, combining agriculture with other occupations; viz.:—		
Village banker	35	—
Shepherd	26	—
Stone quarrier	3	—
Day labourer in field	7	—
Cowherd	2	—
Kamdar (agent)	1	—
Chowkidar (rural)	1	—
	852	—

—	Ajmere.	Merwara.
MAHIDARS:—		
Self-cultivating	969	56
Non-cultivating	1,687	56
MAHIDARS, combining agriculture with other occupations; viz.:—		
Beggar	245	—
Patwari (village accountant)	2	—
Temple priest	228	—
Gardener	8	—
Wazifadar (stipend holder)	1	—
Qanungo (village accountant, private)	3	—
Village banker	14	—
Cook	17	—
Family priest	243	—
Grinder of corn	10	—
Labourer	3	—
Physician	2	—
General servant	38	—
Pandits in schools	3	—
Nakkarchi (drummers, not Government)	4	—
Day labourers in fields	7	—
Dholi (musician)	41	—
Qazi	4	—
Cloth merchant	1	—
Sepoy	1	—
Havildar (village head watchman, private)	3	—
Singers and players on musical instruments	18	—
Potter	2	—
Barber	5	—
Washerman	9	—
Goldsmith	1	—
Sweeper	6	—
Cart driver	2	—
Messenger	3	—
Weaver	2	—
Nat (rope dancer)	1	—
	3,588	112
CULTIVATORS not following any other occupation	66,887	21,667
CULTIVATORS, combining agriculture with other occupations; viz.:—		
Barber	298	37
Beggar	164	22
Tanner	715	49
Shoemaker	24	—
Goldsmith	60	—
Shopkeeper (general)	218	47
Labourers (general)	331	—
Carpenter	346	69
Village balai (village head menial servant)	21	15
Chowdhri	1	—
Dholi (drum beater)	34	65
Patwari (village accountant)	1	—
Oilman	251	37
Blacksmith	48	16
Elephant driver	1	—
Village banker	187	46
Bhatbunja (grain parcher)	9	—
Lamberdar (village headman)	8	—
Village chowkidar	50	—
Potter	268	35
Weaver	206	—
Sweeper	1	—
Lime burner	9	—
Cowherd	177	113
Cart driver	225	5
Woollen cloth maker	10	—
Basket maker	3	—
Temple priest	32	—

—	Ajmere.	Mêrwara.	—	Ajmere.	Merwara.
Green seller	20	—	Havildar (village head watchman, private)	12	—
Washerman	53	—	Cook	7	—
Khidmatgar	10	—	Ghee seller	52	—
Cotton cleaner	13	—	Jotishi (astrologer)	3	—
Stone quarriers	11	—	Jharu-farosh (broom seller)	1	—
Milkman	5	—	Gardener	5	—
Wood seller	30	34	Chobdar (mace bearer)	1	—
Chair and stool maker	3	—	Cloth merchant	5	—
Shepherd	207	—	Post runner	1	—
Servant°(general)	16	—	Physician	1	—
Tailor	13	—	Confectioner	3	—
Trumpeter (not Government)	5	—	Porter	7	—
Han-munj maker (rope-string maker)	6	—	Sieve maker and seller	1	—
Family priest	23	—	Bharawa (brazier)	—	1
Lakher (lac-bangle maker)	12	—	Dealer in hides and skins	7	—
Abkari contractor	12	—	Commission agent	1	—
Forest watchman (private)	2	—	Itinerant dealer	8	—
Kamdar (agent)	5	—	Wool dealer	4	—
Camel grazier	3	—	Bisarti (pedlar)	1	—
Day labourers in fields	90	16	Patwa (silkman)	1	—
Rangrez (dyers)	22	19	Fuel seller	1	—
Druggists	5	—	School pandit	1	—
Mason	15	10	Breeder and keeper of donkeys	2	—
Sepoy	29	—	Cloth maker	1	—
Pack carrier on bullocks	3	—			
Pensioner	5	11			
Sandal-kash (sandal wood worker)	1	—		71,319	22,314

BENGAL.

Statement showing the Number of Persons returned as following Occupations combined with Agriculture (Males).

Class.	Order.	Sub-Order.	Occupations.	Town.	Elsewhere.	Total.
I.	I.	1	Civil service	10	1,576	1,586
			Government artificers, workmen, messengers	—	76	76
		2	Officers of law courts	—	3	3
			Police	60	389	449
			Municipal, local, village servants	339	21,826	22,165
	II.	1	Soldier	—	2	2
	III.	1	Priest, Hindoo and Mahammedan	545	30,556	31,101
			Missionary, scripture reader, itinerant preacher	—	3	3
			Temple officer, Hindoo and Mahammedan	3	1,203	1,206
		2	Solicitor, attorney, pleader, vakeel	9	15	24
			Law clerk, deed-writer, stamp vendor	—	56	56
			Law agent	2	41	43
		3	Physician, surgeon	24	698	722
			Chemist, druggist	—	40	40
			Unqualified practitioner	—	39	39
			Subordinate medical service	—	66	66
		4	Author, editor, writer	—	43	43
			Literary private secretary, copyist	—	2	2
		5	Painter, artist	—	63	63
		6	Musician, music master	56	2,833	2,889
			Ballad singer, songster, vocalist	—	16	16
		7	Exhibition and show service	—	3	3
			Theatre service	7	353	360
			Conjuror, performer	—	110	110
			Pugilist, fencer	—	2	2
			Wrestler	—	2	2
		8	Schoolmaster	—	22	22
			Teacher, professor, lecturer	—	304	304
		9	Scientific person	—	288	288
II.	V.	2	Domestic servant, general	3,122	57,117	60,239
			Cook, soullion	—	126	126
			Office keeper, porter (not Government)	—	41	41
			Park, gate, lodge keeper (not Government)	—	16	16
III.	VI.	1	Merchant	22	2,508	2,530
			Banker	—	41	41
			Broker, agent	28	51	79
			Auctioneer, valuer, house agent	—	2,919	2,919
			Commercial clerk	—	733	733
			Money lender, bill discounter	275	14,183	14,458
			Cowrie seller, money changer, money dealer	25	1,911	1,936
		2	Pawnbroker	—	7	7
			Shopkeeper, general dealer	950	30,860	31,810
			Hawker, pedlar	94	1,293	1,387

Class.	Order.	Sub-Order.	Occupations.	Town.	Elsewhere.	Total.
III.	VII.	2	Coach, cab owner, livery-stable keeper	—	23	23
			Coachman (not domestic), cabman	3	1,156	1,159
			Carman, carrier, carter, drayman	88	3,480	3,568
			Camel, pack-bullock, pack-pony driver, muleteer	103	6,655	6,758
			Palanquin bearer	130	6,928	7,058
		3	Barge, lighter, waterman	287	9,225	9,512
			Boat and barge owner, agent	—	97	97
		4	Ship steward, cook, seaman, sailor, mariner, master mariner	—	206	206
		5	Warehouseman, storekeeper	1	73	74
			Meter, weigher	9	562	571
		6	Messenger, porter (not Government)	1	446	447
VI.	VIII.	1	Land proprietor	2,329	114,422	116,751
			Farmer, grazier	19	8,881	8,900
			Farm bailiff	—	4,957	4,957
			Tenant cultivator	33	42,349	42,382
			Agricultural labourer	55	17,207	17,262
			Shepherd	3	382	385
			Land surveyor, land-estate agent	9	3,822	3,831
		2	Woodman	2	645	647
		3	Nurseryman	—	1	1
			Gardener (not domestic)	63	723	786
	IX.	1	Horse proprietor	—	2	2
			Horse-breaker	—	76	76
			Jockey	1	625	626
			Farrier	—	386	386
			Cattle dealer, salesman	36	3,461	3,497
			Fisherman	133	13,523	13,656
			Animal, bird dealer, keeper	8	87	95
			Elephant dealer	—	8	8
			Huntsman	5	123	128
			Silkworm keeper	—	28	28
V.	X.	1	Book seller	—	9	9
			Bookbinder	—	7	7
		2	Musical instrument maker	—	70	70
		3	Picture cleaner, dealer	—	2	2
		4	Wood carver	—	674	674
			Jet and coral worker, carved ornament maker	—	169	169
			Figure and image maker	—	9	9
		5	Toy maker, dealer	5	488	493
			Fishing tackle maker	—	55	55
		7	Watchmaker, clockmaker	—	228	228
		9	Ammunition maker, dealer	5	2	7
		10	Engine, machine maker, agent, dealer	—	3	3
			Agricultural implement machine maker	—	175	175
			Needle maker	—	5	5
		11	Wheelwright, cart maker	—	14	14
		12	Saddler, harness, whip maker	—	6	6
		13	Shipbuilder, shipwright, boat, barge builder	—	228	228
		14	House proprietor	—	84	84
			Architect	—	5	5
			Carpenter	159	8,840	8,999
			Bricklayer	—	106	106
			Mason, pavior	10	393	403
			Plumber, painter, glazier	—	22	22
		15	Carver and gilder	—	3	3
			Furniture broker, dealer	—	8	8
		17	Manufacturing chemist	99	3,819	3,918
			Dye, colour manufacturer	—	82	82
			Dyer, calenderer	—	71	71
			Firework maker	—	23	23
	XI.	1	Wool staple, &c., dealer, warehouseman	—	17	17
			Blanket manufacturer	28	1,156	1,184
			Carpet manufacturer	—	1	1
			Shawl weaver	—	2	2
		2	Silk manufacturer	—	123	123
			Silk merchant, dealer	—	197	197
		3	Flax and linen manufacturer	—	25	25
			Thread manufacturer	1	122	123
			Cotton manufacturer	279	35,933	36,212
			Cotton, calico warehouseman, dealer	15	2,720	2,735
			Calico, cotton printer	4	42	46
			Calico, cotton dyer	2	64	66
			Carpet maker, merchant (cotton)	—	11	11
		4	Trimming-braid maker	1	193	194
			Fancy goods, dealer	—	38	38
		5	Hairdresser	219	20,397	20,616
			Hat manufacturer	1	—	1
			Tailor	113	1,997	2,110
			Shoemaker	95	8,404	8,499
			Laundry-keeper	156	15,497	15,653
			Hosier, haberdasher	69	41	110
			Umbrella, parasol, stick maker	—	70	70
		6	Mat maker, seller	—	107	107
			Jute manufacturer	—	423	423
			Rope, cord maker	—	136	136
			Net maker	—	1,042	1,042
			Canvas, sail-cloth manufacturer	—	78	78

Class.	Order.	Sub-Order.	Occupations.	Town.	Elsewhere.	Total.
V.	XII.	1	Cow-keeper, milk seller	155	12,729	12,884
			Butcher, meat salesman	1	5	6
			Poulterer, game dealer	—	10	10
			Fishmonger	10	8,084	8,094
			Honey merchant	—	59	59
		2	Corn, flour, seed merchant, dealer	2,042	10,525	12,567
			Miller	71	4,250	4,321
			Baker, grain parcher	12	3,376	3,388
			Confectioner	65	526	591
			Greengrocer	160	1,816	1,976
			Sugar manufacturer	—	801	801
		3	Wine and spirit merchant, dealer	—	780	780
			Distiller	—	198	198
			Ginger beer, soda water, lemonade, sherbet maker, dealer	51	2,686	2,737
			Tobacco manufacturer, dealer	1	349	350
			Grocer, tea dealer, coffee dealer	—	47	47
			Pickle, relish, condiments maker, dealer	—	7,072	7,072
			Perfumer	—	26	26
			Bangh, narcotic maker, seller	10	2,730	2,740
			Opium dealer	—	36	36
	XIII.	1	Tallow chandler	—	43	43
			Wax refiner, dealer	—	1	1
			Lac dealer	22	989	1,011
			Horns, ivory, workers in	—	5	5
		2	Fellmonger	2	520	522
			Tanner	—	19	19
			Currier	—	38	38
			Leather article maker	9	622	631
		3	Brush and broom maker	—	1	1
	XIV.	1	Oil miller, refiner	221	21,519	21,740
			Oil, linseed cake maker	—	154	154
			Sealing wax dealer, worker	—	14	14
		2	Timber, wood merchant, dealer	12	1,384	1,396
			Sawyer	—	162	162
			Wood turner, worker	—	79	79
			Cooper, hoop maker, worker	62	1	63
		4	Basket maker	28	1,871	1,899
			Hay and straw dealer	—	20	20
			Thatcher	11	95	106
			Cane worker, dresser	—	311	311
			Leaf-fan, umbrella maker, worker	—	1,106	1,106
			Broom dealer (made of reed) reed manufacturer, dealer, rush mat	—	84	84
		5	Paper manufacturer	—	26	26
			Stationer	—	5	5
	XV.	1	Coal mine service	—	7	7
		2	Coal merchant	—	59	59
			Coal labourer	—	94	94
		3	Stone agent, merchant, cutter	—	151	151
			Lime dealer, worker	10	138	148
			Clay dealer, labourer	17	1,048	1,065
			Brick and tile maker, dealer	—	256	256
			Road labourer	—	42	42
			Chalk dealer, worker	—	6	6
			Scavenger	12	5,322	5,334
			Grindstone, millstone, worker, slate-pencil maker	—	7	7
		4	Earthenware manufacturer	176	15,794	15,970
			Earthenware dealer, importer	—	33	33
		5	Glass manufacturer	—	17	17
		6	Salt manufacturer	8	3,238	3,246
			Salt agent, dealer, broker	1	3,468	3,469
		7	Water carrier, dealer	—	1,246	1,246
		8	Goldsmith, silversmith, jeweller	61	3,532	3,593
		10	Tinplate worker, tinman	—	2	2
		12	Lead manufacturer	—	9	9
		13	Brass manufacturer, worker, brazier	20	975	995
		14	Blacksmith, hammerman	119	14,220	14,339
			Ironmonger, hardware dealer	—	105	105
VI.	XVI.	1	General labourer	3,409	155,245	158,654
		2	Artizan, mechanic	12	58	70
			Engine driver, stoker	—	3	3
			Manager, superintendent	21	1,276	1,297
		3	Contractor	477	17,152	17,629
	XVII.	1	Gentleman, annuitant	—	1,356	1,356
	XVIII.	1	Beggar, gipsy, vagrant	73	5,002	5,075
			Religious devotee		3	3
			Others	49	2,514	2,563
			Grand total for all occupations	17,560	835,036	852,596

MADRAS.

Table (No. 117).—Showing in each Class and Order the Number and Per-centage of Persons who combine other Occupations with Agriculture.

Class.	Order.	For Districts.		For Towns.	
		Male.	Per-centage.	Male.	Per-centage.
I.—Professional	1. Persons engaged in the general or local government of the country	51,909	·76	1,766	·88
	2. Persons engaged in the defence of the country	1,081	·02	33	·02
	3. Persons engaged in the learned professions or in literature, art, and science (with their immediate subordinates)	19,374	·28	1,946	·91
	Total	72,364	1·06	3,775	1·77
II.—Domestic	5. Persons engaged in entertaining and performing personal offices for man	5,256	·08	337	·16
	Total	5,256	·08	337	·16
III.—Commercial	6. Persons who buy or sell, keep lend money, houses, or goods of various kinds	22,588	·33	1,883	·88
	7. Persons engaged in the conveyance of men, animals, goods, and messages	8,471	·12	1,387	·65
	Total	31,059	·45	3,270	1·53
IV.—Agriculture	9. Persons engaged about animals	3,736	·06	142	·07
	Total	3,736	·06	142	·07
V.—Industrial	10. Persons engaged in art and mechanic productions	13,237	·19	832	·39
	11. „ working and dealing in textile fabrics and in dress	47,491	·70	3,187	1·49
	12. „ „ „ food and drinks	31,931	·47	2,058	·97
	13. „ „ „ animal substances	3,667	·05	118	·05
	14. „ „ „ vegetable substances	7,279	·11	611	·29
	15. „ „ „ minerals	29,197	·43	1,537	·72
	Total	132,802	1·95	8,343	3·91
VI.—Indefinite and non-productive.	16. Labourers and others (branch of labour undefined)	9,287	·14	313	·15
	17. Persons of rank or property not returned under any office or occupation	330	—	25	·01
	18. Persons of no specified occupation	5,600	·08	355	·17
	Total	15,217	·22	693	·33
Agriculture joined with two or more occupations		2,890	·04	229	·11
Total agriculturists employed also on other occupation		263,324	3·86	16,789	7·88
IV.—Exclusively employed on agriculture		6,559,938	96·14	10,537,644	92·12
Grand total		6,823,262	100·00	10,860,433	100·00

BERAR.

Table showing Dual Occupations for the Province, *i.e.*, Non-Agricultural Occupations followed by Agriculturists (Order VIII.) in conjunction with Agriculture.

Class.	Order.	Serial No. of Sub-Order.	Sub-Order.	Males.
I.	1	1	Officers of provincial government	161
		2	„ municipal, local and village government	5,687
			Total of Order 1	5,848
	3	4	Priests and temple officers	107
		5	Lawyers and law stamp dealers	27
		6	Physicians, surgeons, and druggists	10
		7	Authors and literary persons (editor)	1
		9	Musicians	171
		10	Actors	10
		11	Teachers	29
		12	Scientific persons	105
			Total of Order 3	460
			Total of Class I.	6,308
II.	5	14	Attendants (domestic servants, &c.)	28
			Total of Class II.	28
III.	6	15	Mercantile men	2,444
		16	Other general dealers	49
			Total of Order 6	2,493
	7	17	Carriers on railways	5
		18	„ roads	110
		20	Engaged in storage	14
		21	Messengers and porters	47
			Total of Order 7	176
			Total of Class III.	2,669
IV.	9	24	Persons engaged about animals	195
			Total of Class IV.	195
V.	10	30	Workers in arms	9
			„ harness	4
			„ houses and buildings	705
			„ chemicals	6
			Total of Order 10	724
	11	37	Workers in wool and worsted	110
		38	„ silk	8
		39	„ cotton and flax	828
		40	„ dress	1,336
		41	„ hemp and other fibrous materials	16
			Total of Order 11	2,298
	12	42	Workers in animal food	76
		43	„ vegetable food	353
		44	„ drinks and stimulants	601
			Total of Order 12	1,030
	13	45	Workers in grease, gut, bones, horns, ivory, whalebone and lac,	54
		46	„ skins, feathers, and quills	3
			Total of Order 13	57
	14	48	Workers in gums and resins	843
		49	„ wood	117
		50	„ bark and pith	
		51	„ bamboo, cane, rush, straw, and leaves	373
		52	„ paper	1
			Total of Order 14	1,332

Class.	Order.	Serial No. of Sub-Order.	Sub-Order.	Males.
V.	15	53	Workers in stone and clay	333
		54	„ earthenware	136
		56	„ salt	16
		58	„ gold, silver, and precious stones	354
		59	„ copper	1
		60	„ tin and quicksilver	4
		62	„ brass and other mixed metals	39
		63	„ iron and steel	180
			Total of Order 15	1,063
			Total of Class V.	6,504
VI.	16	64	General labourers, undefined	11
		65	Other persons of indefinite occupations	17
			Total of Order 16	28
	18	66	Persons of no stated occupations (beggars)	960
			Total of Class VI.	988
			Grand Total	16,692

NORTH-WESTERN PROVINCES AND OUDH.

Landholders engaged in other pursuits	854,167
„ not engaged in other pursuits	123,809
Total	977,976
Cultivators engaged in other pursuits	1,007,967
„ not engaged in other pursuits	6,678,738
Total	7,686,705
Agricultural labourers engaged in other pursuits	834,361
„ not engaged in other pursuits	938,960
Total	1,773,321
Estate Office Service	68,866
Total	10,506,868
Total population	22,912,556

APPENDIX L.

EXTRACTS FROM THE PUNJAB REPORT ON THE CIVIL CONDITION OF THE PEOPLE.

Introductory.—The statistics regarding civil condition will be found in Tables V. and VI. of Appendices A. and B., the former giving total figures for town and village population separately, while the latter shows the civil condition of the followers of each religion classed according to age. The statistics for civil condition are, I suspect, fairly accurate. So far as they depend upon age the actual figures necessarily share the inaccuracies and variations of the record of age which have already been discussed: but these can be to a great extent eliminated by considering the proportions of single, married, and widowed within each age period, and it is in this form only that I shall examine the figures. It is true that it is in many parts of the province and among many sections of the community considered shameful to have a nubile daughter unmarried; but I suspect that this difficulty has been overcome by understating the age of girls in this position, a practice which we have already seen reason to believe is not uncommon, rather than by returning them falsely as married. I doubt much whether a native would consider it right to do this, though he would have no hesitation whatever in understating his daughter's age. But this is one of those questions of native feeling upon which the opinion of most Englishmen is worth so little. Before proceeding to the discussion of the actual figures I shall briefly sketch some of the principal conditions and customs which rule marriage relations in the Punjáb.

Marriage distinct from Cohabitation.—The primary and most essential difference between marriage in the Punjáb and in England is, that in the latter the ceremony is always immediately followed by cohabitation, while throughout a large portion of the former consummation does not take place till some years after marriage. When the parties have arrived at puberty before the ceremony they usually proceed at once to consummation. But wherever infant marriage is the custom, the bride and bridegroom do not come together till a second ceremony called *muklâwa* has been performed, till when the bride lives as a virgin in her father's house. This second ceremony is separated from the actual wedding by an interval of 3, 5, 7, 9, or 11 years, and the girl's parents fix the time for it.* Thus it often happens that the earlier in life the marriage takes place, the later cohabitation begins. For instance, in the eastern districts Jats generally marry at from 5 to 7 years of age, and Rájpúts at 15 or 16, or even older; but the Rájpút couple begins at once to cohabit, whereas the parents of the Jat girl often find her so useful at home as she grows up that some pressure has to be put upon them to induce them to give her up to her husband, and the result is that for practical purposes she really begins married life later than the Rájpút bride. Even after the consummation or *muklâwa* the bride stays only a few weeks with her husband, after which she returns to her parents for six months or a year; and it is not till after that time that she goes to live permanently in her new home.† Thus the marriage ceremony, so far as regards its immediate effect upon the manner of life of the couple, is a very different thing in many parts of the Punjáb from what it is in Europe. Indeed, it is in those parts, as Mr. Wilson points out, rather a ceremony of inviolable betrothal than an actual marriage in the sense in which we understand the term; and for all purposes of vital and most purposes of social statistics, the *muklâwa* and not the wedding is the really important point. Mr. Wilson suggests that girls might, at a future census, be returned as married only if they have actually gone to live with their husbands; and if trustworthy statistics could be obtained I believe that the results would be more valuable than those for the actual ceremony of marriage. But I doubt whether an attempt to distinguish would not result in confusion, whereas it is easy to get accurate figures for married and unmarried. At the present census the enumerators were specially warned to enter as married those whose wedding had taken place, whether or no they had gone to live with their husbands.

Restrictions upon Inter-marriage.—The restrictions upon inter-marriage in the Punjáb are of three kinds, according as they are based upon a religious, a tribal, or a social sanction. The religious restrictions are comparatively lax. Among Hindoos a man may not marry a woman of the same patronymic (*gotra*) as his father or mother, or who is descended from paternal ancestors within six degrees; while among Musalmáns only the sister, niece, and aunt are excluded in addition to those in the direct line of descent. In both cases foster-kinship is as great a bar as blood relationship. But throughout the whole of the eastern Punjáb, excepting perhaps the colonies of foreign Musalmáns such as Saiyads, Mughals, and the like who may have settled there, and the educated class of Mahammedan converts who are almost wholly confined to the towns, tribal restrictions of a far more rigorous nature have taken the place of these religious rules; and the great mass of Mahammedan converts, Gújars, Rájpúts, and the like, are as much bound by them as are their Hindoo brethren. These tribal restrictions are based upon the two laws of exogamy and endogamy. The caste, or sometimes the section of the caste, is endogamous; that is to say, a Jat must marry a Jat and a Gújar a Gújar, or a Sársút Bráhman must marry a Sársút and a Gaur Bráhman a Gaur. Secondly, the tribe is exogamous; that is to say, a Mán Jat must not marry a Mán Jat, but a Jat of some other

* Mr. Douie tells me that 11 months is also a permissible interval

† I here describe the custom of the eastern districts, the only part of the Province of which I have any personal experience. But the custom is probably much the same throughout those parts of the Punjáb in which early marriage is the rule. Of course in the south-western districts, where both sexes marry as adults or almost so, cohabitation begins at once

tribe. But the restrictions go further than this. A man must not only not marry into his father's, that is to say, his own tribe; but his mother's and his father's mother's tribe among most, and his mother's mother's also among some castes, are likewise forbidden to him. Moreover, as I have already stated in discussing migration (section 136), a man may not marry a woman of his own village or of any village which marches with it, and should as a rule take a wife from some little distance from his home. Moreover, in the east of the Punjáb exchange of betrothal is thought disgraceful, and if desired is effected by a triangular exchange, A betrothing with B, B with C, and C with A. In the west, on the contrary, among all classes, in the hills and the sub-montane districts apparently among all but the highest classes, and among the Jats almost everywhere except in the Jamna districts, the betrothal by exchange is the commonest form.

The third class of restrictions are based upon social position and pride of rank; and beyond the nominal limitations imposed by the law of Islám, they may be said to be the only restrictions observed by the Musamáns of the Western Panjáb. But unfortunately many of the Hindoos of the central and sub-montane districts, and especially the higher classes of Khatris and of Hill Rájpúts and Bráhmans, have superimposed these social restrictions upon the tribunal restrictions just described. The social rules which govern intermarriage are not binding, so far as to make a marriage void and its offspring illegitimate, as would be the case if it were contracted in opposition to the tribal rules; but they have at their back the whole weight of public opinion and of that hereditary pride of descent, which is so strong among the higher classes in India, and an infringement of them would reduce the family who had committed it to a lower level in the social scale. They also may be referred to two laws, which I shall call the laws of isogamy and hypergamy.* By isogamy, or the law of equal marriage, I mean the rule which arranges the local tribes in a scale of social standing, and forbids the parent to give his daughter to a man of any tribe which stands lower than his own. By hypergamy, or the law of superior marriage, I mean the rule which compels him to wed his daughter with a member of a tribe which shall be actually superior in rank to his own. In both cases a man usually does not scruple to take his wife or, at any rate, his second wife from a tribe of inferior standing. The law of hypergamy is, I believe, almost confined to the Khatris and Hill Rájpúts and Bráhmans, all of whom are also endogamous as regards the caste. The law of isogamy, while it necessarily governs the marriages of the very highest classes of these three castes, since there is none higher into which to wed, is professed at least by all the dominant Musalmán tribes or races of the Western Punjáb. A Saiyad always says that he marries his daughters to none but Saiyads or, perhaps, Qureshi Arabs; a Biloch or Pathán, that he will give his girls to none but his equals in social rank. There is no doubt whatever that, especially among the poorer classes, this rule is by no means always observed. Mr. O'Brien found that the papers of the present Census in Muzaffargarh conclusively proved that Jats not unfrequently had Biloch or even Saiyad women to wife. But there is equally no doubt that the feeling is a very strong one, among the better families so strong as seldom if ever to be violated; and that it is present to all as a standard of which only necessity compels them to fall short.

The tribal customs of exogamy and endogamy seldom lead to any serious difficulty in procuring a wife. Occasionally a small colony of emigrants far removed from members of their own caste may experience some trouble in finding suitable matches for their sons or daughters, but such occasions are rare. The social customs of isogamy and hypergamy, on the other hand, are among the most fertile causes of distress or even ruin; and in old days, if not now, led to female infanticide on a large scale. The poorer classes of those castes who are bound by the rule of isogamy overstrain their resources in the effort to purchase a suitable alliance for their daughters; while this is still more the case with the hypergamous castes. But the custom seems to a certain extent breaking down; and there have been in several districts organised movements with a view to alter the rule, and to generally reduce the expense of female marriage. Mr. Coldstream writes from Hushyárpur:—

"Among all classes of natives the expense of marrying a daughter is, as a general rule, excessive, with regard to "the means of the father. The expensiveness of marriages is one of the commonest causes of the ruin of families "in the district. It seriously affects all classes, and often leads to the loss of landed property, for the paternal "acres are sold or heavily mortgaged to pay the debt incurred to defray the expenses of a daughter's marriage.

"The tribes do not always lie still under these social fetters. With increasing intelligence, a more equal dis- "tribution of wealth, and the growth of free institutions, social revolutions in respect of these old rules, and "agitations for the purpose of changing and modifying them are not unknown. For 12 years past certain classes of "Khatris of the Bari and Rechna Doabs have been agitating to extend the principal of isogamy, and to free them- "selves from the rule of contracting hypergamous alliances for their daughters."

Inducements to and Restrictions upon Marriage.—The pious Hindoo believes that if his daughter grow up to puberty in his house unmarried, several generations of his descendants will most certainly be damned. Perhaps but a small portion of the Hindoos of the Punjáb are pious; but the feeling that it is a shameful thing for a daughter not to be married at the customary age prevails no less strongly among them, and this is the case in all religions and among all classes, though, perhaps, more strongly among Hindoos and in the east than among Musalmáns and in the west. The case of a son is different, as whether he shall marry or not is simply a question of personal preference or of ability to procure a wife. If he remains single no social stigma attaches to the parents, though where early marriage prevails they would probably feel that they had not fully done their duty by a son whom they allowed to grow up without a wife. As a rule, however, a wife is a costly luxury. She has to be bought and paid highly for; and thus it is to their daughters that poor parents look to enable them to marry their sons by an exchange of betrothals. Among the highest classes, indeed,

* I am indebted to Mr. Coldstream for these two words. Hypergamy indeed would appear rather to mean "too much marriage" than "marriage in a higher rank;" but the highest classical authority in India prefers it to anoterogamy, the only alternative which suggests itself.

and in the Jamna districts the reverse is the case, not only where a husband of a higher grade has to be bought, but also generally, because it is not customary to take money for a daughter, and the expense of a daughter's marriage is fixed by custom at something a good deal larger than the parents can afford. I shall return to this subject in discussing the question of infanticide. Again, the practice of polygamy renders marriage of girls possible under circumstances where it would be impossible to marry boys. Though a girl be blind or deformed money will procure her a husband, for he will marry another wife also. But a boy similarly unfortunate would probably be unable to procure a wife at all, or, at any rate, would find the greatest difficulty in doing so. There can be no doubt whatever that the question, not only whether a wife can be supported, but whether the expense of the children that will probably follow would endanger the ancestral acres, is often present to the mind of a father when he is debating whether he shall marry his son, and that it often decides him not to do so. In the case of a daughter, however, prudential reasons cannot stand against the dread of social disgrace. If she can be married without ruin well and good; if not she must still be married.

Widow Marriage.—It is well known that the modern Hindoo law forbids the remarriage of widows. But this law is observed only among certain castes or tribes who pride themselves upon their social standing; and one of the commonest distinctions between two tribes, both of undoubted Rájpút origin, but one of whom has "lost caste" and sunk in the social scale, is that the one does and the other does not practise widow-marriage. Nor do the Musalmáns of the Western Punjáb, who although of Hindoo origin do not marry by the *phera* or circumambulation of the sacred fire, forbid as a rule the remarriage of widows; while the foreign Musalmáns such as Saiyads and Patháns have no prohibition against it. At the same time, it is remarked by district officers from several distant parts of the province, that a prejudice is gaining ground among the higher classes of Mahammedans akin to that which exists among the higher castes of Hindoos, and that among them also the remarriage of a widow is becoming less and less common; and Mr. Frizelle writes of Sháhpur that the remarriage of widows is almost unknown in the district, even among the commonest classes, and that the custom simply does not exist as a custom, at any rate among the Musalmáns. In the east and centre of the Punjáb, however, or east of the Chanáb, the custom is universal among all but the highest castes, that is to say among the Játs and all on the same or a lower level; though as a woman can under no circumstances perform *phera* twice over, the ceremony employed is a less formal one known under the name of *karewa*. And it assumes among them two very distinct forms. The first, and probably the original form is nothing more or less than the Jewish Levirate, by which the younger brother takes the widow of the elder and raises up seed to his brother. In some cases the child so begotten actually succeeds to the property of the deceased brother as his son. But the custom has been extended so as to permit of a man marrying by *karewa* a widow of another caste whom he would not have married as a virgin by *phera*. This practice, however, is generally reprobated, even though the widow should be of a higher caste than the man.

Civil condition in Europe and the Punjab.—The proportions of total population of all ages who are respectively single, married, and widowed in the Punjáb are exceedingly misleading, as the figures are affected far more by fluctuations in the proportion of children than by any diversity in marriage customs. It will be sufficient, therefore, so far as the general question is concerned, to give the following figures, which are interesting as bringing out very forcibly the contrast between marriage customs in Europe and in the Punjáb:—

Territory.	Proportions per 10,000 of all Conditions.								
	Males.			Females.			Persons.		
	Single.	Married.	Widowed.	Single.	Married.	Widowed	Single.	Married.	Widowed.
France	5,333	4,130	537	4,826	4,083	1,091	5,078	4,107	815
Italy	6,061	3,530	409	5,496	3,588	916	5,780	3,559	661
Greece	6,455	3,257	288	5,431	3,470	1,099	5,961	3,359	680
England	6,129	3,511	360	5,859	3,387	754	5,986	3,452	562
Punjab	5,217	4,166	617	3,565	4,989	1,446	4,460	4,544	996
Dehli Division	4,477	4,692	831	2,951	5,365	1,684	3,765	5,006	1,228
Multan Division	5,900	3,578	522	4,331	4,359	1,310	5,184	3,934	880
Hindus	4,993	4,301	701	3,153	5,193	1,654	4,158	4,706	1,134
Musalmans	5,407	4,049	541	3,928	4,779	1,292	4,722	4,387	889

I select the Dehli and Multán Divisions, because in them the married bear the largest and smallest proportions respectively to the total population. It will be observed that although the proportion of young infants is greater in the Punjáb than in the countries of Europe, a far smaller proportion of the male population is single in the former than in the latter; although in the Multán, where the proportion of infants is largest, the figures approach more nearly the European standard, and actually exceed

those of France where the proportion of infants is abnormally low. The proportion of widowers, on the contrary, is higher in the Punjáb than in Europe; as is also the proportion of husbands, though the difference is not strikingly great. Among females, however, the disproportion is far more strongly marked. Even in France only 41 per cent. of the female population are wives, and in England only 34 per cent.; while the corresponding figures for the Multán and Delhi Divisions are 44 and 54, the average for the province being 50 per cent. Nor are the figures for widows less remarkable, the proportion of widows being nearly double that which obtains in England. The custom of universal marriage among females decreases the proportion of single throughout, while that custom combined with the custom of early marriage increases the proportion of widows and widowers.

Civil condition in various parts of the Province.—I now turn to a comparison by separate age periods; the only comparison which is not affected by fluctuations in age statistics due to diversity of physical conditions. Abstract No. 114 on the next page gives the proportions of single, married, and widowed, in each age-period for each division, for males and females separately.

It may fairly be assumed that all general causes, such as tendency to state age in round numbers, error due to the interval between preliminary and final enumeration, and the like, have affected the sexes equally in each age period, and they may therefore be neglected. But the understatement of women's ages already discussed affects our figures largely; and it is much to be regretted that our tables give us no details of civil condition within the first 10 years of life. Within that period, however, the effect of the mis-statement of women's ages will probably not be very large.

I will examine the male figures first. Perhaps the most striking point about them is the considerable proportion of men who never marry at all. Of the whole male population between 30 and 40 years of age, no less than 14·5 per cent. are single, and in the Deraját the proportion rises to 20 per cent. After that age the proportion of single men steadily declines in every division, period by period, up to the end of life; and unless it be assumed that some men marry for the first time after 40, 50, and even 60 years old, this shows either that among males a married life is better than a single after the age of 40 (I use the word "better" in its actuarial sense), or that old men are ashamed of their bachelorhood, and have returned themselves as husbands or as widowers. It is almost certain that the fact that so considerable a proportion of the male population abstains altogether from marriage is due to prudential considerations. I shall presently show that the proportion is smaller in the towns, where people are, generally speaking, better off than in the villages. Many of the district officers speak of the effect of considerations of economy in determining whether a man shall remain single or not; and in the west of the province, and apparently in the hills and sub-montane tracts, and among many classes in all but the Jamna districts, where a wife can be obtained only either by an exchange betrothal or on payment of a considerable sum of money, it is often no easy matter for a poor man to procure one, especially as all the women are married young, and the parents are unwilling to give a young girl to wife to an old man.

The next point is the steady advance in the average age of male marriage as we pass from the eastern to the western portions of the province. In the eastern half, marriage within the first 10 years of life seems to be commonest in the Jálandhar and Delhi Divisions. In any case the proportion of husbands at this period of life is merely nominal. In the west of the province it may almost be said to be *nil*. The next five years of life sees some 15 to 20 per cent. of the males of the eastern Punjáb married, while in the centre only 7 to 9, and in the west only 3 to 5, marry before the age of 15. In the next period, from 15 to 20, nearly half the males are married in the east, not one third in the centre, and not one fifth in the west. Between the ages of 20 and 25 the proportion of married males rises rapidly throughout the province, and even in the west some 40 to 47 per cent. of the whole are married; while within the next five years of life two thirds of the western and three quarters of the eastern males are either married or widowed. After that age the figures for single men become more irregular, though the same differences between east and west may still be observed. The figures for widowers naturally follow those for single men in reverse order, since the earlier a man marries and the more of them marry, the more numerous must be the widowers.

I now turn to the figures for females. The same general features, the same advance from east to west in the usual age of marriage, is to be noticed in them, but in a far more marked degree. The marriages among females of under 10 years of age are considerable in number in the eastern divisions. Between 10 and 15 years of age nearly half the women are married in the east, whereas four fifths of the men are still single; while even in the west about a fifth of the girls have found husbands. By the time they are 20 years old 92 per cent. of the girls are married or widowed in the east and 70 per cent. in the west; while after 25, and still more after 30 years of age, the proportion of single women is quite nominal in the east and very small in the west. After 30 years of age there is not one woman in 200 single in the Delhi Division, and not three in 100 in the Peshawar Division. Female marriage is earlier and more general in the hills than in the plains, whether the comparison be made in the east or in the west of the province; and it is perhaps earliest of all in the Kángra district. Generally speaking, it is earliest among the highest castes; for instance, the Bráhmans and Khatris of Multán marry their girls far younger than do the Aroras. But the Rájpúts form an exception to this rule in both the hills and the plains, and Mr. Kensington explains the peculiarity by pointing out that "the more strictly the women are secluded, the less necessity is there supposed to "be for early marriage." I believe, however, that the early marriages of Bráhmans, Banyas, and other strict Hindoos are originally due to religious ideas of duty rather than to any question of the chastity of the woman. The mis-statement of girls' ages of course affects these figures: and the proportion of married females is probably somewhat too small in the period between 10 and 15, and to a less extent in that between 15 and 20. But even taking the figures as they stand, I doubt whether they adequately represent the prevalence of early marriage in the east of the Punjáb. I doubt very much whether as many as half of the girls between 10 and 15 years of age are really unmarried in

Abstract No. 114, showing Civil Condition by Sex and Age for Divisions.

	0—10.			10—15.			15—20.			20—25.			25—30.			30—40.			40—50.			50—60.			60—		
	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.
MALES.																											
British Territory	9,931	67	2	8,907	1,064	28	6,553	3,233	114	4,265	5,444	290	2,719	6,845	437	1,412	7,898	689	999	7,860	1,231	758	7,282	1,960	671	6,032	3,297
Native States	9,901	96	2	8,905	1,108	33	6,665	3,214	121	4,309	5,401	290	2,725	6,820	455	1,610	7,659	731	1,069	7,602	1,308	893	7,049	2,058	720	5,890	3,390
Province	9,926	72	2	8,890	1,081	29	6,655	3,230	115	4,282	5,436	281	2,627	6,933	440	1,447	7,857	696	942	7,813	1,245	783	7,239	1,978	679	6,097	3,314
Delhi	9,859	137	4	7,983	1,996	70	5,022	4,727	251	2,840	6,631	529	1,637	7,644	719	956	8,026	1,018	625	7,633	1,742	510	6,817	2,672	432	5,406	4,162
Hissar	9,879	117	3	8,339	1,621	40	6,141	3,709	149	3,891	5,769	340	2,391	7,099	510	1,398	7,802	800	934	7,618	1,448	777	6,210	2,313	606	5,573	3,761
Ambala	9,878	120	2	8,364	1,604	32	5,768	4,118	123	3,610	6,074	316	2,239	7,266	494	1,413	7,765	821	1,071	7,439	1,490	962	6,730	2,308	821	5,479	3,698
Jalandhar	9,881	165	4	8,285	1,671	44	6,018	3,851	134	3,902	5,798	300	2,409	7,096	495	1,429	7,769	802	1,044	7,607	1,349	939	6,995	2,075	815	5,792	3,392
Amritsar	9,935	61	4	9,041	954	25	6,558	3,336	107	3,822	5,899	279	2,298	7,261	441	1,295	8,005	700	949	7,792	1,259	858	7,097	2,044	745	5,766	3,489
Lahore	9,969	31	—	9,276	713	11	6,973	2,949	78	4,254	5,525	220	2,502	7,143	354	1,371	8,053	575	973	7,949	1,077	843	7,309	1,847	801	5,877	3,321
Rawalpindi	9,974	25	—	9,438	552	10	7,898	2,039	62	5,132	4,693	175	3,007	6,691	302	2,309	8,191	499	671	8,442	887	507	8,017	1,475	431	6,711	2,858
Multan	9,992	8	—	9,694	300	6	8,220	1,737	43	5,890	3,969	141	3,759	5,960	280	1,992	7,470	538	1,187	7,790	1,023	972	7,397	1,631	950	5,992	3,058
Derajat	9,987	12	—	9,619	369	11	7,798	2,144	57	5,334	4,488	178	3,325	6,354	321	1,668	7,785	547	823	8,162	1,015	527	7,903	1,570	454	6,750	2,796
Peshawar	9,989	11	—	9,679	307	13	8,130	1,794	76	5,656	4,131	213	3,507	6,141	352	1,579	7,853	568	724	8,337	939	430	8,151	1,419	361	7,150	2,489
FEMALES.																											
British Territory	9,780	215	4	6,562	3,378	59	1,751	8,034	215	333	9,232	455	124	9,160	716	76	8,434	1,490	58	6,038	3,304	51	4,569	5,379	52	2,141	7,807
Native States	9,662	333	5	5,870	4,054	75	1,264	8,501	236	227	9,318	455	100	9,159	740	65	8,429	1,506	45	6,552	3,403	37	4,459	5,504	31	2,079	7,889
Province	9,761	234	4	6,351	3,487	62	1,671	8,111	218	314	9,247	439	120	9,160	720	74	8,433	1,493	54	6,623	3,321	49	4,549	5,402	49	2,130	7,821
Delhi	9,645	349	6	5,169	4,735	96	791	8,911	298	96	9,333	569	45	9,058	897	31	8,099	1,870	24	6,064	3,912	27	3,551	6,121	28	1,692	8,280
Hissar	9,663	313	4	5,616	4,321	63	1,167	8,617	215	156	9,399	445	51	9,222	727	31	8,433	1,536	22	6,607	3,370	16	4,284	5,600	20	1,957	8,023
Ambala	9,623	370	6	5,533	4,393	74	1,128	8,662	240	201	9,319	479	84	9,133	783	68	8,250	1,682	50	6,390	3,560	50	4,267	5,682	43	2,080	7,877
Jalandhar	9,465	536	8	4,930	4,959	110	867	8,809	324	158	9,267	575	50	8,979	960	34	7,995	1,971	26	5,966	4,008	28	3,500	6,172	23	1,541	8,431
Amritsar	9,741	250	9	6,325	3,619	56	1,431	8,368	201	232	9,363	405	103	9,187	710	70	8,476	1,453	49	6,715	3,237	43	4,701	5,251	58	2,139	7,788
Lahore	9,898	101	1	7,483	2,486	31	2,035	7,817	147	270	9,399	331	95	9,356	548	59	8,737	1,203	51	7,102	2,846	46	5,045	4,909	51	2,342	7,599
Rawalpindi	9,904	94	2	7,335	2,131	34	3,023	6,817	160	665	8,971	364	208	9,248	544	111	8,749	1,141	96	7,259	2,645	68	5,390	4,541	60	2,912	7,424
Multan	9,962	37	1	8,348	1,631	21	2,766	7,099	134	575	9,101	324	194	9,215	590	109	8,585	1,305	77	6,817	3,106	79	4,747	5,174	80	2,219	7,701
Derajat	9,954	45	1	8,047	1,927	26	2,690	7,167	143	609	9,081	309	256	9,212	532	151	8,685	1,164	105	7,014	2,880	95	5,068	4,837	84	2,643	7,373
Peshawar	9,955	44	1	8,014	1,940	46	2,830	6,962	208	727	8,944	429	291	9,013	696	151	8,425	1,424	23	6,492	3,385	101	4,551	5,348	90	2,4[illegible]	7,504

the Delhi Division; and I cannot help thinking that in some cases very young girls who have not yet gone to live with their husbands must have been shown as single, although the marriage ceremony has actually been performed. But this is only an impression, and is worth little. The Deputy Commissioner of Muzaffargarh, indeed, believes that the figures represent the statistics of betrothal rather than those of marriage; and the Commissioner of Multán endorses the opinion. But I do not believe that as many as 28 per cent. of the girls of the Multan Division between 15 and 20 years of age remain unbetrothed, and I do not think the objection taken is well founded. Generally speaking, we may say from a comparison of the figures for the sexes that men marry some five to eight years later than women, and the proportion of widows is consequently uniformly larger than that of widowers; a fact which is also due to the circumstance that there is nowhere either rule or prejudice against the remarriage of widowers, as there is against that of widows. But during the years of early and middle life the disproportion is far smaller in the east and centre than in the west of the Punjáb; and this is due to the prevalence in the former tract of *karewa* or widow marriage. Except in the western districts and among the higher castes, a young widow marries again almost more certainly than a young widower. To quote an example: in the Delhi Division, between the ages of 20 and 25, the figure for widowers is 529, and for widows 569. In the Pesháwar Division the corresponding figures are 352 and 695. In more advanced life the proportion of widows is far greater in all parts than than of widowers, probably because, as husbands are in demand rather than wives, an old man can get a young wife, and therefore will not marry an old one. The proportion of women who die unwed is extraordinarily small. Even in the Dejarát only 2½ per cent. of the women between 25 and 30, and 1½ of those between 30 and 40 are single: while the corresponding figures for males in the same division are 33 and 17 per cent. In the east of the Punjáb it may be said that, practically speaking, *all* the women marry.

The comparatively late age at which both sexes, and especially women, marry in the Multán and Deraját Divisions has already been noticed. In parts of the Multán Division adult marriage, that is to say, marriage after both parties have arrived at their full sexual vigour, and not at mere puberty, is the rule; a youth is not allowed to wear a turban or marry a wife until he has stolen a buffalo and thus proved his ability to support her, and there is a proverb to the effect that "marriage without "consent is death," a sentiment which would be simply meaningless in the east of the Punjáb. Mr. Perkins, Commissioner of Multán, writes on this subject:—

"I will not detain you as to the social statistics further than to draw prominent attention to the gratifying fact "that the custom of early nuptials of children is widely discouraged in this part of the world. Even among "Hindoos it seems to be much less the rule than elsewhere, while among Moslems it is evidently quite the excep- "tion. There can, I suppose, be no doubt that this is the reason for the exceptionally fine strength of the dwellers "here. Both sexes come together at a period of life when they are physically mature, and the resulting progeny "as strong as might be expected. Moreover, the generally wild freeness of their life tends to call out their athletic "strength, and to discourage the unwholesome passions engendered in towns, and the influence of these matters on "the children's physique cannot but be beneficial. It seems to lead to a considerable number of illicit amours, but "as this is a subject foreign to our present purpose I will not pursue it."

At the same time adult marriage is not an unmixed good, as is shown by our criminal statistics. Apparently the nubile girl is better content to live with a husband chosen by her parents in her infancy than with no husband at all, and often remedies this latter state by taking to herself a lover, while the power of choice allowed to the virgin is often retained and exercised by the wife, and grievous scandals are the result.

Civil condition in the several Religions.—Abstract No. 115 on the next page gives similar figures for the various religions to those which have just been given for divisions, adding details for typical divisions as before.

The figures present the same general features as do those just discussed, if for east we read Hindoo, for centre Sikh, and for west Musalmán. But these figures enable us, by comparing the statistics for the same religion in different parts of the province, to decide how far local custom and how far difference of religion is responsible for the peculiarities observed. It will be seen that while early marriage, especially among females, is far more prevalent and marriage of females far more nearly universal among Hindoos than among Musalmáns, and that in every part of the province, yet the Hindoos of the west marry later and less generally and the Musalmáns of the east earlier and more generally than do their brethren at the opposite end of the Punjáb. But a very curious feature marks the male figures. While the proportion of single among the Hindoos is invariably smaller than among the Musalmáns in the early ages, it becomes larger in the Amritsar Division after 15 years, in the Pesháwar Division after 25 years, and in the Delhi, Hissár, and Multán Divisions after 30 years; and when it once has become larger it invariably continues so throughout the succeeding periods of life. This seems to point to the conclusion that when once a Hindoo male has reached middle age unmarried, he is much less likely to marry than is a Musalmán under similar conditions, and the explanation of this circumstance may perhaps be found in the fact that Hindoo girls are so generally married at a very early age that middle aged men find far greater difficulty in procuring a wife than is the case among Musalmáns whose women remain longer single. The Sikh males appear to marry later and less generally than do the Hindoos if the province be taken as a whole, and up to the age of 25 to preserve an intermediate position between the two religions; but after that age the proportion of single males remains larger than among Hindoos, and as Sikh girls marry later than Hindoo girls, this fact throws some doubt upon the explanation just put forward. Perhaps the comparatively large number of the ascetic and monastic orders of celibates among Hindoos and Sikhs has some effect in raising the proportion of single men in the later stages of life as compared with Musalmáns. In the earlier periods the earlier marriage of those who intended to marry at all would conceal the difference. Moreover, I believe that many of the ascetics do marry as children, but abandon their wives when

Abstract No. 115, showing Civil Condition by Sex and Age for Religion.

—	0—10.			10—15.			15—20.			20—25.			25—30.			30—40.			40—50.			50—60.			60—.		
	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.	Single.	Married.	Widowed.
MALES.																											
All religions	9,926	72	2	8,890	1,081	29	6,655	3,250	115	4,282	5,436	281	2,327	6,933	440	1,447	7,857	696	942	7,513	1,245	783	7,229	1,978	679	6,007	3,314
H'ndoo	9,333	114	3	8,464	1,493	43	6,057	3,789	154	3,867	5,781	351	2,473	7,002	524	1,536	7,649	814	1,122	7,429	1,449	979	6,774	2,246	870	5,584	3,546
Sikh	9,923	75	2	8,733	1,243	24	6,363	3,541	96	4,163	5,595	241	2,985	6,935	408	1,719	7,602	679	1,326	7,454	1,210	1,102	6,946	1,952	993	5,460	3,548
Jain	9,898	101	—	7,690	2,297	23	4,362	5,390	248	2,747	6,665	587	2,211	6,958	831	1,402	7,269	1,329	1,293	6,505	2,202	1,035	5,575	3,389	1,073	3,941	4,995
Buddhist	10,000	—	—	9,839	80	80	7,712	2,034	254	4,667	5,009	323	3,509	6,053	438	2,219	7,517	264	1,833	7,889	278	1,619	7,535	846	2,157	5,294	2,549
Musalmán	9,956	43	1	9,261	720	19	7,251	2,668	83	4,826	5,149	225	2,678	6,949	373	1,905	8,094	601	719	8,207	1,074	544	7,713	1,743	490	6,402	3,108
Delhi Division — Hindoo	9,837	159	4	7,586	2,383	31	4,656	5,163	279	2,614	6,817	569	1,579	7,651	770	987	7,921	1,092	681	7,440	1,879	572	6,561	2,877	487	5,131	4,382
Musalmán	9,017	79	5	8,356	1,099	45	6,423	3,402	170	3,437	6,149	413	1,701	7,718	581	801	8,400	799	439	8,255	1,307	316	7,610	2,074	276	6,164	3,559
Hissár Division — Hindoo	9,854	142	4	8,038	1,904	58	6,719	4,107	174	3,583	6,035	382	2,268	7,165	569	1,415	7,710	875	1,001	7,420	1,579	832	6,080	2,507	702	5,296	4,002
Musalmán	9,954	45	1	9,267	711	21	7,617	2,320	62	5,094	4,806	100	2,793	6,903	304	1,316	8,137	547	674	8,348	977	567	7,791	1,642	552	6,337	3,111
Amritsar Division — Hindoo	9,934	60	6	9,064	906	30	5,709	3,185	115	4,203	5,506	291	2,647	6,897	456	1,608	7,656	736	1,381	7,368	1,350	1,191	6,696	2,113	1,109	5,389	3,510
Sikh	9,944	54	2	9,003	982	15	6,463	3,451	106	3,991	5,733	275	2,389	6,993	304	1,822	7,361	717	1,152	7,227	1,321	1,335	6,434	2,131	1,197	5,114	3,689
Musalman	9,953	63	1	9,055	941	24	6,190	3,409	101	3,474	6,251	275	1,940	7,622	438	913	8,585	672	594	8,224	1,182	499	7,527	1,974	398	6,190	3,412
Multán Division — Hindoo	9,989	11	—	9,145	577	7	7,393	2,538	69	5,226	4,520	184	3,591	6,056	333	2,226	7,151	643	1,624	7,156	1,220	1,468	6,612	1,920	1,347	5,215	3,410
Musalmán	9,992	7	—	9,857	238	5	8,429	1,554	36	6,038	3,830	132	3,786	5,949	264	1,958	7,547	515	1,087	7,934	979	854	7,589	1,586	677	6,135	2,988
Peshawar Division — Hindoo	9,978	22	—	9,476	501	22	7,603	2,273	124	5,377	4,350	273	3,550	5,919	531	2,025	7,117	858	1,278	7,385	1,336	969	7,056	1,975	1,074	5,606	3,320
Musalmán	9,989	10	—	9,691	296	13	8,197	1,732	71	5,553	4,236	211	3,337	6,328	334	1,487	7,974	539	658	8,449	892	380	8,251	1,369	314	7,250	2,436
FEMALES.																											
All religions	9,751	234	4	6,451	3,467	82	1,671	8,111	218	314	9,247	439	129	9,160	720	74	8,433	1,493	56	6,623	3,321	49	4,549	5,402	49	2,130	7,821
Hindoo	9,627	367	6	5,344	4,563	91	876	8,830	294	129	9,316	555	57	9,038	905	39	8,141	1,819	27	6,166	3,806	24	4,037	5,939	25	1,804	8,171
Sikh	9,777	220	3	6,274	3,673	53	1,286	8,538	176	153	9,498	349	63	9,352	585	37	8,742	1,221	27	7,147	2,826	19	5,111	4,870	18	2,436	7,546
Jain	9,869	128	2	5,849	4,062	89	902	8,879	319	113	9,170	717	64	8,782	1,154	70	7,629	2,300	48	5,831	4,071	29	3,565	6,406	45	1,794	8,161
Buddhist	9,940	60	—	9,516	484	—	7,213	2,692	96	3,920	5,840	240	2,177	7,551	272	1,077	7,916	1,007	591	7,340	2,069	741	5,494	3,761	379	3,128	6,493
Musalmán	9,852	146	2	7,340	2,620	40	2,379	7,457	162	492	9,155	353	179	9,237	584	106	8,626	1,268	83	6,918	2,999	73	4,891	5,036	71	2,335	7,594
Delhi Division — Hindoo	9,623	379	6	4,589	5,305	105	463	9,203	334	55	9,364	581	23	9,073	904	15	8,081	1,903	10	6,034	3,956	9	3,871	6,118	10	1,727	8,263
Musalmán	9,696	301	6	6,596	3,332	72	1,651	8,099	249	218	9,250	532	102	9,021	877	71	8,154	1,775	61	6,135	3,804	70	3,797	6,133	72	1,614	8,314
Hissár Division — Hindoo	9,632	363	4	5,002	4,928	69	717	9,087	225	86	9,458	456	32	9,231	736	21	8,421	1,558	11	6,577	3,410	8	4,334	5,657	[illegible]	[illegible]	8,018
Musalmán	9,810	186	4	7,414	2,539	47	2,541	7,274	185	392	9,191	417	110	9,169	721	64	8,448	1,488	40	6,676	3,274	42	4,498	5,460	41	1,871	8,084
Amritsar Division — Hindoo	9,716	274	9	6,047	3,871	82	1,239	8,470	291	187	9,259	554	92	8,926	982	59	8,078	1,862	41	6,117	3,840	48	4,139	5,812	31	1,900	8,158
Sikh	9,917	178	4	6,515	3,445	40	1,179	8,668	153	132	9,520	327	73	9,317	579	52	8,836	1,112	38	7,344	2,618	22	5,261	4,717	25	2,306	7,669
Musalmán	9,741	249	10	6,445	3,511	44	1,587	8,256	156	275	9,397	328	116	9,325	559	90	8,653	1,257	55	6,941	3,004	54	4,906	5,040	68	2,342	7,590
Multán Division — Hindoo	9,989	39	1	7,632	2,333	34	1,648	8,217	225	172	9,310	518	59	8,933	1,008	40	7,895	2,065	19	5,902	4,178	21	3,715	6,264	31	1,597	8,369
Musalmán	9,967	33	—	8,500	1,481	18	3,028	6,859	113	676	9,047	277	227	9,279	494	128	8,739	1,134	91	7,048	2,861	92	4,996	4,911	89	2,350	7,561
Peshawar — Hindoo	9,907	91	2	6,403	3,455	142	1,255	8,358	387	322	8,855	823	79	8,588	1,333	61	7,640	2,299	43	5,228	4,728	47	3,564	6,389	39	1,340	8,361
Musalmán	9,957	42	1	8,091	1,967	42	2,912	6,891	197	748	8,844	407	304	9,035	661	155	8,353	1381	127	6,553	3,320	104	4,602	5293	92	2,448	7,459

they adopt a religious life, and thenceforth count themselves as unmarried. In the Amritsar Division the same point is observable after 30 years of age, but up to that period Sikh males marry more generally than do Hindoos, a fact perhaps due to the generally prosperous condition of the Sikh peasantry of the Central Punjáb. The proportion of widowers increases as a matter of course as the age of marriage is earlier. The late age at which Buddhist males marry, the comparatively large proportion of them who remain single, and the small number of widowers are very noticeable. The first fact is probably due to the later maturity which generally marks inhabitants of cold countries, the second to the fact that all the younger sons go to monasteries where they live as celibates, the last to the exceeding ease with which a wife is obtainable in the high hills, cohabitation being almost equivalent with marriage.

Turning to the female figures, we find female marriage much earlier and much more general among Hindoos than among Musalmáns, and, for the same religion, in the east than the west; so much so, in fact, that the Hindoo girls of the south-west marry later than do the Musalmán girls of the east. The Sikh girls marry much later in life, but also much more generally than do the Hindoos. The number of widows among Sikhs is also very much smaller than among either Hindoos and Musalmáns, probably because such a very large proportion of the Sikhs are Jats, with whose widows remarriage is a universal custom. The Buddhist girls marry as much later than those of other religions as do the Buddhist boys; and as among the men and from the same cause, the proportion of women who remain single is comparatively large, many of the women entering nunneries and there living celibate lives. So the proportion of widows is, except at the later ages, very markedly smaller than among other religions; for as the Buddhist women do most of the field work, a young widow is not compelled to retain her weeds far longer than she chooses. Marriage among Jains is somewhat earlier and more general than among Hindoos, and especially in the case of males. The Jains are one of the most wealthy classes of the community. The proportion of both widows and widowers is very large, for not only is widow marriage unknown, but the Bhábra Jains are not allowed to marry a second wife under any circumstances whatever.

Civil condition of the Sexes compared.—Abstract No. 116 on the next page brings out in an exceedingly striking manner the difference between the civil condition of men and women respectively. In it is shown the proportion of females to every 1,000 males who are single, married, or widowed in each age period. Thus if there were 2,000 married men and only 1,000 married women between the ages of 10 and 15, the entry in the abstract would be 500, or 50 females for every 100 males.

Of course these figures, unlike those we have just been discussing, are affected by the general proportion of the sexes in each age period, and, the number of women being always smaller than that of men, are always somewhat lower than they would be were the sexes present in equal numbers; while the variation due to this cause is greatest where the proportion of females is smallest. But after making all possible allowances on this account the figures are exceedingly striking. The extraordinary excess of females married at the earlier ages, the equally extraordinary excess of males married at the later ages, and the great excess of widowed females at all ages are brought out in the greatest prominence. The figures represent no new facts, and are only a different and somewhat less accurate representation of the facts we have already discussed; and there is no occasion to dwell on them. I give them as a most effective summary of the difference between the civil condition of males and females respectively.

Civil condition in Towns and Villages.—Abstract No. 117 on page cliii shows the distribution of every 1,000 persons of all ages and of each sex according as they are single, married, or widowed, for each division in the province, giving separate figures for towns and villages.

The variations observable between the figures for the several divisions are chiefly due to the variations in distribution by age already discussed: for instance, the fact that in the villages of the Dehli division only 29·8 per cent. of the females are single, while in the Multán Division the corresponding per-centage is 44·1, is chiefly though not wholly due to the fact that children of too young an age to be married form a much larger proportion of the total population in the latter than they do in the former. The age of marriage has already been discussed; and I shall here confine myself to the difference between the figures for towns and villages respectively in one and the same division. It will be noticed that a much smaller proportion of the males are single and a much larger proportion married in the towns than in the villages. This is almost certainly due in great part to the fact that the urban classes are, taking them altogether, better off and more generally able to afford marriage than are the peasantry; and it is probably also due to some extent to the fact that migration from villages to towns is more common than from towns to villages, and that the migrants are generally married adult males who often leave their wives and children behind them. This same migration also probably explains the fact that the proportion of widowers is slightly but uniformly larger in towers than in villages, and most markedly so in the divisions where the towns have gained most largely by immigration; for the adult immigrants raise the per-centage of the higher ages at which widowhood is most common.

Among females the proportion of married is almost always less in the villages than in the towns, but the difference is always small in comparison with that which exists in the case of males, and is greatest in the western divisions. The comparative smallness of the difference in the east is probably partly due to the far stronger feeling against daughters remaining unmarried than against sons being left in similar cases, especially in the Hindoo portion of the province; and partly no doubt to the excess movement of adult males to towns leaving their wives in the villages, which has already been alluded to. But there is another, and probably a more potent cause. It will be noticed that the disproportion between the figures for single persons in towns and villages respectively is almost identical in each division for the two sexes. Therefore the disproportion between the figures for

Abstract No. 116, comparing the Civil Condition of the Sexes at different Ages for Religions and Divisions.

Females per 1,000 Males of the same civil condition in each Period of Age.

Divisions, &c.	Single.										Married.										Widowed.									
	0—	10—	15—	20—	25—	30—	40—	50—	60—	Total.	0—	10—	15—	20—	25—	30—	40—	50—	60—	Total.	0—	10—	15—	20—	25—	30—	40—	50—	60—	Total.
Delhi	876	491	128	31	24	29	36	48	63	574	2,281	1,790	1,537	1,279	1,020	893	738	502	306	998	1,359	1,034	3,635	977	1,074	1,626	2,088	2,036	1,946	1,768
Hissár	895	519	149	35	18	19	20	16	28	565	2,435	205	1,917	1,427	1,079	934	753	494	331	1,083	1,100	1,000	1,131	1,145	1,184	1,651	2,022	1,885	2,013	1,810
Ambála	837	471	146	46	30	40	39	41	43	526	2,699	1,949	1,567	1,259	1,017	879	723	498	312	970	2,587	1,649	1,462	1,245	1,280	1,683	2,027	1,983	1,748	1,782
Jalaudhar	872	449	125	34	19	20	22	25	31	533	2,935	2,235	1,980	1,540	1,163	898	676	448	237	1,049	2,009	1,962	2,096	1,906	1,825	2,121	2,562	2,455	2,213	2,275
Amritsar	862	511	178	60	41	47	44	44	59	568	3,621	2,833	2,040	1,533	1,160	909	737	521	309	1,033	1,870	1,637	1,533	1,397	1,477	1,784	2,198	2,019	1,841	1,900
Lahore	875	598	233	56	33	36	44	39	46	592	2,853	2,584	2,116	1,509	1,131	899	744	501	297	992	2,400	2,054	1,505	1,332	1,336	1,731	2,199	1,930	1,699	1,813
Rawalpindi	906	646	352	119	62	73	129	108	119	656	3,364	3,008	2,575	1,751	1,246	923	773	549	299	1,007	3,779	2,500	2,232	1,908	1,620	1,975	2,682	2,487	2,077	2,622
Multán	896	627	269	90	46	45	53	55	62	609	4,135	3,969	3,265	2,111	1,377	940	705	438	274	1,009	1,857	2,789	2,467	2,110	1,874	1,984	2,446	2,167	1,862	2,066
Deraját	869	579	279	109	69	77	111	138	159	619	3,126	3,609	2,705	1,981	1,287	947	746	492	337	1,009	2,400	1,603	1,976	1,659	1,471	1,808	2,403	2,363	2,239	2,385
Peshawar	894	562	283	113	65	75	142	184	188	601	3,616	4,281	3,161	1,891	1,148	841	652	437	255	966	2,500	2,385	2,236	1,779	1,545	1,964	3,018	2,948	2,281	2,407
British Territory	878	545	215	71	42	46	55	53	65	585	2,851	2,347	2,029	1,543	1,150	905	728	493	293	1,010	1,882	1,551	1,544	1,418	1,431	1,831	2,312	2,155	1,965	1,967
Native States	862	486	144	46	32	34	34	31	36	531	3,060	2,543	2,007	1,407	1,148	823	725	481	296	1,015	1,742	1,639	1,473	1,360	1,391	1,727	2,182	2,031	1,952	1,919
Province	873	535	202	66	40	43	51	48	59	576	2,896	2,381	2,026	1,536	1,148	908	727	491	294	1,011	1,856	1,567	1,531	1,408	1,424	1,812	2,289	2,132	1,956	1,975
Hindoo	870	456	113	29	19	21	20	19	25	527	2,876	2,236	1,822	1,397	1,093	884	698	468	285	1,007	1,870	1,558	1,489	1,371	1,462	1,856	2,210	2,077	2,032	1,968
Sikh	783	488	140	30	20	19	16	11	13	483	2,335	2,006	1,664	1,330	1,135	909	766	524	324	975	1,383	1,491	1,627	1,135	1,202	1,421	1,969	1,715	1,546	1,595
Jain	910	563	161	36	24	45	33	23	47	591	1,173	1,354	1,443	1,223	1,054	939	788	530	506	1,006	—	3,000	1,127	1,085	1,202	1,547	1,612	1,577	1,321	1,570
Buddhist	1,147	959	824	875	800	463	364	522	242	887	—	6,000	1,167	1,217	1,609	1,009	1,042	832	815	1,058	—	—	545	730	800	3,625	8,400	5,068	3,513	3,387
Musalmán	892	595	278	102	60	71	102	107	117	628	3,078	2,731	2,375	1,711	1,108	927	744	502	294	1,021	1,922	1,592	1,663	1,507	1,419	1,834	2,465	2,215	1,971	2,059
Christian	987	1,034	663	30	15	30	46	406	118	228	1,143	893	3,757	2,690	1,218	638	428	355	381	856	—	—	1,500	1,174	771	790	1,054	1,571	1,839	1,154

Abstract No. 117, showing Civil Condition in Towns and Villages for Divisions.

Divisions, &	Proportion per 1,000.											
	Males.						Females.					
	Single.		Married.		Widowed.		Single.		Married.		Widowed.	
	Towns.	Villages.	Towns.	Villages.	Towns.	Villages.	Towns.	Villages.	Towns.	Villages.	Towns.	Villages.
Delhi	421	454	493	463	86	82	280	298	527	539	192	163
Hissar	466	505	462	425	71	70	302	335	526	520	172	144
Ambala	455	496	468	435	77	69	303	321	525	526	171	152
Jalandhar	463	503	451	434	86	63	276	308	536	524	188	169
Amritsar	473	524	448	415	77	61	304	351	524	511	172	138
Lahore	478	545	450	400	72	54	321	395	516	486	162	118
Rawalpindi	497	557	443	395	58	47	349	421	494	459	156	120
Multan	542	595	398	354	61	52	358	441	472	432	170	127
Derajat	522	573	415	380	63	47	356	423	469	457	175	120
Peshawar	525	586	418	373	58	41	362	432	472	446	166	123
Total British Territory.	474	531	448	410	72	59	313	369	513	493	174	138
Total Native States	470	516	448	419	81	65	302	331	514	518	184	151
Total Province	475	529	449	411	74	60	312	363	513	497	175	140

Abstract No. 118, showing Proportions of Wives to Husbands for Religions and Divisions.

—	Number of Married Females per 1,000 Married Males.												
	Delhi.	Hissar.	Ambala.	Jalandhar.	Amritsar.	Lahore.	Rawalpindi.	Multan.	Derajat.	Peshawar.	Total British Territory.	Total Native States.	Total Province.
Hindoo	990	1,033	961	1,069	1,054	961	914	985	910	546	1,004	1,017	1,007
Sikh	—	—	—	—	977	—	—	—	—	—	—	—	975
Jain	—	—	—	—	—	—	—	—	—	—	—	—	1,006
Buddhist	—	—	—	—	—	—	—	—	—	—	—	—	1,057
Musalman	1,026	1,037	987	1,034	1,042	1,004	1,023	1,019	1,026	1,012	1,021	1,009	1,020
Zoroastrian	—	—	—	—	—	—	—	—	—	—	—	—	491
Christian	—	—	—	—	—	—	—	—	—	—	—	—	856
All religions	998	1,033	969	1,049	1,038	992	1,006	1,008	1,008	966	1,010	1,015	1,011
Villages	1,003	1,033	991	1,055	1,052	1,013	1,031	1,012	1,029	1,021	1,027	1,021	1,025
Towns	975	1,030	853	1,000	952	890	818	980	853	699	912	972	920

married and widowed taken together must be also identical, since the sum of single, married, and widowed is constant. But the disproportion in the married figures is less among the females than among the males; therefore the disproportion in the widowed figures must be greater among the females than among the males. Thus the disproportion between the figures for towns and villages is greater among widowed and smaller among married for females than for males, the excess in both cases being on the side of the town population. This can only be accounted for by the women of the

villages being transferred from the widowed to the married status, in other words by *karewa*, which is far more commonly practised among the peasantry than among the stricter Hindoos who are found in the towns.

Polygamy.—By law and custom alike a Musalmán may marry four and a Hindoo two wives. But, as a fact, the privilege is very rarely taken advantage of by Hindoos, and not often by Musalmáns excepting the more wealthy section of the community, unless the first wife proves barren or bears daughters only. The unanimity of district officers on this point is very general, the usual remark being that the people are too poor to afford a second wife. There is indeed one well-marked exception, and that is the Pesháwar Division and in a less degree the Salt-range Tract, in both of which polygamy is said to be an almost general rule among Musalmáns. But I shall presently show that this estimate is exaggerated. And generally, in all parts of the province, the practice is more common with Mahammedans than with Hindoos. In the higher hills, indeed, where marriage is a form which is hardly thought necessary and women are valuable as labourers, it is common to have several wives or concubines; but the state of the conjugal relations in this part of the province will be described in the next section under the head of Polyandry. Thus throughout the plains of the Punjáb polygamy may be said to be practically confined to the rich. By polygamy, however, I here mean the marrying of two wives selected for that purpose. The natural process of devolution by which the widow descends to the younger brother which constitutes the primary form of *karewa* is, as already stated, almost universal amongst all but the highest castes throughout the east and centre of the Punjáb; and this naturally leads to a man having two wives in a very great number of instances. Abstract No. 118 on page cliii shows the number of married women per 1,000 married men for divisions, religions, towns, and villages.

The number of wives to each husband is uniformly larger in the villages than in the towns. But this is not because polygamy is more common in villages than in towns; indeed, the reverse is notoriously the case in parts where *karewa* is not customary, the richer classes of the cities marrying more than one wife far oftener than the poorer inhabitants of the villages. The reason of there being more wives in proportion to husbands in the villages than in the towns, is that many of the husbands are away from home on service or in trade in the cities and cantonments, leaving their wives in the villages. Thus, in Hissár, where there are no cantonments, the inequality is much reduced, while in Pesháwar and Ráwalpindi, where large cantonments, rapid growth of towns, and special demands for labour at the time of Census combined to attract a large immigrant population, the disproportion is at its highest. A portion of the inequality, however, is undoubtedly due to *karewa* in those parts where *karewa* is practised, for widow-marriage is allowed chiefly among the peasantry and not at all among the mercantile classes of the cities; and this is probably the cause of the excess in the Hissár Division.

Taking villages and towns together, the high proportion of wives in the Jálandhar Division is probably due to the emigration from Hushyárpur which has taken place of late years, and the polygamous habits of the hill people. In the Amritsar Division it is again probably due to both polygamy in and emigration from Siálkot and Gurdáspur, as the proportion in the Amritsar district is very moderate. But, as in Hissár, it is probably caused in part by the large Jat population who universally practise *karewa*. Districts from which emigration is taking place naturally show more wives than husbands, as the men move first and send for their wives only when they have made for themselves a permanent home On the other hand, districts like Sirsa, which are being stocked by in migration show a large proportion of husbands, not only because the married male immigrants leave their wives behind them, but still more because their sons generally marry out of the district in the neighbourhood of their homes, and their wives are often absent at their parents' houses, especially in time of drought.

Turning to religion we find that polygamy is far more common among Musalmáns than among Hindoos, except in the Jálandhar and Amritsar Divisions which have already been discussed. The small proportion of wives among the Hindoos of the Pesháwar Division shows how largely the Hindoo population consists of temporary immigrants. The proportion of wives to husbands among the Sikhs is curiously small. They are notoriously well off, they practise *karewa* more generally than do the members of any other religion; and I can only explain the figures by supposing that some of the Hindoo women who have married Sikh husbands have been returned as Hindoos. Yet this seems extremely unlikely, as all that a Hindoo woman does on becoming a Sikh is to tie up her hair in a somewhat different fashion. If, as I myself believe and shall explain in the next paragraph, the Jats practise polyandry, this might perhaps account for the figures, as the great mass of the Sikhs are Jats. But even then all but the eldest brothers would probably return themselves as single. The large proportion of wives among the small Buddhist population is said to be due rather to the husbands being away on journeys or working elsewhere and leaving the aged females behind them, than to any general habit of polygamy. The small number of wives among Christians and Zoroastrians is of course owing to their sojourn here being only temporary.

The districts that show more married men than married women among village population are Karnál, Sirsa, Ambála, Simla, Lahore, Multán, and Kohát; while in all these, and also in Delhi, Firozpur, Ráwalpindi, Derah Gházi Khán, and Pesháwar the number is larger among total population. In no case are the husbands in excess in the villages and not in the towns of any district.

On the whole polygamy is shown by the figures to be very rare. Indeed I am almost driven to suggest that widows who have been remarried by *karewa* must sometimes have been shown as widows though it appears very unlikely that this should be so. It seems improbable that in the Hissár division for instance, only three out of every 100 married men should have taken a second wife if cases of *karewa* are included as well as those of polygamy proper. If, indeed, my belief in Jat

polyandry is well founded, the smallness of the figures would be explained, for the younger brother would be nominally unmarried when the widow came to him. Or it may be that my suspicions expressed in section 689 are well founded, and that the figures are to be explained by the fact that very young girls who have not yet gone to live with their husbands have in some cases been returned as single, although the marriage ceremony has actually been performed. In the whole province our figures show that there are 101 wives for every 100 husbands. But, as pointed out by Mr. Frizelle, this does not mean that so many as one in every 100 husbands takes a second wife; for those who are well enough off to take a second often take a third and a fourth also, and thus the number of men who marry more than one wife is smaller than the excess of wives over husbands.

Polyandry.—Polyandry as an open and recognised institution is only found in parts of the Kúlu subdivision. The whole relations of the sexes in conjugal matters are so peculiar in that part of the country, and doubtless in the Hill States adjoining it, that I quote at length in the next paragraph Mr. Anderson's description of them. But polyandry proper is almost confined to Láhul and Seoráj, and in the latter the custom seems to be dying out. Mr. Lyall writes of it:—

"Polandry in Seoráj is in reality a mere custom of community of wives among brothers who have a community of "other goods. In one house you may find three brothers with one wife, in the next three brothers with four wives "all alike in common; in the next house there may be an only son with three wives to himself. It is a matter of "means and of land; a large farm requires several women to look after it. Where there is only one wife to several "brothers, it will generally be found that some of the brothers are absent for part of the year working as labourers. "In Láhul polyandry, or the taking to wife of one woman by several brothers, is a recognised institution, and is "very general; the object is to prevent the division of estates. I remember a case which came before me, in "which one of two brothers living in polyandry much wished to separately marry a girl by whom he had had an "illegitimate child; but the wife objected strongly, claiming both brothers as husbands, and refusing to admit "another woman into the household, and she eventually prevailed.

"In Spiti polyandry is not recognised, as only the elder brother marries and the younger ones become monks; "but there is not the least aversion to the idea of two brothers cohabiting with the same woman, and I believe it "often happens in an unrecognised way, particularly among the landless classes who send no sons into the "monasteries."

Now it is my own private opinion, and the opinion of several other officers who have mixed much with the people, that exactly what Mr. Lyall describes in the sentences quoted above prevails to a very considerable extent among the Jats of the Eastern Plains, or at least among those of the Jamna zone. A family of brothers lives in community of goods; the eldest alone marries a wife and all cohabit with her; the eldest dies, the next brother becomes the head of the house and the nominal husband; but throughout the woman lives with all the brothers as their wife. It may be, as Mr. Lyall says, that a solitary man may have two wifes to himself, a pair of brothers a wife each, and a pair of brothers a wife between them; but where, as is not uncommonly the case among the tribes in which the Levirate or primary form of *karewa* is the rule, the eldest only of two or more brothers living together is married, I believe that it is the rule and not the exception for the wife to cohabit with all the brothers. The practice is not openly recognised or admitted to the general public; but the suggestion of it is often denied with a laugh. Mr. Delmerick, who has great knowledge of native custom, writes:—

"In the Ambála sub-montane tract from the Jamna to the Satluj polyandry is very extensively practised. "Indeed, a sister-in-law is looked upon as common property, not only by uterine brothers, but by all *bháis*, "including first cousins. This is the case among all castes of Hindoos, including outcasts such as Chamárs. It "is also a partially recognised custom among the Hindoo Jats and Gújars in the plains. Among them it is easier "for a man to get a wife if he have brothers because she cannot then remain a widow, and they say she then becomes "a *sada sohágan*, a perpetually married woman."

I can give no proof of the prevalence of the custom; and though I have noticed several peculiarities in the Census figures which seem to support my contention, they are so slight that I base no argument upon them. But the question deserves further inquiry.

Relations between the Sexes in Kulu and Lahul.—Mr. Anderson's description of the relations existing between the sexes in Kúlu and Láhul is as follows:

"Polyandry is common among all classes in Seoráj except the Brahmáns of Nirmand; but people are ashamed of "it, and the custom is disappearing. It exists also in part of Waziri Rupi. The woman is considered the wife of "the eldest brother, and all the children are considered his children. This was the rule recorded at settlement, "but it is not now the recognised custom. In a recent case, the evidence showed that the woman is allowed to state "who the father is, and the succession is in accordance with her allegations. She is careful to ascribe the paternity "of a son to the broad corner of the family, or whoever happens to be the richest among the brothers. This is "common in Láhul also. Cases are not unknown where several brothers have two wives in common, and curious "questions arise as to the succession. The change from community of wives to separation is going on, and "polyandry will disappear, though at present it probably exists to a greater extent than is admitted.

"The relations between the sexes in Kúlu are of the very lowest order, and the principal work of the courts, both "civil and criminal, consists in deciding cases arising out of the low state of morality. Cohabitation is considered "equal to marriage, and the sons of a woman who has been received into a house and treated as a wife succeed "equally with the legitimate children. Marriage by any form is rather the exception than the rule. A widow, "whether she was a wife by marriage or only by reputation, is allowed to keep possession of her deceased husband's "estate so long as she lives in his house, however immoral her character may be.

"Polygamy is common in Kúlu proper, as a landowner as soon as he finds that he cannot till all his land with "those already in his house looks out for another wife, and it is common for him to have to buy the consent of his "first wife. He probably had made an agreement with her not to take another wife. It is very common for wives "to be living in their parents' homes, not with their husbands; but they will, even when there, have some share of "their husbands' land to cultivate and to enjoy. In Kúlu generally the women have the upper hand of the men, "but they do most of the field work except ploughing.

"There is not much restriction on marriage within the same caste. A man will marry his *mámu-khéti*, daughter "of his maternal uncle, or his *phúphi-khi-beti*, the daughter of his paternal aunt, but not his *massi-ki-beti*, daughter "of his maternal aunt. The reason for this does not appear evident. It does not depend on the *got*, nor on "considerations of common milk as among Musalmáns. So far as I could ascertain, *got* is very rarely considered

"except among Bráhmans. Many, indeed most, had no idea of their *gots*. They were ready, however, to adopt a "*got* without considering what effect it might have.

"Early marriages are not common in Kúlu, as women are valued only as they are useful for labour in the fields. "They are in a way bought and sold, the price being fixed by the age. Women, however, in the end choose their "own husbands, for they will live only where they please, and as it is only a matter of rupees the exchange is soon "made. Where a man cannot afford to pay for his future wife, he often agrees to work for her, living in her "father's house.

"Polyandry exists more or less on all the three rivers of Láhul; but it is dying out. This probably arises from "an improvement in the condition of the people, which has also produced greater division of families. The custom "of polyandry is now considered shameful and is not willingly admitted. The younger brothers will allege that "the woman is their eldest brother's wife, not theirs. Trade has very much increased during the last ten years. "The male population has now many new ways of earning a living, and hence the circumstances that gave rise to "this custom are disappearing, and with them the custom itself. It is not customary to marry young, women "being generally between 15 and 20 years of age (*vide* Cunningham's *Ladák*, page 289). Even the better class have "as a rule only one wife, unless she should have no son. Women are not married in Láhul merely to till their "husband's land. It is very common to engage labourers for that purpose."

I should explain that the *got* of which Mr. Anderson speaks is the Brahminical *gotra*, and not the clan. The fact that the daughter of the maternal aunt is forbidden as a wife, while the daughters of the paternal aunt and maternal uncle may be married, is very interesting, and is obviously a survival from the custom of tracing kinship through the woman only which would naturally possess greater vitality in a country where polyandry was the rule. So in the plains the people are beginning to add the mother's mother's clan to those into which it is forbidden to marry, or even to substitute it for the father's mother's clan; and this is apparently a last stage in the change from relationship through women to relationship through men. The Deputy Commissioner of Kángra notices "a very "ancient custom by which the bridegroom elect commonly binds himself to earn his wife by working "for his bride's family for sometimes as long as 9 or 10 years," and the same custom is noticed in the extract just quoted from Mr. Anderson. I presume, however, that it obtains only in the highest hills, as it appears that infant marriage is universal in Kángra proper.

LONDON: Printed by EYRE and SPOTTISWOODE,
Printers to the Queen's most Excellent Majesty.
For Her Majesty's Stationery Office.
[I 1370.—1000.—10/83.]